



Overcomers City Church

STATEMENT OF BASIC BELIEF

The following Statement of Basic Belief represents the core orthodox beliefs of the Church from a biblical and historical perspective. While Church Members are not required to fully understand or articulate all aspects of the Statement of Basic Belief, the explicit rejection of any part of it disqualifies one from membership in Overcomer's City Church. Revisions to the Statement of Basic Belief in order to more clearly align to Scripture shall be at the sole discretion of the Covenant Board of Elder's, with the understanding that such changes will be communicated to the Members of the Church.

We believe . . .

1. The Scriptures

We believe the Bible alone is the Word of God consisting of the sixty-six (66) Books of the Old and New Testaments, is inspired of God, and inerrant in the original writings. As such, this providentially preserved and reliable record is the final authority in all matters of faith and life including church councils and creeds. Thus, it is its own best infallible interpreter (Isa. 8:20; 40:7-8; II Tim. 3:16-17; II Pet. 1:19-21).

2. The Triune God

We believe in one God, the Maker, Preserver, and Ruler of all things, eternally existing in three distinct persons, Father, Son, and Holy Spirit who are of the same substance and equal in power and glory (Deut. 6:4; Matt. 3:16-17; 28:19; I Cor. 8:4).

- a. *God the Father* is presented as the Eternal Father of the Son and the one from whom the Spirit proceeds (John 1:14; 15:26; 16:15; 17:5) and as the Father of all creation (John 8:38-45); He is declared to be the Father of all true believers (Gal. 4:6) and the author and designer of election and redemption (Ps. 2:7-9; Isa. 5:10; Eph. 1:3-14); He hears and answers the believers' prayers (John 16:23-27).

- b. *God the Son*, eternally existing with the Father and Spirit, is presented as the only begotten of the Father by the Holy Spirit who was born of the Virgin Mary, and is true God and true man, yet without sin, and is the only Mediator between God and man (Isa. 7:14; Matt. 1:18-25; Luke 1:26-38; Luke 2:1-7; John 1:1-14; Rom 9:5; Gal. 4:4; I Tim. 2:5; Tit. 2:13). As the only mediator, He exhorts us to pray to the Father in His name (Matt. 6:9; John 14:13-14).
- c. *God the Holy Spirit* is presented as possessing the attributes of personality and deity (Acts 5:3-4; I Cor. 2:11; 12:9-13); He guides into all truth (John 16:13); He convicts the world of sin, righteousness, and judgment (John 16:8-11); He brings to new life those who were once dead in sin (John 3:5; Eph. 2:1-6), and indwells, baptizes, seals, empowers, guides, teaches, sanctifies, and gives gifts to God's children (John 14:26; Rom. 8:14; 12; I Cor. 6:11, 19; 12; Eph. 3:16; 4; I Pet. 4). He enables our prayer to the Father (Rom. 8:26; Jude 20).

3. The decree of God.

God has decreed, in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever comes to pass (Isa. 46:9-10; Eph. 1:11). Yet God is not the author of sin (Jas. 1:13-15; I John 1:5), nor has He fellowship with sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away (Acts 4:27-28; John 19:11), but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree (Eph. 1:3-5).

4. Creation

All things, this world, and the human race in particular, were directly created by God in the space of six days, rather than indirectly by an evolutionary process. This creation is described in Genesis as an historic event whereby God created man from the dust of the earth; man is distinguished as a living person with holiness, and appointed dominion over the earth and its creatures (Gen. 1:26-27; 2:7, 18).

5. Providence

God, as the good Creator of all things, and according to His knowledge, power, and wisdom, so maintains, disposes, and directs all things, even with the employment of means, to the praise of His glory (Matt. 10:29-31; Heb. 1:3).

6. The Fall of Man

While man was created as holy and innocent, by voluntary transgression he fell from that good and happy state. As a consequence, all mankind from conception are now sinners by nature, not by constraint but by choice. Thus, man became utterly void of that holiness required by the

law of God, positively inclined to evil, and unable to please God. Thus, he is condemned to eternal ruin without defense or excuse (Gen. 3:6-24; Rom. 3:9-19; 5:12, 15-19).

7. Angels and Satan

We believe that all angels were created by God by that a part of their number fell into sin under the leadership of Satan, who in his original rebellion against God is the cause of sin in the universe. Satan's temptation of Adam and Eve resulted in their disobedience and fall into sin. Satan and his hosts are declared enemies of God and man and will be eternally punished in the lake of fire. Satan, though irredeemably evil, is nevertheless subject to God and His eternal plan. (Genesis 3:15; Colossians 2:15; Revelation 20:10)

The holy angels are preserved from sinning by a divine decree and exist to serve God according to His good pleasure. They also glorify God in their obedience and service to believers, and they will eventually be used by God to judge the wicked. (1 Timothy 5:21; Hebrews 1:14; Revelation 7:1-3)

8. Sovereign Grace

God, out of His mere free grace and love, has predestined some men to eternal life, through Jesus Christ, to the praise of His glorious grace. These elect, being loved of God with an everlasting love, are redeemed, quickened, and saved, not by themselves, nor their own works or free-will, lest any man should boast, but only and wholly by God through Jesus Christ (Rom. 5:20-21; 9:16; Eph. 1:3-6; II Thess. 2:13-14).

9. The Saving Work of Christ

Through His mediatorial office of priest, Jesus Christ, God's Son, having lived a sinless life of obedience to the law of God, died under the curse of the law for the sins of all who truly believe in Him. This Jesus made a full and final atonement for the sins of those given to Him by the Father and for none else. Such salvation is freely bestowed upon whomever God chooses and is not conditioned upon foreseen faith or repentance, but wholly upon the mercy and the grace of God. He, as the atoning priest and sacrifice, is now risen from the dead, ascended into glory, seated at the right hand of the Father, and is ever living to make intercession for His people. The salvation of God is therefore not merely made possible, but is actually procured, through Christ's vicarious, propitiatory death, for all who are save believe in Him (John 3:14-16; Rom. 3:21-26; Gal. 3:13; Heb. 4:14-16; 10:11-14).

10. Justification Through Faith Alone

Justification is God's gracious and full acquittal of sinners from all sin. This He freely does, not by infusing righteousness into them but by imputing (crediting) righteousness and accounting their persons as righteous, thereby pardoning their sins. This divine acquittal is not for anything wrought in them or done by them, but for Christ's sake alone, through faith alone in Christ alone. This faith is not of themselves; it is the gift of God (Rom. 3:24; Gal. 2:16; Eph. 2:8-9).

11. Regeneration

Regeneration is the creation of a new heart, this being wrought by the Holy Spirit, who brings to life those dead in trespasses and sins. Thus, their minds are spiritually and savingly enlightened so that they understand the Word of God, are renewed in their whole nature, and love and practice holiness. This is a work of God's free and special grace alone (John 3:5-8; Rom. 6:11; 8:10-11; Eph. 2:1-10; Tit. 3:3-7).

12. Sanctification

Sanctification is the process by which, according to the will of God, we are made conformable to His holiness. All believers being declared holy and sanctified at conversion (I Pet. 1:1-2; 2:9) are yet to grow progressively in the grace and knowledge of our Lord Jesus Christ (II Pet. 3:18), obediently following their head and King being desirous of attaining his likeness (I John 3:2-3). While the Christian acknowledges ongoing conflict between the flesh and spirit, yet he trusts in the continual supply of strength that the Spirit of grace supplies (Rom. 7:18-8:5; II Cor. 12:7-10).

13. Perseverance

Those whom God has accepted in Christ and sanctified by His Spirit will never totally or finally fall away from the state of grace but shall certainly persevere to the end. Though they may fall into sin, through neglect and temptation whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the church, and temporal judgments on themselves, yet they shall be restored again unto repentance and kept by the power of God through faith unto salvation (Luke 22:31-32; John 6:39; 10:28-29; 17:12; Phil. 1:6).

14. The Church

The Lord Jesus Christ is the Head of the Church, which is His body composed of all His true disciples. We believe that a local church consists of a company of baptized believers who have obediently associated themselves for worship, for instruction, for service, for the evangelization of the lost, and for encouraging and building up one another (Matt. 28:16-20; Acts 1:8; 2:41; Eph. 4:11-16; Heb. 10:24-25). Therefore, the local church is God's agency in the world transacting God's business and is the pillar and ground of the truth (I Tim. 3:15). Furthermore, the great commission has been given by God solely to the local church as its mandate (Matt. 28:19-20).

15. Worship

Corporate fellowship of Christians gives first priority to the worship of God according to the pattern of the New Testament church. Such worship focuses on the glorious person and works of the only true God of Abraham, Isaac, and Jacob (Acts 2:42).

Our Priority. Above all we seek the presence of God in our meetings. Thus, we desire to glorify Him by means of dignified worship and the preaching of the Word of God to all.

We desire to make all of our services interesting and meaningful, but at the same time we make no effort to entertain. Music Emphasis. In our music, which mainly focuses upon congregational

singing, attention is given to both the biblical content and musical quality of the hymns and spiritual songs we sing (Eph. 5:19). Christians have a “new song” (Psalm 40:3) to sing, and its expression should include praise, adoration, and sincere soul reflection.

Preaching. The central part of each service is the expository and prophetic preaching of the Word of God. In fact, the Bible, inseparably joined to the Holy Spirit, is central to the teaching and administration of the whole church. This emphasis leads to the exaltation of the Lord Jesus Christ.

Prayer and Fellowship. The reading of the Word of God, prayer, and the offering are all integral elements of each worship service; they direct our hearts toward God. Periodic meeting around the Lord’s Table reminds us of our only hope being the gospel of the sovereign grace of God.

16. The Ordinances

There are only two ordinances instituted by Jesus Christ.

a. Baptism.

Baptism is the immersion of a believer in water by a faithful local church in the name of the Father, Son, and Holy Spirit, as a confession, but not as a regenerating rite. Baptism signifies the essential facts of redemption, the death, burial, resurrection and cleansing of Christ that obtain eternal life (Matt. 28:19-20; Acts 8:34-39; Rom. 6:3-11).

b. The Lord’s Supper.

The Lord’s Supper is the frequent remembrance of the same essential truth of redemption by means of bread and the cup. These emblems, while not in any way conveying grace, yet stimulate remembrance of that grace that is sourced only in Christ (Matt. 26:26-29; I Cor. 11:20-34).

17. Christian Liberty

a. Gospel Liberty.

Being a disciple of Christ and subject to the new covenant made through His blood, the Christian has liberty from the old covenant administration of Moses while being under the law of Christ (Gal. 5:1; I Cor. 9:20-21; Heb. 12:22-24). Such submission involves obedience to that fullness of righteousness which the Son of God embodied (John 15:14; Rom. 13:10; II Cor. 5:14; I John 3:23-24).

b. Soul Liberty.

Every disciple of Christ has liberty of conscience which is not to be coerced by anybody or person except God Himself. Each believer is a royal priest offering spiritual sacrifices. Each believer shall conduct himself with a clear conscience before God and man (John 6:45; I Pet. 2:9). Such belief necessitates the separation of church and state (Matt. 22:21).

18. The Roles of Men and Women.

a. Men and Women.

Both the man and the woman are one before God, being indwelt by the Holy Spirit, and thus are equal co-heirs of the grace of life (I Pet. 3:7), royal priests before God (I Pet. 2:9). God has ordained that, "Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ" (I Cor. 11:3). By creating man first, God established his headship over the woman who was given to him as a fulfilling mate (Gen. 2:18; I Cor. 11:8-12). Thus, man's loving headship is to be responded to by the woman's submission even as the church responds to Christ's headship (I Tim. 2:9-14).

b. The Family

The wedded union of one man and one woman, along with the children given them by the Lord, constitutes the only family unit ordained by God (Gen. 2:24; Mark 10:6-9). The family roles are derived from this joining of a man and a woman. Thus, "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her" (Eph. 5:25). "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4). Then, "Wives, be subject to your own husbands, as to the Lord" (Eph. 5:22). Then, "Children, obey your parents in the Lord, for this is right" (Eph. 6:1). The rending of this relationship, that is by means of covenant breaking or adultery, is grievous sin that yet is best dealt with by means of reconciliation (Mal. 2:14-16). Divorce is, according to Jesus Christ, a course taken only by those who are hard of heart (Matt. 19:3-9).

19. Statement on Marriage and Sexuality

It is the biblical position that marriage involves the union of one man and one woman in permanent sacred fidelity. Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship (Genesis 2:24, Matthew 19:1-9, Mark 10:1-12).

Furthermore, sexual intimacy is only properly exercised and pursued within the confines of this marital relationship. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord (Matthew 15:19, 1 Corinthians 6:9-11, 1 Thessalonians 4:3, Hebrews 13:4).

As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography or even lustful intent toward such, as sinful and ultimately unsatisfying. Moreover, the Church also regards as sinful the intent or desire to surgically alter one's biological sex to a different sex. Since the body is a creation of God, the Church holds sexual identity to be biologically determined, and associated gender norms are to be observed as appropriate to biblical standards. Disagreement with one's

biological sex only leads to spiritual confusion and emotional chaos (Genesis 1:27, Romans 1:26-32, 1 Corinthians 6:9-11).

In order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical example to the Church Members and the community, it is imperative that all persons employed (volunteers) by the Church in any capacity or united to the Church in membership should abide by and agree to this §9.3, "Statement on Marriage and Sexuality" and conduct themselves accordingly.

Though sinful sexual expression is egregious (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ (1 Corinthians 6:9-11, Ephesians 2:1-10, Titus 3:3-7).

Furthermore, there is a difference between temptation and unrepented sin. Jesus was tempted in all ways as we are; yet He never sinned. Members, employees, volunteers and attendees of the Church wrestling with all manner of sexual temptation will find a Church ready to point them to Jesus and join with them to fight for their obedience to Christ. Jesus called the weary and heavy-laden to Himself. As a church desiring to follow Christ fully, the Church will be a safe place for men and women fighting sexual temptations of all kinds. For those fighting temptation and repenting of sin, the Church will provide love, care and direction (Matthew 11:28-30, 1 Corinthians 10:13, Hebrews 2:17-18, Hebrews 4:14-16).

The Church's Statement on Marriage and Sexuality does not provide grounds for bigotry, bullying or hate, as we fully believe that every person must be afforded compassion, love, kindness, respect and dignity, regardless of his or her lifestyle. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated as sinful and are neither in accordance with the Scriptures nor the doctrines of the Church.

This specifically gives the Covenant Board of Elder's the right and authority to prohibit acts or omissions, including but not limited to (a) permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be or, in the sole determination of the Covenant Board of Elder's, could be perceived by any person to be inconsistent with this Statement on Marriage and Sexuality; and (b) permitting any Church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than that contained in this Section.

The Church's Statement on Marriage and Sexuality is based upon God's will for human life as conveyed to us through the Scriptures, upon which this Church has been founded and anchored, and this shall not be subject to change through popular vote; referendum; prevailing opinion of Members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

20. The World to Come

The end of this age will be climaxed with the glorious, personal, visible, bodily return of Jesus Christ (Acts 1:11). At that time, the rapture and resurrection of the saints will be accomplished bringing about the completion of His church, the judgment of the nations, and the consummation of His kingdom (John 6:37-40; I Cor. 15:51-54; I Thess. 4:16-17; Heb. 9:27; Rev. 20:11-15).

The wicked, who know not God, and obey not the gospel of Jesus Christ, will be cast into eternal, conscious punishment; but the saints will be ushered into eternal life, receiving fullness of joy and glory with everlasting reward, in the presence of the Lord (Matt. 13:41-43; 25:21, 34, 41, 46; Mark 9:47-48; Rom. 9:22-23; II Thess. 1:7-10; Rev. 14:9-11).

21. Divine Healing

God's sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in His work on Calvary. In the tradition of Jesus and His apostles as recorded in the Gospels and Acts (Mark 3:1-5; 9-12; 14, 15; Matthew 10:8; Acts 5:12), the Church believes that divine healing is accomplished by the power of God without the aid of medicine or surgical skills (Matthew 8:14-17). While it is clear that God does not always heal instantaneously in response to all prayers for healing (whether of the individual or of someone else praying on behalf of an individual—see 2 Timothy 4:20), it is also a clear biblical duty of the elders and ministers of the Church to pray for the sick and to visit the sick (James 5:13-18 with Matthew 25:34-40). "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:2, 3). This text specifically addresses the soul, but the whole person (spirit/soul and body) can be divinely healed by the power of God. The healing of persons in response to faith and prayer (Acts 3:11-16) and by God's special mercy (to spare certain of His servants more sorrow, cf. Philippians 2:25-27) is definitely confirmed in Scripture. We have a duty to continue to pray fervently for the sick, humbly leaving it in God's hands to work His sovereign will.

22. Baptism with the Holy Spirit

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy [Spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). The baptism with the Holy Spirit as it occurred at Pentecost and in subsequent places in the Book of Acts (8:14-17; 10:44-46; 19:2-7) is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in a somewhat simultaneous way. Jesus said to His disciples, ". . . for he dwelleth with you, and shall be in you" (John 14:17). This indwelling is a definite, instantaneous experience described in the Scriptures by the word "baptism" and is accompanied by the evidence of speaking in other tongues as the Spirit gives utterance. The baptism is also the Holy Spirit's endowment of the believer for service in the kingdom, as the Church was empowered at Pentecost to go forth with the message of the gospel: "But ye shall receive power, after that the Holy [Spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria,

and unto the uttermost part of the earth” (Acts 1:8). This experience should not be confused with water baptism, regeneration, or sanctification.

The Holy Spirit “is come” [has been sent by Christ—Acts 2:33] to “reprove the world of sin, of righteousness, and of judgment,” to serve as the church’s guide and director, and to reveal the things of Christ (John 16:7–15). As such, it is important for believers to seek both the baptism (Acts 2:38, 39) and His fullness (Ephesians 5:18) in order that they may become familiar with His leadership and guidance and cooperatively participate in His work, both for personal Christian maturity and for service in Christ’s mission to the world.

23. Speaking in other tongues

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the speaker—Acts 2:4–8; 11; 10:44–46) is common in the Book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on twelve believers in the city of Ephesus for them to receive the Holy Spirit. In regulating the order and use of spiritual gifts to the Corinthian saints (1 Corinthians 12–14), Paul also allows for the private use of tongues in prayer to God and indicates that this edifies the individual believer’s spirit (14:2–4). The gifts of tongues and interpretation of tongues for public use in the assembled congregation are, of course, to be distinguished from the baptism with the Spirit as applied in the individual’s experience. Paul makes this clear by referring to his own experience (cf. Acts 9:17–19) when he says, “I thank my God, I speak with tongues more than ye all” (1 Corinthians 14:18). While closing his admonition by prioritizing the gift most useful for the public edification of all (prophecy), he was careful to add, “and forbid not to speak with tongues” (v. 39).

Following the biblical pattern in Acts, Overcomer’s City Church and other classical Apostolic and Pentecostal churches teach that speaking with other tongues as the Spirit gives utterance is the initial evidence (observable by others) of the baptism with the Holy Spirit. However, it is not to be regarded or sought as an “end-all” experience. Daily walking and living in the Spirit (Romans 8:1–14) will continue to build Christian character (the fruit of the Spirit) and should be the desire and practice of every believer.

24. Tithing and Giving

Tithing means to bring one-tenth of our increase into the treasury of the Church (Proverbs 3:9, 10). The first biblical record of tithing to God’s work began with Abraham who paid tithes to Melchisedec (priest of the Highest God) of the spoils from his battle with the kings (Genesis 14:18–20), continued under the law, and received the approval of our Lord (Matthew 10:5–10; 23:23). Other New Testament writers reference God’s provisions that they who preach the gospel should live (be supported) of the gospel hearers (1 Corinthians 9:6–14; Luke 10:7). See also Hebrews 7:4–10, which gives tithing a certain generational transcendence. The Church considers that the Scriptural obligation to tithe is not fulfilled by just giving directly to the poor or to individuals or good causes. While the Church advocates and participates in all such support, her understanding of the biblical practice of tithing is that tithes are paid—brought into the treasury of the Church for the Lord’s work, especially for the benefit of those who minister in the Word (Hebrews 7:8). God’s blessings and favor will follow in all the productive areas of life (Malachi 3:7–12). Giving of offerings differs from tithing and is done in addition to tithing. Both

are part of God's plan to finance His work on earth (1 Corinthians 16:1–4; Philippians 4:10–19). A spirit of generosity has always permeated the Church from very early times (Acts 4:32–35), and the apostle Paul quoted our Lord to the Ephesian elders in his farewell address advising them “to remember the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive’” (20:35). Once received into the Church's treasury, tithes and offerings are regulated through appropriate Church decisions and are administered by authorized Church policies and personnel.