

Word of Truth Baptist Church APPLICATION FOR MISSIONS CONSIDERATION

Missions is a very important aspect of our ministry and selecting Missions Opportunities and Co-Laborers that will represent us is equally important. This application was designed to help us evaluate each Missions Opportunity to see if it is consistent and beneficial to the ministry that God has given us. It is our desire to work as closely with each member of our Missions Family as possible and to share the resources that God has and will bless us with as we seek to win others to Christ.

Unfortunately, we as a church are not able to financially support every missionary that we would like to support. We are aware of the costs of deputation, because of this we encourage anyone wishing to be considered not to make us the focus of their traveling to our area, but rather to work us in with other meetings in the area.

Due to the large number of calls we get from prospective missionaries, we ask that you fill out our Application for Missions Consideration Form. We will review your application at our earliest convenience and we will contact you at the information that you provide if we decide we would like you to present yourself and ministry to our church.

Our current church budget does not allow for us to support any new missionaries, as a church, at this time, the Lord may however certainly burden the heart of someone in our church who would consider giving specifically to support your work. And if we can help you on your way by providing you with a nights lodging and a love offering we would be pleased to do so, as we are able.

Please read our [Statement of Faith](#) at the end of this applicaiton before submitting your application, if you are in full agreement then your application is welcomed.

I have read and am in full agreement with your Statement of Faith

Referred by _____

Possible Dates to Present yourself and ministry _____

Need Lodging? Yes No For How Many? _____

PERSONAL INFORMATION

Name _____

Email _____

Date of Birth _____

Marital Status Single Married Divorced Widowed Remarried

Have you ever been divorced? Yes No

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Wife's Name _____

Date of Birth _____

of Children _____ List Names _____

CONTACT INFORMATION

Mailing Address _____

Phone #'s Home _____ Cell _____

Personal Website _____

SENDING CHURCH INFORMATION

Church Name _____

Pastor's Name _____

Mailing Address _____

Phone #'s Church _____ Pastor's _____

Pastor's Email _____

Church Website _____

ORDINATION INFORMATION

Are You Ordained? Yes No Date of Ordination _____

Ordaining Church & Pastor
(if different than Sending Church) _____

MISSIONS BOARD INFORMATION

Board Name _____

Contact Name _____

Mailing Address _____

Phone _____ Email _____

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Board Website _____

EDUCATIONAL INFORMATION

Bible College Attended _____

Location _____

Year of Graduation _____ Degree Held _____

If none, place of training _____

How long? _____

FIELD INFORMATION

Field of Service you
are currently considering _____

I am currently on Deputation Furlough

Date you are planning on going/returning to the field _____

Amount of Monthly Support Needed _____ Amount Raised to Date _____

SALVATION EXPERIENCE

Briefly describe your salvation experience

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PRACTICAL MINISTRY EXPERIENCE

List some of the practical ministry experience that you have had, including where and for how long

CALLING & MISSIONS APPROACH

Briefly give a description of your calling and your approach to missions or what you plan on accomplishing and how

COMMENTS

Send pages 1-4 to:

Word of Truth Baptist Church
11 Robert Toner Blvd Ste 5-212
North Attleboro, MA 02763
508-222-1745

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Statement of Faith

AUTHORITY OF THE STATEMENT OF FAITH:

This church holds the following statement of faith as being a summary of Christian doctrine whose authority consists only in its agreement with the word of God. The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible, and therefore, is binding upon all members.

No attempt is made in this statement of faith to list scripture references for the doctrines and convictions herein listed as such a practice is more becoming a text of theology than a creedal statement such as this. Neither should these beliefs as listed be necessarily viewed as if in an ascending or descending order of magnitude or importance.

I) We believe the AV 1611 King James Bible to be the perfect and infallible word of God. We believe the word of God is inspired in its origination and preservation; hence divinely preserved throughout its various generations and languages until it reached us in its present form. By this we mean that the AV 1611 preserves the very words of God in the form in which He wished them to be represented in the universal language of these last days: English. Each word is therefore sacred and as such is, in our minds, exempted from the pilferage of presumptuous scholars, whether they be of the Alexandrian variety or of the "conservative," Traditional (Byzantine) type.

II) We believe in the right division of the word of truth, carefully noting doctrinal differences that exist between the various ages in which God has dealt with mankind differently and has given man different responsibilities. As such, we embrace a moderate dispensationalism akin to that of C. I. Scofield of a generation ago and that of P. S. Ruckman of this generation. As dispensationalists, we are careful not to over divide and thereby reject scriptural doctrines such as water baptism (see statement IV below), repentance, confession of sins to God, assembly at the local church with other saved people, which rejection has become the habit of some of the brethren of hyper-dispensationalistic persuasion.

We believe this moderate division of the word is the only legitimate solution to many of the supposed discrepancies in the scriptures. Not dividing the scriptures can lead to a mixture of truth and error, which so often leads to grave heresy.

III) We believe that salvation in this age (church age) is by grace through faith in the blood and finished atonement of Jesus Christ at Calvary as revealed to the Apostle Paul. In this age (church age) man's responsibility before God is to believe the gospel in order for God to impute the righteousness of Christ to him at the moment of his belief. However, man's responsibility in order for God to impute righteousness to him in other ages varies, i.e.; faith and works in the Tribulation.

IV) We believe that believers should be immersed in water after being saved. Such believers baptism is one of the two ordinance but is not a means of grace.

V) We believe the other ordinance to be the Lord's Supper or Communion. This is a memorial and again, not a means of grace.

VI) We believe in a pre-millennial, pre-tribulational translation or rapture of the Church.

VII) We believe in a universal and invisible Church which is entered into by an individual at the moment of salvation. The agent of this transaction is the Holy Spirit who baptizes that believer spiritually into the Church invisible: the Body of Christ. We believe that the Church is manifested visibly through the local churches. We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and the fellowship of the Gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts and privileges invested in them by His word; that its only Scriptural officers are bishops (pastors) and deacons, whose qualifications, claims, and duties are defined in the

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epistles to Timothy and to Titus. This church is an independent local autonomy, governed internally by the bishop and responsible only to the Lord Jesus Christ. And as such stands outside the jurisdiction of any Federal or State governmental authority, however, possesses the ability to voluntarily cooperate with such governments as it deems prudent in accordance with Romans 13. Its ministries include glorifying the Saviour, edifying the saints, and evangelizing the world for Christ. We reject the so-called Baptist Bride positions and their theories on the Church, Baptism, the nature of John Baptist's work, etc.

VIII) We believe the miracle signs and gifts to belong primarily to Israel, dispensationally speaking, and that these signs as practiced by the Charismatics and Apostolics are exercised mainly in the flesh, are most often fraudulent, and sometimes demonic and devilish in nature.

IX) We believe that a depraved and sinful nature and a naturally dead spirit does not hinder a man from being a free moral agent who is capable and expected by God to will and believe and respond to the admonitions of the Gospel. Men are free to reject God's graciousness in providing a free salvation. Further, Jesus Christ died for "all" without exception.

X) We believe a man is secured in his salvation eternally and unconditionally in this age at the moment he believes. This condition is secured by the numerous irreversible works of God and the Holy Spirit.

XI) We believe that the saints should be separate from the world as pilgrims and sojourners, that the world is evil in its nature and that Satan is its primary god and governor.

XII) We believe in the active and vigorous pursuit of lost sinners by street preaching, tract distribution, door-to-door witnessing and any other reasonable and appropriate methods of sowing the seed of the word of God.

XIII) We believe the trinitarian doctrine of the Godhead and therefore believe Jesus Christ not only to be the Son of God but also God Himself, the image of God, God manifest in the flesh. We also find abundant evidence that the Holy Spirit as both God's and Christ's Spirit is Himself God, as well.

XIV) We reject ecumenicism in all of its various forms.

XV) We believe in a literal, hot and burning Hell. It was prepared for the the Devil and his angels to be their future place of habitation; and serves as the abode for the damned.