



Doctrines,
Standards
& Policies

INTO ALL THE WORLD

SINCE 1960

DOCTRINES

(Corporate Statement of Faith)

A. The Holy Scriptures

We believe the Bible is the verbally inspired Word of God.

Amplification:

We believe the writings of the Old and New Testaments are fully God-breathed to the extent that God chose the very words from the human writers' vocabulary so that the Bible is the very word of God, inerrant in all its assertions and teachings. The Bible is, therefore, the only infallible authority for both doctrine and life. Since this is true, it is the special revelation of God to man and the only basis for true Christian unity. The King James Version of the Bible shall be the official translation used for preaching and teaching in the English-speaking world.

(2 Timothy 3:16, 17; 2 Peter 1:19–21; Matthew 5:18; Hebrews 4:12; Acts 1:16; Mark 12:36; John 10:35; 16:12, 13; 17:17)

B. The Godhead

We believe God is supreme in His Person, eternal in His being, absolute in His attributes and glorious in His perfection. We believe in the Trinity.

Amplification:

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—each co-eternal in being, co-equal in power and glory. We believe God created the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory and Theistic Evolution as unscriptural theories of origin. God is personal, spirit, omniscient, sovereign, perfect, immutable, eternal in His being, holiness, love, wisdom and power. We believe that God is absolutely separate and above the world as its Creator, yet everywhere present in the world as the sustainer of all things. God is self-existent and self-revealing in His relationship with His creation.

(Genesis 1:1; Deuteronomy 4:35; 6:4; Matthew 28:19; John 1:1–3, 14; 14:10, 26; Romans 1:2–4; 1 Corinthians 8:6; 2 Corinthians 13:14; Ephesians 4:3–6)

C. The Person of Jesus Christ

We believe in the virgin birth of Christ, His Deity and sinless life, His vicarious death, along with His bodily resurrection and ascension and in His personal, premillennial return.

Amplification:

We believe the Lord Jesus Christ, the eternal Son of God, is the second person of the Godhead, God in the flesh, virgin born as no other man has ever been born nor ever will be born. He lived an absolutely sinless life and became the sinner's voluntary substitute on the Cross of Calvary through His vicarious death for man's sin. Jesus Christ rose from the dead on the third day, giving eternal assurance of redemption's full payment and the satisfaction of God's righteous indignation toward

sin. He ascended bodily into Heaven and He will come to rapture His saints to be with Himself. His coming for His saints is imminent and will be personal, pre-tribulational and premillennial.

(Isaiah 7:14; 1 Thessalonians 4:16; Matthew 1:18; Luke 1:35; John 1:1; 14:3; 2 Corinthians 5:19–21; 1 Peter 2:22; 3:18)

D. The Person of the Holy Spirit

We believe the Holy Spirit is the executive of the Godhead. We believe that He executes the Plan of God for our conviction and salvation. Christians are partakers of the Holy Spirit and empowered for service by Him.

Amplification:

We believe the Holy Spirit is a person possessing all the attributes of Deity. He convicts the unbelieving world of sin, of righteousness and of judgment. He regenerates, seals, indwells, fills the believer and bestows gifts upon believers for service. He teaches the believer and sets him apart for a holy life. We believe the Bible repudiates the charismatic emphasis upon the experiential oriented tongues and ecumenical practices as any ministry of the Holy Spirit. We believe the Holy Spirit is the Commander-in-Chief of missions and that His testimony is not of Himself but Jesus Christ and the redemptive truths centered in Christ.

(John 14:16, 17; 16:8; Ephesians 1:13, 14; 1 Corinthians 3:16; Romans 8:9; Acts 5:3, 4)

E. The Personality of Satan

We believe that Satan is a person, the author of sin and the cause of the Fall of Man, that he is the open and declared enemy of God and man, and that he shall be eternally punished in the Lake of Fire.

(Job 1:6–7; Isaiah 14:12–17; Matthew 4:2–11; 25:41; Revelation 12:7–12; 20:10)

F. The Fall of Man

We believe that man was created in the image of God and by choice fell into sin and death. Hence, every person is sinful and under condemnation to eternal judgment.

Amplification:

We believe that man was created by a direct act of God in the image and likeness of his Creator. By disobedience to the revealed will of God, man forfeited his reign over the earth and fell from his created state and standing with God. Therefore, all men are universally sinful both by nature and choice and devoid of the righteousness required by the law. All men are thus alienated from the life and family of God, without excuse, under the righteous judgment and wrath of God, and have within them no possible means of salvation.

(Genesis 1:27; Romans 3:23; 5:12–19; Isaiah 53:6; Ephesians 2:1–3)

G. Civil Government

We believe that God has ordained and created all authority consisting of three

basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church and the state are equal and sovereign in their respective biblically assigned spheres of responsibility under God.

(Romans 13:1–7; Ephesians 5:22–24; Hebrews 13:17; 1 Peter 2:13–14)

H. The Salvation of Sinners

We believe that the salvation of sinners is wholly of grace and that Jesus Christ is the only way of salvation.

Amplification:

We believe in the salvation of man by grace through faith in the finished work of Christ on the Cross. We believe that salvation is the free gift of God, neither merited nor secured in part nor in whole by any virtue or work of man, but received only by personal faith in the Lord Jesus Christ, in Whom all true believers have as a present possession the gift of eternal life, a perfectly righteous standing, and sonship in the family of God by a new birth. We believe that the Cross of Christ is redemptive, substitutionary, and propitiatory and the only basis of reconciliation for all of mankind who believe and that there is no possible salvation outside of Jesus Christ and His shed blood.

(John 3:3–6, 16; 10:28, 29; Acts 16:31; Ephesians 2:8–10; 1 Timothy 2: 5, 6; 1 Peter 1:18–23)

I. The Freeness of Salvation

We believe that the Gospel makes the blessings of salvation free and that nothing prevents the greatest sinner from being saved except his own inherent depravity and voluntary rejection of the Gospel of Christ.

Amplification:

We believe that salvation was accomplished on the Cross by Jesus Christ and is extended to all men as a gift to be received by faith. The basis of this salvation is totally the grace that provided the Cross. Although all men are responsible to receive the gift of salvation in Christ, only those who do respond to the ministry of the Spirit of God in the presentation of the Gospel will be saved. Salvation is the free and completed gift of God to all who will believe.

(John 1:12; 3:16; 5:24; 12:46; Acts 16:31; Romans 10:11–13)

J. The Security of the Believer

We believe that those who receive Jesus Christ as Savior are eternally secure. Our security rests totally on the finished work of the Lord Jesus Christ. As a result, we have assurance of eternal life.

Amplification:

We believe that the true believer is forever secure as a redeemed possession of God. This security is founded on the full payment of the believer's sin by the Cross of Christ in His substitutionary atonement and God's proof of receipt of that payment in the resurrection of Jesus Christ. The sole condition of salvation is faith in Jesus Christ and His redemptive work. This positive expression of faith has as its negative side repentance and rejection of any other basis of salvation. Therefore, the security of the believer is not conditioned upon his circumstances or emotional experiences or strength, but it is an acceptance of that basis of reconciliation, which has already been accepted by God. The believer is in the possession of God, which is the opposite of lost. He is secure because God has taken the responsibility for His own.

(John 10:27–30; 1 John 2:1–2; Romans 8:31–34, 38, 39; 1 Corinthians 6:19; Hebrews 2:10)

K. Heaven and Hell

We believe in the eternal blessedness of the saved in Heaven and the eternal punishment of the lost in Hell.

Amplification:

We believe in the bodily resurrection of the saved and lost, secured by the bodily resurrection of Christ. The spirits of the saved at death go immediately to be with Christ in Heaven, their lives and works shall be evaluated at the Judgment Seat of Christ for the determination of rewards, which will take place when Christ comes for His own in the Rapture. They will experience the blessedness of God's presence for all eternity. The spirits of the unsaved at death descend immediately into Hades where they are kept under punishment until the Great White Throne Judgment. At this time, their bodies shall be raised from the grave and be cast into the eternal Lake of Fire, the place of final and everlasting punishment.

(John 5:28, 29; 14:2; Revelation 20:14, 15; 21:4; Matthew 25:46)

L. The Church

We believe that the visible church is a congregation of baptized believers, practicing New Testament Principles, believing its doctrines, observing its ordinances and exercising its autonomy.

Amplification:

We believe that a local church is an organized body of believers immersed upon credible (public) confession of faith in Jesus Christ, recognizing only two offices (filled by pastor and deacon), sovereign in polity, and bonded together for work, worship, mutual edification, observance of the ordinances and the worldwide proclamation of the Gospel. The church is distinct from Israel, but autonomous, with Christ as its head.

(Matthew 28:19, 20; Ephesians 1:22, 23; Acts 2:41–47; Ephesians 4:11–13; 1 Corinthians 12)

M. Human Sexuality

We believe that God has commanded that no intimate sexual activity be

engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance.

(Genesis 2:24; 19:5, 13; 26:8–9; Leviticus 18:1–30; Romans 1:26–29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1–8; Hebrews 13:4)

We believe that the only legitimate marriage is the joining of one man and one woman.

(Genesis 2:24; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22–23)

N. Family Relationships

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church.

(Galatians 3:28; Colossians 3:18; 1 Timothy 2:8–15; 3:4–5, 12)

We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are a heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction.

(Genesis 1:26–28; Exodus 20:12; Deuteronomy 6:4–9; Psalm 127:3–5; Proverbs 19:18; 22:15; 23:13, 14; Mark 10:6–12; 1 Corinthians 7:1–16; Ephesians 5:21–33; 6:1–4; Colossians 3:18–21; Hebrews 13:4; Titus 1:6)

O. Divorce and Remarriage

We believe that God intended marriage to last until a spouse dies. Although divorced persons or divorced and remarried persons may hold some positions of service in their church, they may not be considered as missionaries with BIMl.

(Malachi 2:14–17; Matthew 19:3–12; Romans 7:1–3; 1 Timothy 3:2, 12; Titus 1:6)

P. Abortion

We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection,

birth or population control or the physical or mental well being of the mother are acceptable.

(Job 3:16; Psalms 51:5; 139:14–16; Isaiah 44:24; 49:1, 5; Jeremiah 1:5; 20:15–18; Luke 1:55)

Q. Love

We believe that we should demonstrate love for others, not only toward fellow believers but also toward both those who are not believers and those who oppose us. We are to deal with those who oppose us graciously, gently, patiently and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions.

(Leviticus 19:18; Matthew 5:44–48; Luke 6:31; John 13:34–35; Romans 12:9–10, 17–21; 13:8–10; Philippians 2:2–4; 2 Timothy 2:24–26; Titus 3:2; 1 John 3:17–18)

R. Deportment

We believe that the character, demeanor, behavior, conduct, actions, and appearance of a BIMI missionary is to be above reproach and blameless. The deportment of a missionary should glorify God in all manner of life and service.

(1 Corinthians 6:19–20; Romans 12:1–2)

S. Lawsuits between Believers

We believe that Christians are prohibited from bringing civil lawsuits against other Christians. We believe the church possesses all the resources necessary to resolve personal disputes between members. However, we believe that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander.

(1 Corinthians 6:1–8; Ephesians 4:31–32)

AUTHORITY OF STATEMENT OF FAITH

This Statement of Faith does not exhaust the extent of our faith. The Bible 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 BIMI missionaries. All literature used in the mission ministry of BIMI shall be in complete agreement with the Statement of Faith.

STANDARDS

A. Ecclesiastical Separation

As a Bible-believing Baptist mission agency, we take our stand regarding the current trends that lead to discrediting the Bible and undermining the historic fundamental doctrines of our faith. Baptist International Missions, Inc., takes a separatist stand against Neo-orthodoxy, Neo-evangelicalism, the Ecumenical Movement and the modern Charismatic Movement. God commands His people to separate from all religious apostasy.

B. Personal Separation

We believe the Scriptures teach that every believer should be separated unto God from the world and by the aid of the Holy Spirit should walk in Christian love and holiness, showing qualities of honesty, integrity, forgiveness and loving kindness.

We believe that all BIMI missionaries should live in such a manner as not to bring reproach upon their Savior and Lord and the churches that they represent. Spiritual leaders must take a strong stand against the wiles of the Devil that lead to compromise and worldliness. The Scripture admonishes us to abstain from worldly practices and the appearance of evil in an effort to ensure a consistent expression of our beliefs and purpose. Examples of such worldly practices include, but are not limited to, any type of entertainment that dishonors Christ and His Word, gambling, the use of tobacco, non-medical narcotic drugs or drinking intoxicating beverages.

C. Lifestyle

We believe that all BIMI missionaries should live in such a manner as not to bring reproach upon their Savior and Lord and the churches that they represent. All missionaries should embrace a lifestyle consistent with biblical precepts. God's people should refrain from any immodest and immoderate appearance and conduct. The principle of holiness and modesty rather than the fad styles of the world should dictate our style of dress and personal grooming. Christian piety makes personal holiness the driving standard for our dress code. Modesty in this context means "Observing the proprieties of dress and behavior." No one is offended by a high standard. We ask our missionaries to choose a standard that is the least offensive for their families in order to avoid being a stumbling block for missions.

Our top priority is to glorify the Lord and guard the testimony of our missionaries and their supporting churches. It is anticipated and expected that good taste in grooming and clothing will be maintained.

All men and their teenage sons should look like gentlemen. They must refrain from any immoderate or effeminate appearance, body piercing, and bodily markings. Clothing worn for dress, work or outdoor activities must be respectable. Appearance is important! Men and boys should keep their hair neat and trimmed above the collar and conservative in style. The standard for men and their sons excludes beards and goatees. Those who choose to wear a mustache must keep it neat and trimmed.

All women and teenage daughters should look like ladies; their style of dress should be that which is becoming to Godly mothers and servants of Christ. Tight, short, and revealing clothing which exposes and emphasizes the human form is never appropriate. The length of dresses and skirts is not to be above the knee. Public dress excludes slacks and jeans. Modest culottes, a garment having a divided skirt, are acceptable when worn for picnics or while participating in sports.

It must be understood that in extremely cold weather families must always dress adequately to protect their health. Fathers and husbands are ultimately responsible for the lifestyle and dress of the entire family.

(Romans 12:1–2; 14: 19–21; 1 Corinthians 6:18–20; 8:9–13; 15:34; 2 Corinthians 6:14–7:1; Galatians 5:22–25; Ephesians 5:1–2, 15–20; 1 Thessalonians 4:7; 1 Timothy 2:1–10; 2 Timothy 3:1–5; 1 Peter 5:5, 6; 1 John 2:15–17; 2 John 9–11; Leviticus 19:28; Proverbs 15:33)

D. Music Policy

We believe that music is not amoral and that it must be given careful consideration. The music (lyrics, melody and rhythm) used by BIMI missionaries must be conservative and God honoring. Songs or styles with the recognized characteristics of rock music or rock performances are unacceptable. Consequently, the genres of music often referred to as “Christian Rock” or “Contemporary Christian Music” are to be avoided completely. In order to be filled with the Spirit, it is necessary to abstain from music which appeals to the flesh.

(Galatians 5:16–17; Ephesians 5:17–19; Colossians 3:16; 1 Thessalonians 5:22)

E. Church Relationship

BIMI is an independent Baptist mission agency serving independent Baptist churches. As a Baptist mission, it is expected that all missionaries and missionary candidates be baptized under the authority of a fundamental Baptist church. All missionaries and missionary candidates are to be members of, and commissioned by, independent Baptist churches. Their ministry should duplicate these churches by planting, or having a part in planting other independent Baptist churches on their field of service.

F. Bible Translations

In the English-speaking countries of the world, all missionaries, directors and board members are to use the King James Version of the Bible in their preaching and teaching.

G. Faith Missions Principle

Missionaries must trust God through personal faith to provide the financial support needed to go to the mission field. Missionaries are not guaranteed support by the international office of BIMI. They receive faith commitments from churches that agree to undertake their financial and prayer support.

H. Websites

Personal websites should promote the missionary's personal ministry and missions generally. Missionaries are not to solicit funds on a private website without specific approval of the Field Director and the Home Office.

Websites are being used more and more by missionaries to present themselves and their personal ministry. It is a convenient means in adding another dimension to their overall presentation.

All BIMI related missionary website content and media are to be reviewed and approved by the missionary's Field Director.

MISSION POLICIES

Baptist International Missions, Inc., is a legally chartered, non-profit religious organization approved by the State of Tennessee and granted a non-profit status by the Internal Revenue Service of the United States. Accordingly, there are certain guidelines to which we must adhere or else we will endanger our non-profit status.

Baptist International Missions, Inc., is pledged to assure the accountability of its missionaries to the churches which provide their material support. In order for BIMI to provide this accountability to those churches, we have set forth these Mission Policies and anticipate that all BIMI personnel will abide by them. With changing times and circumstances there may be, of necessity, changes and additions to the Mission Policies.

A. General Policies

1. BIMI will furnish legal headquarters in the United States and will assist in obtaining legal representation on the foreign fields.
2. All missionary personnel within the structure of BIMI must be committed to the doctrines, policies and practices of the Mission.
3. All missionary personnel within the structure of BIMI must agree to take a consistent stand in opposition to the Charismatic Movement, Neo-orthodoxy, Neo-evangelicalism and the Ecumenical Movement.
4. No missionary with BIMI will engage in cooperation with any ministry except those who identify with our separatist Independent Baptist position and doctrine.
5. No missionary with BIMI can belong to a secret society.
6. Any book or pamphlet, audio/video tape or DVD intended for sale or publication written or produced by a BIMI missionary must be approved by BIMI prior to publication.
7. Bible Translations: The Board of Trustees of BIMI, by unanimous vote, reconfirmed their stand behind the leadership of BIMI and in the position that all missionary personnel in the English-speaking world use only the King James Version of the Bible in their preaching and in their teaching.

B. Missionary Qualifications

1. Spiritual Qualifications

- a) Personal experience of salvation through faith in Jesus Christ
- b) Consistent devotional life and fellowship with Christ
- c) Spirit-filled life in which the works of the flesh have been put to death
- d) Definite missionary call from God to the mission field
- e) Burden for lost souls and evidence of being a personal soul winner
- f) Those involved in a preaching ministry must give testimony of a definite call from God and meet the biblical qualifications of a Bishop. (1 Timothy 2:1-7)

2. Educational Studies

The basic academic standard for missionary candidates serving with BIMI is ninety-eight hours (98) in a credible (recognized or equivalent “standard” educational program) Bible institute or college recommended by the sending church pastor and approved by a BIMI examining committee. However, a Bible college or seminary degree will better prepare one for foreign mission service. All external studies must be approved by BIMI. Ministry experience may be considered but cannot replace more than one year of formal academic training. The director of the field to which the candidate is applying will set up a meeting with other directors to decide credibility of experience in lieu of formal training. Their Candidate Committee must approve any problematic educational qualifications before the candidate is presented to the Board of Trustees for approval.

The following are suggestive of what would be desirable:

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| a) <u>Bible and Doctrine</u> | Hours |
| Bible Doctrines | 6 |
| Old and New Testament Survey | 6 |
| Hermeneutics | 2 |
| Bible Electives | 30 |

| | |
|--|-----------|
| b) <u>Applied Christianity, i.e.</u> | 26 |
| Missions, Evangelism, Counseling, Christian Education, Church Growth, Leadership, Homiletics, Song Leading, Christian Education, Christian Home | |
| c) <u>General Education, i.e.</u> | 28 |
| English Grammar and Composition, History of Civilization, General Psychology, Pastoral Theology, Church History, Camp Ministry, Radio Broadcasting | |
| Total..... | <u>98</u> |

3. Physical Policies

- a) Candidates must submit to a medical examination and have the recommendation of an approved Medical Doctor and meet all requirements that may be prescribed of the Mission.
- b) The candidate must also give evidence of emotional stability. If a question arises in this regard, evaluation by an approved counselor may be required.
- c) Candidates with serious long-term physical or emotional limitations applying to BIMI for missionary status must have a level of health that will enable them to function on their desired field of service. Candidates with serious long-term health issues may be recommended for acceptance only after a doctor's approval and the approval of a specially called medical committee at the World Missions Center. The committee must include the Candidate/Deputation Director, the Field Director of the desired field of service, a representative of the Insurance Department plus a Mission officer who may be asked to participate.

4. Candidate School

All missionary candidates must complete Candidate School I prior to full acceptance as a missionary with BIMI and must complete Candidate School II before leaving for the field.

5. Church Relationship

- a) All missionaries must have been baptized under the authority of an approved Baptist church.

- b) All missionaries applying to BIMI must be members of, and sent out by, an independent Baptist church.

6. Foreign National Missionaries

- a) Foreign students trained in approved institutions that have the same belief and philosophies of BIMI may be approved as missionaries to a country other than the country of their own nationality. The only exception is for countries where Americans are not permitted to serve as missionaries, India being an example.
- b) If there are foreign students who were trained to do mission work in their own country (which is encouraged by BIMI), they should apply to the national mission agency of that country. If the agency is an affiliate of BIMI, financial assistance can be routed through our mission to the foreign agency. There must be proper accountability. However, students trained in a foreign school should not come to America to raise support if they are returning to their own country as missionaries.
- c) BIMI's objective is to establish truly indigenous, self-supporting (surviving within their own environment without outside financial support) and self-governing New Testament Baptist churches on the field. This includes the responsibility of sending and supporting their own missionaries. Therefore, the national churches should form their own mission board, using national church representation to run the mission and promote accountability of their missionaries.

C. Authority

1. The Sending Church

Each missionary is under the authority of his and/or her sending church which commissions him and/or her for missionary service. Any problems which arise between the missionary and the Mission will be resolved in cooperation with the sending church and its pastor. (Missionaries who are not ordained must have a Certificate of Commissioning. This certification helps the non-ordained missionary qualify for exemption from self-employment tax as a missionary and allows him tax privileges provided in the tax codes).

2. Baptist International Missions, Inc.

The missionary is also accountable to each church that provides material support. This accountability is ensured by Baptist International Missions; therefore, the missionaries are under the authority of BIMI's Board of Trustees and the General Director.

3. Field Directors

The Field Directors are responsible to the General Director in serving the missionaries and applying the policies, practices and standards of the Mission. Missionaries are under the authority of the Field Director in the areas of their responsibility.

D. Personal Policies

1. Family

- a) A spiritual atmosphere must be maintained in the home, with regular times for family devotions.
- b) The husband is to be the spiritual head of his home; the wife is to work hand in hand with him in maintaining a wholesome spiritual atmosphere.
- c) Attitudes and behavior that fall short of spiritual excellence undermine the believer's personal and family testimony as well as public ministry. Only a Christ-like attitude and a spirit-filled life lead to harmony with coworkers and effective service.
- d) BIMI repudiates the attitudes and practices of the sinful nature, such as pride, jealousy, selfishness, deceit, covetousness, discontent, love of money, gluttony, lust, bitterness, gossip, laziness, a critical spirit and other examples listed in Scripture which all damage the servant of God, his life, his family, and the work of God. All deviate sexual practices, including incest and homosexuality, are completely unacceptable.
- e) Great care should be given to the education and development of the children.
- f) All missionaries must be concerned with the insidious advance of sin and corruption in every area of the media. There must be the utmost caution and Spirit-led discernment in the viewing of or listening to any media: the theater, videos, television

programs, Internet, the printed page, or in any other form. They must prayerfully consider the consequences of all their personal choices. The goal should be: *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God* (1 Corinthians 10:31).

- g) It is imperative that time is set aside for family recreation and fellowship.
- h) Children should be involved in the missionary work on the field. This could produce future missionaries.
- i) When other missionary families serve in the same area, it is essential that a good relationship be maintained between families and children. Each family must take the feeling of others into consideration. Petty differences and jealousies should not be allowed to disrupt the fellowship and work.
- j) It is absolutely essential that missionary children be lovingly controlled. The welfare of the child, the relationship with other missionary families and the testimony with the nationals require it.
- k) The missionary wife must be willingly active in the work of missions, participating in Sunday school, children's work, camps, ministering to women and any other ministry suitable to her gifts.
- l) It should always be remembered that nationals are observing the missionary family and judging the legitimacy of their messages by their lives, their family and their relationship with their co-workers.

2. Single Missionaries

- a) Before making plans for marriage, single missionaries (male and female) must submit a request to the Mission office. The person a single missionary anticipates marrying must also meet the qualifications and be approved as a BIMI missionary.
- b) Single ladies must work in a ministry where there is a BIMI couple or a couple with an approved mission board. They must submit to the leadership of the resident missionary.

PURPOSE STATEMENT

Understanding the importance of the Great Commission, our purpose is to assist independent Baptist churches in the establishment of like churches around the world. BIMI exists to serve the local church as it sends missionaries into God's harvest field. As the church's delegated servant, we provide accountability, training and assistance to our missionaries as they carry out their pre-field, on-field and furlough ministries. It is our desire to glorify God through the pursuit of excellence in every area of this worldwide ministry of faith.



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