

Doctrinal Statement – The Stevens Reaching the Roma of Slovakia

The Word of God – I believe the Bible is the divinely inspired Word of God in its entirety, written by men as they were moved by the Holy Spirit, and that it is the sole authority for the Christian's faith and conduct. I believe that the King James Version of the Bible (KJV) is the preserved Word of God for the English-speaking people of the world (Psalm 12:6-7; 2 Peter 1:20-21).

The Godhead – I believe in one God, eternally existing in three persons: The Father, Son, and Holy Spirit. I believe that they are equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption (Genesis 1:26; Matthew 3:16-17).

God the Son – I believe that Jesus Christ was conceived of the Holy Spirit and born of Mary, a virgin, in order that He might reveal God and redeem sinful men; that He is both the Son of God and God, the Son.

God the Holy Spirit – I believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son and of the same nature. It is He who convicts of sin, of righteousness and of judgment. He is the restrainer of the Evil One until God's purpose is fulfilled. He bears witness to the truth of the Gospel and is the agent in the new birth, baptizing all true believers into the body of Christ (1 Corinthians 12:12-13).

Man – I believe that man was created in the image and after the likeness of God, but he, by voluntary transgression, fell from his sinless and happy estate. The resulting consequences are that all men are now sinners, not by constraint, but by choice and are therefore under the just condemnation of God, without excuse or defense (Genesis 1:26; 3:6; Romans 5:12).

Atonement – I believe the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice and that all who believe in Him are justified on the merits of His shed blood (1 Corinthians 15:3-4).

Salvation – I believe that the salvation of sinners is wholly of grace through faith and that Jesus is the only way of salvation. I believe that the blessings of salvation are made free by the Gospel and that nothing prevents the salvation of the greatest sinner but his own inherent depravity and voluntary rejection of the Gospel (Eph. 2:8-9).

Security – I believe that those who receive Jesus Christ as Saviour are eternally secure. Their security rests in the finished work of Jesus Christ and all of the redeemed are kept by God's power and are thus secure in Christ forever. (John 3:16; 1 John 5:12)

Christ's Resurrection – I believe in the resurrection of the crucified body of our Lord, in His ascension into heaven and in His present life there as High Priest and Advocate (Acts 1:9; 1 Corinthians 15:3-4).

Second Coming – I believe in "The Blessed Hope," the personal, pre-tribulational and pre-millennial, imminent return of our Lord and Saviour, Jesus Christ, at which time the Church will be gathered together unto Him (1 Thessalonians 4:13-16; 1 Corinthians 15:5-52).

Israel – I believe in the literal fulfillment of the prophecies and promises of the Scriptures which foretell and assure the future regeneration and restoration of Israel as a nation (Micah 4:6-7; Romans 11:25-27).

Bodily Resurrection – I believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved and the everlasting punishment of the lost (1 Corinthians 15:50-52).

Scriptural Ordinances – I believe that the scriptural ordinances of the church are Baptism by immersion and the Lord’s Supper; that they are to be administered to believers only as a symbol of their belief in the death, burial and resurrection with Him; and that the Lord’s Supper should be partaken by believers only to show forth His death, “till He come” (1 Corinthians 11:23-26).

The Church – I believe that the visible church is a congregation of baptized believers practicing the New Testament principles, believing its doctrines, observing its ordinances and exercising its autonomy. I believe it is the responsibility of the local church to propagate the Gospel to the world.

Present Trends in Doctrine & Practice

Neo-Orthodoxy – This theological persuasion is a futile attempt to reconcile, “The higher scientific Biblical criticism with the true Biblical interpretation.” Such an appeal to Biblical revelation is based on half-truths and as such is false and deceptive. I utterly reject this method and position.

Neo-Evangelicalism – This movement, while claiming to be fundamental in theology, has actually compromised the underlying principles of the Christian Faith. It questions inspiration and literal interpretation; it accepts liberals as Christians, takes a new attitude toward the ecumenical movement, promotes ecumenical evangelism, denies both ethical and ecclesiastical separation, restructures eschatology and over stresses the social aspects of the Gospel. I hold this stand to be un-Scriptural.

Ecumenical Movement – The attempt to unite the different faiths today on the basis of the least common denominator of doctrine is a betrayal of the unity of believers based upon sound doctrine of the historic Christian Faith. Its dialogue with other religions is dialectical. Its method of operation is subversive and shows a tendency to totalitarianism. Its concept of an ecclesiastical kingdom is not supported by Scripture. I reject all cooperation with this movement.

The Tongues Movement – I believe that the gift of tongues was given as a sign to Israel and like the gifts of apostleship and prophecy, which were for the founding of the church, is therefore not being given today. While I recognize that God may give any gift to the church at any time, I believe that the current resurgence of the practice of tongues, which is not Scripturally regulated and which is usually divisive, is not the Scriptural gift.