

DOCTRINAL STATEMENT

The Doctrinal Statement is the foundational guide for all instruction, teaching, leadership, ministry and preaching at Anchor Church. All leaders must affirm the Doctrinal Statement (see Section 3: Partnership Policy for Leaders for more details). We do not expect all partners to embrace all aspects of the Doctrinal Statement, but partners should expect that the Doctrinal Statement will be maintained in all ministry environments at Anchor Church. By entering this partnership, you are affirming the Doctrinal Statement and promise not to be divisive regarding the Doctrinal Statement, Convictions and Open-Handed Issues.

1. THE TRIUNE GOD

Statement

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

Scripture

Deuteronomy 6:4–7
Isaiah 40:26
Matthew 10:29–30
Colossians 1:16–17
Job 37:6–13
Psalm 147:15–18
Mark 4:39–41
Psalm 33:10–11
Amos 3:6
Lamentations 3:37–38
Proverbs 21:1
Proverbs 16:33

1. THE TRIUNE GOD (cont.)

Key Points

- a. God eternally exists as three persons: Father, Son and Holy Spirit.
- b. Each person is fully God.
- c. There is one God.
- d. God sovereignly rules and reigns over all things.
- e. We should submit to, adore, and glorify God.

2. GOD'S REVELATION

Statement

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all

Scripture

Deuteronomy 6:4–7

Psalms 12:6

Psalms 119

Matthew 24:35

Matthew 22:29

1 Corinthians 2:12–16

2 Timothy 3:16–17

2 Peter 1:19–21

2. GOD'S REVELATION (cont.)

that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel. the gospel.

Key Points

- a. God has revealed himself through his creation, though Jesus, and through the Scriptures.
- b. To disbelieve or disobey any word of Scripture is to disbelieve or disobey God.
- c. The Bible is inerrant and the ultimate authority in all things.
- d. We should joyfully read, study and apply God's word to our lives.

3. GOD'S CREATION OF HUMANITY

Statement

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways.

Scripture

Genesis 1–3
Ephesians 5:15–33
1 Peter 3:1–7
Ephesians 4:25–32
Colossians 3:18–4:1
1 Thessalonians 4:9–12
2 Thessalonians 3:10–12

3. GOD'S CREATION OF HUMANITY (cont.)

Key Points

- a. Men and women are created being designed to be dependent on God.
- b. Men and women are made in God's image to be God's agents.
- c. God's image remains present, yet marred by sin, in all humankind.
- d. Men and women are to partner together in developing creation.

4. SINGLENES & MARRIAGE

Statement

Not all persons are called to be married; singleness is a vocation of dignity, value, and worth with its own ways to serve the kingdom of God and contribute to the life of the world. In many ways, singleness can be a preferable calling in God's Kingdom.

Marriage is an institution of creation. Adam and Eve were made to complement each other, as male and female, in a "one flesh" union with both a unitive dimension (the ability to unite two bodies as one), and a procreative dimension (the vehicle through which children are brought into the world). Marriage is thus the foundation for family, the sacred building block of society that builds up humanity, and designed to image God in a covenant of faithful love. Jesus affirms the "one flesh" union of male and female as the normative pattern for sex and marriage and highlights the sacred indissolubility of the bond.

Marriage is also an image of salvation, designed to display Christ and his Bride, in faithful love, mutual service, and an unbreakable union that

Scripture

Matthew 19:4–6

Ephesians 5:31–32

1 Corinthians 7:6–8

4. SINGLENES & MARRIAGE (cont.)

brings life to the world. God ordains that spouses assume distinctive roles which reflect the loving relationship between Christ and the church: the husband taking initiative to love, care for, and serve his wife, while she lovingly and willfully follows his leadership as they partner to shape the culture of their home.

According to God's design and intent, sex difference (male and female) is an intrinsic part of what marriage is. God intends sex to be only practiced within marriage and prohibits any sexual activity outside of this one-man and one-woman covenant (such as, pornography, adultery, pre-marital sex, same-sex sexual activity). While same-sex marriage is legal in some states and countries, it does not represent a historical, biblical Christian view of marriage. As followers of Jesus, we give our bodies to God, pursuing sexual fidelity as an avenue of faithfulness.

Key Points

- a. Marriage between one-man and one-woman is an image of the gospel.
- b. Marriage between one-man and one-woman is the historical, biblical, Christian view of marriage.
- c. Sex of any kind is to be practiced only within the covenant of marriage

5. THE FALL

Statement

We need to be reconciled with God. We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The

Scripture

Romans 5:1–19
Romans 1:18–3:20
Ephesians 2:1–3
1 Corinthians 15:21
1 Corinthians 2:14
Romans 8:7–8
Romans 8:20

5. THE FALL (cont.)

supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

Key Points

- a. We are sinners by nature and by choice.
- b. Sin corrupts every aspect of our lives.
- c. The just penalty for our sin is death.
- d. We should earnestly seek to rid our lives of sin.

6. THE PLAN OF GOD

Statement

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

Scripture

Romans 8:28–30
Ephesians 1:3–14
Isaiah 46:9–10
Romans 9:11–18
John 10:25–29
John 3:16

Key Points

- a. God's people were unconditionally chosen to experience his grace before the foundation of the world.
- b. God does the work of saving and cleansing those who put their hope in Jesus.
- c. All people are called to repent and believe.

7. THE GOSPEL

Statement

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is “Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), personal (where it is received, believed, and held firmly, individual persons are saved), communal (God is saving a people, not just a smattering of individuals), and cosmic (Jesus, the True King, is comprehensively restoring all of Creation).

Key Points

- a. The gospel is news, not advice.
- b. The gospel is the historically true story of Jesus’ life, death, and resurrection.
- c. God uses the gospel to transform us.

Scripture

1 Corinthians 15:1–4

1 Corinthians 2:1–5

Romans 1:15–17

Ephesians 2:3–6

Mark 1:14–15

8. THE REDEMPTION OF CHRIST

Statement

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

Scripture

Isaiah 53
Romans 3:21–26
John 1:1–18
Philippians 2:5–11
1 Peter 2:24
1 Peter 3:18
John 1:29
Ephesians 1:3–14
2 Corinthians 5:21
Philippians 3:9
Colossians 2:13–14
Revelation 5

8. THE REDEMPTION OF CHRIST (cont.)

Key Points

- a. Jesus is the promised Messiah of the Scriptures.
- b. Jesus is fully God and fully man.
- c. Jesus lived a life of perfect, sinless obedience to God's will.
- d. Jesus died as a substitute for us and paid the penalty for our sin.
- e. Jesus physically rose from his grave, breaking the power of Satan, sin, and death.
- f. Jesus is the only way to salvation.
- g. Jesus is King over all creation.

9. THE JUSTIFICATION OF SINNERS

Statement

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

Scripture

Romans 4:3–8
Romans 3:26
Galatians 2:16–17
Titus 3:5–7
Philippians 3:8–9
2 Corinthians 5:21
Romans 5:1
Psalm 51

9. THE JUSTIFICATION OF SINNERS (cont.)

Key Points

- a. Jesus' death on the cross is credited to all who trust in him as full payment for their sins.
- b. Jesus' obedience in his sinless life is credited to all who trust in him as their righteousness and acceptance with God.
- c. Justification is a free gift.
- d. The gift of justification rightly motivates us toward obedience.

10. THE POWER OF THE HOLY SPIRIT

Statement

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the "other" Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

Scripture

Galatians 3:5
Galatians 5:16–18
Ephesians 5:18–21
Ephesians 1:11–14
1 Corinthians 12–14
John 16:4–15
Romans 12
Joel 2:28–32
Numbers 11:29

10. THE POWER OF THE HOLY SPIRIT (cont.)

Key Points

- a. The Holy Spirit is actively working before, during and after salvation.
- b. The Holy Spirit is with and in all followers of Jesus Christ, serving as a 'down payment' of our inheritance and guiding us in sanctification.
- c. The Holy Spirit often works through the gifts of his people.

11. THE KINGDOM OF GOD

Statement

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing who's created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's

Scripture

Isaiah 58:6–14

Mark 1:15

Matthew 18

Luke 17:20–22

Romans 14:17

1 Corinthians 4:19–21

Revelation 12:10

11. THE KINGDOM OF GOD *(cont.)*

dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

Key Points

- a. The Kingdom of God is the exercise of God's sovereignty in the world.
- b. The Kingdom of God is already present but not fully realized.
- c. The Kingdom of God was initiated by Jesus and will be completed in the new heaven and new earth.
- d. The Kingdom of God continues through Jesus' people actively demonstrating and proclaiming the good news of the Kingdom.

12. GOD'S NEW PEOPLE

Statement

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is

Scripture

Isaiah 56:1–8
Isaiah 54:1–3
Galatians 3–4
1 Timothy 3:15
Ephesians 2:11–22
Ephesians 4:1–16
2 Corinthians 6:16
1 Peter 2:4–12
1 John 3:11–24

12. GOD'S NEW PEOPLE *(cont.)*

our peace: he has not only brought about peace with God, but also peace between alienated peoples. his purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

Key Points

- a. God has chosen to continue his work on earth through the church.
- b. Each local church is to be a sign and an agent of God's kingdom.
- c. Jesus died not just to reconcile us to God, but to reconcile us with each other.

13. THE RESTORATION OF ALL THINGS

Statement

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be

Scripture

[Isaiah 65:17–25](#)

[Isaiah 66:18–24](#)

[Revelation 21](#)

[Romans 8:18–25](#)

[Matthew 10:28](#)

[2 Peter 2:4–22](#)

[Hebrews 10:26–31](#)

13. THE RESTORATION OF ALL THINGS *(cont.)*

enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

Key Points

- a. There will be a physical resurrection of both the saved and the condemned.
- b. Those who die in their sins will experience eternal conscious punishment in hell.
- c. God will renew creation and his people will joyfully live forever in the new heaven and new earth.

OPEN-HANDED ISSUES

The following are issues that we consider “open-handed,” meaning that while individuals within our leadership and church may have convictions about them, they are secondary issues and freedom should be given within our church to hold different beliefs as long as the beliefs remain within the spectrum of biblical Christianity. We have simply named the issues below and given a clarifying statement to ensure that we are clear about what we would not consider to be within the spectrum of biblical Christianity.

BAPTISM

At Anchor Church, we practice “believer’s baptism” administered only to those who give a thoughtful profession of faith in Jesus Christ. However, we realize other believers hold to infant baptism and that members or leaders who hold this view will not allow this non-essential issue to cause division in the church contrary to Anchor’s practice of “believer’s baptism.” We do not believe in baptismal regeneration or that baptism is necessary for salvation.

SIGN GIFTS

While we believe “spiritual gifts” to be an open-handed issue, we do not believe that the gift of tongues (or any other individual spiritual gift) is required as an evidence of salvation.³

³ While we, the leadership of Anchor Church, are Continuationists, we have deliberately and with conscious intent, distanced ourselves from two extremes: we have on the one hand distanced ourselves from the extremes of the Word of Faith, health-and-wealth nonsense of the far reaches of the so-called ‘Charismatic’ world and we have also distanced ourselves from the cynical, angry, dogmatic spirit-quenching approach to life and ministry at the other end of the spectrum. That doesn’t mean that we’re going to try to find some bland balance in the middle. No, what it means is that we are going to be biblically robust and intentional in our pursuit of the experience of the Spirit. Not everybody agrees on what gifts still operate and how they express themselves; we recognize diversity there. But we do acknowledge their importance and our responsibility to cultivate them.

END TIMES

While we believe “the timing of the rapture and millennial reign” to be an open-handed issue, we do not believe that Jesus has already returned. We anticipate his future coming.

AGE OF THE EARTH

While we believe “the age of the earth” to be an open-handed issue, we do not believe atheistic or naturalistic evolution is biblical.