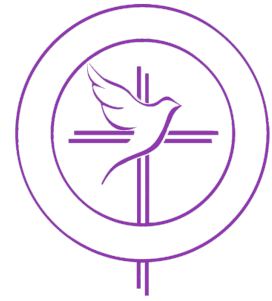


LIFESTYLE CHRISTIAN MINISTRIES OF HOUSTON



WHAT WE BELIEVE

Lifestyle Christian Ministries of Houston believes in one God, who is Father, Son, and Holy Spirit. We believe that Jesus Christ is the Savior of all men and women who put their faith in Him. We believe that those who receive new life in Christ are called to be holy in character and conduct and can only live this way by being filled with the Holy Spirit. We believe in the Bible and seek to establish our faith and actions on its teaching. We believe God wills for people everywhere to know Him and that the purpose of the ministry is to tell the world about Christ through Christian lifestyle.

Faith in Trinity

A. We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity — the Father, the Son and the Holy Spirit. (**Gen. 1:1; 17:1; Ps. 90:2; Matt. 3:16-17; 28:19; John 1:1-2; 4:24; 1 John 5:20**)

The Father

B. We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man, male and female, in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners. (**Ps. 68:5; Isa. 64:8; Matt. 7:11; John 3:17; 1 Peter 1:17**)

The Son of God

C. We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day. (**Ps. 16:8-10; Matt. 1:21, 23; 11:27; Acts 1:2-3; 2:24-31; 4:12; 10:40; Rom. 5:10, 18; 8:34; 14:9; 1 Cor. 15:3-8, 14; 2**)

The Holy Spirit

D. We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer. (**Job 33:4; Matt. 28:19; John 4:24; 14:16-17; 15:26; 16:13-15; Acts 5:3-4; Rom. 8:9; 2 Cor. 3:17; Gal. 4:6**)

The Sufficiency and Full Authority of the Holy Scriptures for Salvation

E. We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith or be thought requisite or necessary to salvation. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit. (**2nd Timothy 3:16**)

God's Purpose for Humanity

F. We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal. Therefore, all persons should so order all their individual, social and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights. (**Lev. 19:18, 34; Deut. 1:16-17; Matt. 5:44-48; 7:12; Mark 12:28-31; Luke 6:27-29, 35; John 13:34-35; Acts 10:34-35; 17:26; Rom. 12:9; 13:1, 7-8, 10;**)

Marriage and the Family

G. We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that that relationship is of one God with one people. Therefore, God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship. (**Gen. 1:27-28; 2:18, 20, 23-24; Isa. 54:4-8; 62:5b; Matt. 19:4-6; Mark 10:9; John 2:1-2, 11; 1 Cor. 9:5; Eph. 5:23-32; 1 Tim. 5:14;**)

Personal Choice

H. We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus, individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved. (**Gen. 6:5; 8:21; Deut. 30:19; Josh. 24:15; Ps. 51:5; Mark 7:21-23; Luke 16:15; John 7:17; Rom. 3:10-12; 5:12-21; Titus 3:5; Heb. 11:6; Rev. 22:17**)

The Atonement

I. We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ. (**Isa. 53:12; Luke 24:46-47;**

John 3:16; Acts 3:18; 4:12; Rom. 3:20, 24-26; 5:8-11, 13, 18-20; 7:7; Heb. 7:23-27; 9:11-15, 24-28; 10:14; 1 John 2:2; 4:10.)

Repentance and Faith

J. We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's.

Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His Church. **(Mark 1:15; Luke 5:32; 13:3; 24:47; John 3:16; 17:20; 20:31; Acts 5:31; 10:43; 11:18; 16:31; 20:21; 26:20)**

Sanctification: Initial, Progressive, Entire

N. We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will. **(Eph. 4:13, 24; 5:25-27; 1 Thess. 3:10, 12-13; 4:3, 78; 5:23-24; 2 Thess. 2:13; Titus 2:11-14;)**

The Manifestations of the Spirit

O. In addition to the Holy Spirit bearing witness with our spirit that we are his children; He also empowers us to be witnesses to bring forth more children. It is written that God chose you and I to go and bring forth fruit. The Holy Spirit is our enabling power to accomplish with ease that very work that we have chosen to do. Two manifestations of the Holy Spirit - one of new birth and one of empowerment. Jesus instructed the disciples to wait to be endued with power following the new birth because the promise has been received. In line with Acts 2:4 when we are filled with the Holy Spirit and have received the power what manifestation (evidence) should we expect? We can rely on believe in and trust God if we ask Him to forgive our sins and save us He does. By the same token we can rely on believe and trust God that if we may ask Him to fill us with the Holy Spirit (His precious Spirit); He does just that. Now ask God to baptize (fill) you in the Holy Ghost. He is yours for the asking. **(John 15:16; Luke 24:49; Acts 1:4-5,8; Acts 2:1-4; Acts 2:4; Matthew 7:7-11)**

Speaking in Tongues

P. Tongues are the initial sign of being baptized with the Holy Spirit. Acts 2:4 says, "And they were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." But it is also a continual experience for the rest of our lives to aid us in praying and in worshipping the Father. Speaking in tongues spiritually edifies the believer. Edify means to build up. So tongues build us up spiritually. I Corinthians 14:2 say, "He that speaketh in an unknown tongue speaketh not unto man, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." This is God's gift of supernatural communication for His church. When we pray in tongues, our spirit prays. God is a Spirit, so we are praying spirit to Spirit. The two spirits communicate supernaturally. Praying in tongues builds up our most holy faith. "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost..." There is total dependence upon God for each word. We do not know the next word until we say it. This helps us to trust God. When we pray in tongues, we pray according to God's perfect will. Whenever we do not know what to pray about, we should pray in tongues. Romans 8:26, "... for we know not what we should pray for as we ought..." We know how to pray - in the name of Jesus to the Father which is in heaven. But we should know when we do not know what to pray, we should pray in tongues. Who can know what is in the heart of man except the spirit of man? Likewise, who can know the perfect will of God, except the Spirit of God? The Holy Spirit prays with us. He is our Helper, our Paraclete. But he will not pray for us. We must pray ourselves. He will cooperate with us. But we must use our faculties to pray with him. Speaking in tongues brings the tongue under subjection. James 3:8 says, "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Yielding our tongues to the Holy

Spirit is a big step toward yielding our whole bodies to him. Praying tongues empowers us to pray to the unknown. Since the Holy Spirit knows everything, he will pray through us for anything God desires. Praying in tongues is a means of keeping free from worldly contamination. We can always speak in tongues quietly as others around us speak profanity or in an ungodly manner. **(Acts 2:4; I Corinthians 14:2; Jude 20; Romans 8:26; Acts 10:56; James 3:8; Romans 8:26-27; I Corinthians 14:28)**

The Church

Q. We believe that the Christian Church is the entire body of believers in Jesus Christ, who is the founder and only Head of the Church. The Church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes. The Church on earth is to preach the pure Word of God, properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship and worship. Lifestyle Christian Ministries of Houston is a ministry consisting of members who are members of the body of Christ, hold the faith set forth in "What We Believe" as well as all the other spiritual and administrative principles and ecclesiastical authority of its governing body.

(Matt. 16:18; Acts 2:41-47; 9:31; 11:22; 12:5; 14:23; 15:22; 20:28; Eph. 1:22-23; 2:19-22; 3:9-10, 21; 5:22-33)

The Sacraments: Baptism and the Lord's Supper

R. We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen and confirm our faith. We believe in open communion allowing visitors to partake in the sacraments of the Lord's Supper once they have accepted Jesus Christ as Lord and Savior.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other.

We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as

Savior. (**Matt. 3:13-17; 28:19; Mark 1:9-11; John 3:5, 22, 26; 4:1-2; Acts 2:38-39, 41; 8:12-17, 36-38; 9:18; Titus 3:5; Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; John 6:48-58;**)

The Second Coming of Christ

S. We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil. (**Zech. 14:1-11; Matt. 24:1-51; 25; 26:64; Mark 13:1-37; Luke 17:22-37; 21:5-36; John 14:1-3; Acts 1:6-11; Rev. 1:7; 19:11-16; 22:6-7, 12, 20**)

The Resurrection of the Dead

T. We believe in the bodily resurrection from the dead of all people—of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable. (**Job 19:25-27; Dan. 12:2; Matt. 22:30-32; 28:1-20; Mark 16:18; Luke 14:14; 24:1-53; John 5:28-29; 1 Thess. 4:13-17; Rev. 20:4-6, 11-13**)

The Judgment of All Persons

U. We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered. (**Eccl. 12:14; Matt. 10:15; 25:31-46; Luke 11:31-32; Acts 10:42; 17:31; 2 Peter 3:7; Rev. 20:11-13**)

Tithes and Offerings

W. We believe in Tithes and offerings; spontaneous giving, sacrificial giving; giving to the pastor(s). Give that it may be given unto you. It is more productive to give than to receive. What we receive is not multiplied. What we give is multiplied – some 30-fold some 60-fold and some 100-fold. See example of Elijah and widow. (I Kings 17:9). We must give to receive. A farmer must sow seed to receive the harvest. Only when we give can God multiply it back to us again in the same measure we give. Money represents you – your skills and talents, your labor, your sweat and effort – your whole self. When you give your money, you give yourself to God. Remember, I Corinthians 6:19-20 says, “You are not your own...you are bought with a price: therefore, glorify God in your body, and in your spirit which are God’s.” See giving is

different from tithing. We tithe after we have received. We tithe 10% of the first fruit. For example, if our gross (before taxes) is \$1200, your tithe is \$120. After we have tithed, we can plant seed-faith giving. We do this before the expected return. We tithe off of gross, He says tithe from all of your increase. The net simply says we paid a bill first. If we want to continually receive, we must continually give. Turn your whole life over to God, including your finances. Look directly to Him as THE SOURCE of your supply. Put the Kingdom of God first in your life. Because you love and trust God as your Source, give to him FIRST. Make giving your lifestyle. Remember God gave one Son to reap a bountiful harvest of sons. Expect God to use you to help others and to multiply back to you in the form of your need. Tithe to insure blessing. Tithing began with Abraham before the law. Abraham gave 10% of all to the priest. The tithe is holy unto God. If we do not pay the entire tithe, we are robbing God. No robber or thief will inherit the Kingdom. We tithe by faith because we love God. We tithe because of the blessings. There is food in God's house. (**Luke 6:38; I Kings 17:9; Philippians 4:6; I Corinthians 6:19-20; Matthew 6:33; Leviticus 27:32; Genesis 14:18-20; Leviticus 27:30; Malachi 3:7-15**)

The Five- Fold Ministry Gifts

Lifestyle Christian Ministries believe in the five-fold ministry gifts. Ephesians 4:11, "It was he who gave some to be (1) apostles, some to be (2) prophets, some to be (3) evangelists, and some to be (4) pastors and (5) teachers." Primarily as a result of this verse, we believe the offices of apostle and prophet still function in the church today. Ephesians 4:12-13 tells us that the purpose of the five-fold ministry is, "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." The body of Christ continues to pursue unity in the faith and diligently seeks to attain the whole measure of the fullness of Christ, and the five-fold ministry gifts serves as the catalyst to which this will be attained.