



**FUNDAMENTAL BAPTIST**  
WORLD-WIDE MISSION

Policies



Practices

Manual

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## **HISTORY OF FUNDAMENTAL BAPTIST WORLD-WIDE MISSION**

Ernest and Diane Gambrell surrendered to serve the Lord on the foreign field on Easter night of 1969 under the preaching of Dr. H. Mel Rutter. Upon their surrender, they affiliated with Maranatha Baptist Mission in Natchez, Mississippi, where Dr. James Crumpton was President and Dr. Mel Rutter was Vice-President. After serving on the field of Mexico from 1969 through 1975, Brother Gambrell was asked to serve as a Representative for Maranatha. After three months of seeking counsel and prayer, he and his wife felt confident that it was God's will for them to take that position.

From that time until 1980, the Gambrells lived in Memphis, Tennessee; and Brother Gambrell traveled throughout the country preaching in Missions Conferences. In 1980, the Gambrells relocated to Natchez, Mississippi, and began working in the Home Office of Maranatha Baptist Mission. Their Board of Directors asked Brother Gambrell to serve as Second Vice-President. Shortly after that, he was appointed Coordinator of their Training Program and their annual School of Missions.

Brother Gambrell remained in that position until 1985. At that time, after much prayer and counsel, he was led of God to found Fundamental Baptist World-Wide Mission (FBWWM) in conjunction with Thrifhaven Baptist Church in Memphis, Tennessee. Brother Gambrell and his wife, Diane, were members of Thrifhaven from 1963 until 1975. They studied at Memphis Baptist College which was a ministry of the church. Brother Gambrell was ordained by the church, and the church commissioned them and sent them to the mission field in 1969.

FBWWM started with one missionary family, William and Sherry Banegas, who were serving in Bolivia. The headquarters of FBWWM remained in Memphis at Thrifhaven until 1990. At that time, by agreement between Thrifhaven Baptist Church and Maranatha Baptist Church in Elkton, Maryland, FBWWM relocated to Maryland where it would work in conjunction with Maranatha Baptist Church and with Maryland Baptist Bible College, which was a ministry of the church. It also allowed opportunity for FBWWM to broadcast a program on a radio station, WOEL, which was owned and operated by the church and college.

In 1995, FBWWM, due to circumstances beyond its control, moved back to Memphis and became a ministry under East Side Baptist Church, where it continues until today. At that time, Dr. Teddy Steele was pastor, and he remained pastor until his death in 2010. Dr. Steele and Dr. Gambrell worked together at Thrifhaven Baptist Church in the 1960s. Dr. Steele was interim pastor and was chairman of the ordination commission when Dr. Gambrell was ordained and when he and Mrs. Gambrell were sent to the mission field.

Now, in 2012, approximately 80 missionaries are affiliated with FBWWM. These missionaries are serving in 20 foreign countries and in the United States where home missionaries are planting churches in areas where there are no independent Baptist churches, such as the northwestern and northeastern parts of the country and in various inner cities.

## **PURPOSE OF FBWWM**

FBWWM is a servant to local churches of like doctrine, faith, and convictions and to the missionaries commissioned and sent forth by those churches. Churches

and missionaries served by FBWWM must be independent Baptist or churches with no denominational name but hold the doctrine, faith, convictions, and position that independent Baptist churches have historically held. The churches and missionaries FBWWM serves should be doctrinally sound, according to the Bible; separated, both personally and ecclesiastically; and soul winning.

Each missionary who serves with FBWWM must be a member of such a church. Acts 13 shows clearly that the local church is the agency which authorizes and sends forth its own missionaries. It is the sending church's responsibility to care for, oversee, direct, and discipline the missionary, should it be necessary. FBWWM assumes only the responsibility and authority which is committed to it by the local church and its pastor when the church commissions the missionary to serve through FBWWM. Every missionary with FBWWM must be involved in soul winning, disciple making, and church planting. Churches established by missionaries serving with FBWWM must be independent Baptist churches.

## **UNIQUENESS OF FBWWM**

1. FBWWM is a ministry of a local church. We believe that any organization, such as a mission board whose sole purpose is to carry out the Great Commission, should be a ministry of a local church, the organization to which God gave the Great Commission.
2. FBWWM is not a sending agency. We offer a *service* to pastors and local churches who send missionaries to the field and choose to have those missionaries affiliate with us. Our motto is *A Slave and a Servant to the Local Church*.

3. All missionaries affiliated with FBWWM remain under the authority of their pastor and their sending church. We work diligently to remain "in our place" and never exercise authority over the pastor and sending church.
4. FBWWM is a faith ministry. Since the founding of FBWWM in 1985, we have trusted the Lord to meet our needs. We have never charged a missionary any amount of money for the services we offer to him and his sending church. There is no percentage deducted from a missionary's support, and there are no hidden fees of any nature.
5. Every member of FBWWM's staff serves the Lord by the same faith principle. They trust the Lord to supply their needs and receive no salary from FBWWM. That does not include our bookkeeper or secretary but does include the President, Vice-Presidents, General Director, and Representatives.
6. FBWWM is careful to not act as the Holy Spirit. If a missionary requests advice on any matter, we gladly offer advice, but the final decision is between the missionary, his pastor, and the Holy Spirit. This refers to decisions such as changing fields, etc., but it does not include changes in doctrine or other Bible positions.
7. When a serious matter arises concerning a missionary, FBWWM will immediately contact the pastor of that missionary and explain the problem to his pastor. Should the pastor request our input or assistance in addressing or solving the problem, we are glad to assist — but only at the pastor's request. The pastor has the final decision and FBWWM then responds to the pastor's and sending church's decision.

8. FBWWM is not a sending agency and does not interrogate a missionary applicant. The questioning and interrogation of a missionary being sent to the field is the responsibility of his sending church. When applying to FBWWM, a missionary must read, agree with, and agree to practice FBWWM's Policies and Practices Manual. This agreement will be indicated when completing FBWWM's Application. Every new missionary is asked to meet with FBWWM's Board of Directors when he attends our Annual Institute of Missions. The purpose of that meeting is two-fold: we, the members of our Board of Directors, desire to know the missionary as much as we possibly can; and we desire that the missionary ask questions to get to know us as much as possible.

## **PERSONAL QUALIFICATIONS FOR MISSIONARIES**

Missionaries with FBWWM must have a personal call from God and be sure of that calling. The call of God for missionary service is similar, if not identical, to the call of an evangelist (Ephesians 4:11) and is more than a burden for missions. All Christians should have a burden for missions but that alone does not constitute a call. However, a call from God to missionary service will always be accompanied by a burden to win the lost.

The missionary should meet the New Testament qualifications, found in I Timothy 3:1-7,11.

Because Scripture declares that two cannot walk together except they be agreed, missionaries served by FBWWM must agree with and practice the Policies and Practices set forth in this manual and adhere to the included Appearance Code.

## PROVISION OF FINANCIAL NEEDS

FBWWM is a work of faith. We are not supported by any denomination or convention of churches. Both FBWWM and the missionaries affiliated with FBWWM seek support from independent, fundamental Baptist churches of like faith as described previously under *Purpose of FBWWM*. We depend upon the Lord to supply all of our needs through voluntary gifts from such churches.

Each missionary must raise his own support through deputation and depend upon the Lord to supply his needs, through God's people. We do not require missionaries serving with FBWWM to financially support FBWWM. This ministry is a labor of love for them and their churches. However, many of the missionaries do support the FBWWM Home Office, for which we are grateful. Those missionaries support the Home Office because they are burdened for the ministry and desire to have a part in the overall work of the entire FBWWM family.

All offerings received by FBWWM are used as designated by the giver. Undesignated funds will be used in one of the following ways: for the operation of the FBWWM Home Office; to meet emergency needs of missionaries, such as medical; or any other unexpected need which a missionary may have. The officers of FBWWM receive no salaries but are responsible to raise any needed support, just as the missionaries are expected to do.

A missionary must pay all expenses incurred in his work on the field, including his living expenses, from funds received for his ministry. Each missionary accepts this responsibility by faith in the living God, Who has promised to supply all of our needs.

FBWWM does not approve of worldly schemes and fleshly methods of raising funds for promoting God's work. Our weapons are not carnal but mighty through God and in demonstration of God's power and glory. FBWWM is a faith mission and each missionary who affiliates with us is expected to live a life of faith in the Lord. *He* has promised to supply all of our needs. Missionaries are expected to be filled with and led by the Holy Spirit Who would never lead contrary to the Scriptures. His work can only be done as we rely upon Him to work through us in answer to our fervent prayers.

All funds contributed are receipted, recorded, and used as designated. Each contributor will receive a receipt for each gift sent, which shows the designated use of those gifts. Contributions will also be acknowledged by the individual missionary.

All support raised by missionaries affiliated with FBWWM, both regular monthly support and special projects, must be sent through FBWWM's Home Office. *This would preclude support going directly to a missionary or to another entity.* This is necessary for several reasons: (1) FBWWM's Home Office must be kept aware of the level of support in order to assist the missionary with maintaining the needed level of support, (2) FBWWM's Home Office must be aware of the actual support level in order to honestly answer questions from churches and others who inquire about the level of support of individual missionaries, (3) FBWWM's Home Office monitors the level of support to ensure that support above a certain level is justified, and (4) The individual missionary cannot issue a tax deductible receipt for any support.

The above policy does not apply to love offerings received at Missions Conferences or deputation/furlough meetings when a specific offering is taken while the missionary is at a church. These offerings would not be

considered ongoing support and would be taken to meet needs of travel, etc. The missionary is free to accept these offerings directly and use them as needed. Reporting of these amounts to FBWWM's Home Office is not necessary, but adequate records must be kept by individual missionaries for proper tax reporting.

Checks should be made payable to and sent to:

FBWWM (Memo: Missionary's Name)

P. O. Box 341356; Memphis TN 38184-1356

### **PRECEPTS OF FBWWM**

1. We believe in the Scriptures of the Old and New Testaments as verbally and plerarily inspired by God and without error in the original writings; that the Bible is reliable in science, history, and every other matter it discusses; and that the Bible is of supreme and final authority in faith and life. We believe that the King James Bible is the preserved Word of God for the English-speaking people of today. It is the version used by FBWWM and its missionaries. We diligently seek a true translation in the various foreign languages in which we work.
2. We believe in one Triune God, eternally existing in three Persons: Father, Son, and Holy Spirit; co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections.
3. We believe in God, the Father, perfect in holiness, infinite in wisdom, measureless in power; that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from eternal death and from Hell all who come to Him through Jesus Christ.

4. We believe in the absolute Deity of the Lord Jesus Christ, His eternal existence as God, equal with the Father and the Holy Spirit; His sinlessness; His vicarious death through the shedding of His blood as an atonement for the remission of our sins; His literal bodily resurrection from the dead; His ascension; His present high priestly ministry in Heaven for believers; and His personal return to earth.
5. We believe that the Holy Spirit is a Divine Person, equal with the Father and the Son and of the same substance and nature; that He convicts the world of sin, of righteousness, and of judgment; that He bears witness to the Truth; that He is the agent of the new birth; that He baptizes all true believers into the body of Christ, indwelling and sanctifying all of them, sealing and thus securing them unto the day of redemption; that He endues, guides, teaches, and helps believers; and that it is the privilege and duty of all the saved to be filled with and controlled by the Spirit, the evidence being soul-winning power *not* speaking in tongues. We believe that He is the administrator of the local church.
6. We believe that Satan, a fallen angel, is a distinct and real person, the god of this age, the adversary of Christ and all believers, and that his destiny is eternal punishment in the Lake of Fire.
7. We believe that God created the heavens and the earth in six literal days, including all life, each after its own species, by direct act and not by the process of evolution. We believe that man, in the person of the first Adam, was created in the image of God, in innocence under the law of his Maker, but by reason of his voluntary sin, fell from his high and holy state; that as a result the whole race plunged into condemnation and death so that now all human be-

ings are born with a sinful nature; and that all who reach the age of moral responsibility become willful sinners in thought, word, and deed, and so are without excuse before God.

8. We believe that the justification of sinners is wholly of grace through faith in the blood sacrifice, death, and resurrection of the Lord Jesus Christ; that all who receive Him are regenerated by the Holy Spirit and become children of God; that no rite, ceremony, or work can avail one whit for the sinner's salvation or make the believer's salvation more secure; that Christ is the only and all-sufficient Savior; and that all who are truly saved are kept forever.
9. We believe that the blessings of salvation are made free to all by the Gospel, that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel.
10. We believe that sanctification for the believer is immediate, upon acceptance of Christ as Savior, and progressive, continuing to the end of earthly life; and that the progressive phase of sanctification is carried on in the hearts of believers by the presence and power of the Holy Spirit in the continual use of the appointed means, especially the study of God's Word, self-denial, faithfulness in and through a fundamental local church, prayer, and soul winning.
11. We believe that the saved are called into a life of separation from religious apostasy, from disobedient brethren, and from all worldly and sinful pleasures, practices, and associations. We believe that every Christian should walk in the Spirit, be led by the

Spirit, and be filled (controlled) by the Spirit, that by His power and grace we might bear the fruit of the Spirit. We believe in being separated from pride, lying, tattling, backbiting, envy, jealousy, bitterness, malice, foolish talking, ingratitude, covetousness, and any other sin of the flesh or spirit. We believe in being separated from the world and, therefore, not participating in alcoholic beverages, drugs (except for medicinal purposes), tobacco, immodesty, dance, mixed swimming, lodges, worldly movies, gambling, or anything else that dishonors our Lord or reflects in a bad or questionable way upon the Gospel and upon our testimony.

12. We believe that the local New Testament church is composed of regenerated baptized believers, voluntarily united together for the purpose of worship, edification, observing the ordinances, fellowship, and service; that the officers of the local church are pastor and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, religious or political; that the one and only superintendent is Christ, through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel, with each local church as the sole judge of the measure and method of its co-operation; and that on all matters of membership, policy or government, discipline, and benevolence, the will of the local church is final. We believe that all born-again believers are part of the Body of Christ which will meet when the Rapture takes place.
13. We believe that there are only two ordinances for the local church: Baptism and the Lord's Supper. We

believe that Bible baptism is the burial of a believer in water, thus setting forth in true symbol his union with Christ in His death, burial, and resurrection; that every believer should be baptized because of the example of our Lord and because of the command given by our Lord; and that while there is no saving power in water baptism, it is an act of obedience by those who are already saved to picture that they are dead, buried, and raised spiritually with Jesus Christ by faith in Him. We believe the only Scriptural mode of baptism is by immersion. We reject infant baptism as unscriptural. We believe that the Lord's Supper is a commemoration of the Lord's death until He comes; and that, in this ordinance, the Lord's table should be open to all regenerated persons living in fellowship with and obedience to Jesus Christ and of like faith and practice.

14. We believe in the literal, bodily, personal, premillennial, and imminent coming of our Lord in the air to catch away all believers unto Himself before the tribulation period; also in the personal, visible, and glorious return of Christ to the earth, with believers, at the close of the tribulation period to judge the living nations and to set up His millennial kingdom on earth.

### **APPLICANTS MUST MEET THE FOLLOWING REQUIREMENTS IN ORDER TO BE ACCEPTED**

1. One must be a born-again believer with a personal call from God to be a missionary. Wives will not be accepted simply because the husband has a call. FBWWM does not believe that God calls a missionary's wife as he does her husband. However, when God calls a man to be a missionary, we believe He

will reveal that call to his wife so that she can confidently declare that it is the will of God for them to be on the mission field.

2. One must accept and practice FBWWM's Policies and Practices, including Appearance Code, as set forth in this manual.
3. One must belong to a local New Testament church that agrees with our Policies and Practices as set forth in this manual.

**NOTE:** The Word of God clearly teaches that the tithe should go to the local church where you are a member, the church which has commissioned and sent you forth as a missionary. If your pastor and church instruct you to use your tithe on the field (not for living expenses but for evangelistic purposes) with the goal of expediting the winning of souls and establishing a local church, you should receive written permission and furnish FBWWM with a copy for your personal file.

4. One must be authorized and commissioned by the local church of which he is a member. Commissioning Papers (supplied by FBWWM) must be signed and filed in the Home Office.
5. A new missionary must make an appointment and meet with at least four men on FBWWM's Board of Directors and the President of FBWWM before being accepted. The new missionary must also attend our Annual Institute of Missions before being accepted.
6. One must not have more than one living spouse. This applies to both men and women. This applies to your entire lifetime and not just from the time since you have been saved.

7. If one has been with or has been denied affiliation with another mission agency, FBWWM, at our discretion, may contact that mission agency before acceptance is given.
8. One must work in conjunction with FBWWM's Home Office while preparing his visual presentation. It must be approved before beginning deputation. Harm and embarrassment have resulted from showing unacceptable material in presentations.
9. Every missionary will be required to complete the approved level of education set by the pastor of his commissioning church, after consultation with FBWWM. The education may be completed while on deputation. This will not hinder an applicant from being accepted.
10. FBWWM reserves the right to accept or reject any applicants regardless of circumstances or information received on references, whether good or bad. FBWWM's final decision is always based upon the leadership of the Holy Spirit.
11. Nationals who have come to the States to do deputation for the purpose of returning to their country as missionaries may not be accepted. Missionaries are not permitted to bring, send, or assist nationals in coming to the United States to raise support for themselves, their church, or other nationals, without clearing it with FBWWM. Any missionary desiring this permission must first submit, in writing, to FBWWM the reason for the request and furnish justification for a national to come to the States.
12. All missionaries and members of FBWWM's Board of Directors must read this Policies and Practices Manual each year.

**MISSIONARIES WHO DO NOT MEET  
THE FOLLOWING REQUIREMENTS  
ARE SUBJECT TO DISMISSAL**

1. All missionaries on deputation must return a *Deputation Activity Report* at the end of each month, listing the number of calls made in an attempt to schedule meetings along with the meetings scheduled. This form is provided by the Home Office.
2. A missionary's appointment is subject to reconsideration by FBWWM if his departure to the field is unreasonably delayed. This is especially true when the delay is caused by a lack of diligently pursuing deputation meetings.
3. All missionaries on deputation must give an *Evaluation Report* (provided by the Home Office) to every pastor where a deputation meeting is held. The missionary should encourage the pastor to complete and return the report to FBWWM's Home Office.
4. All missionaries on deputation and furlough must attend FBWWM's Annual Institute of Missions.
5. All missionaries whose work is located in the States must attend FBWWM's Annual Institute of Missions at least once every four years.
6. All missionaries must have the recommended level of monthly support, set by FBWWM's Board of Directors, prior to leaving for language school or the field.
7. All missionaries must have their debts paid, or have firm arrangements and sufficient support to pay their debts, before leaving for the field. Caution

should be taken not to incur debt, especially through credit cards. When a financial difficulty occurs outside of the control of the missionary (such as an unexpected increase in inflation or change in the currency exchange rate), the need should be made known to the Home Office; we will attempt to assist in securing financial help in these cases.

8. All missionaries who work in an area where a foreign language is spoken must acquire an adequate knowledge of that language. This will normally require one year of language study. The place and length of study and the level of accomplishment must be approved by FBWWM.
9. All stationery, prayer letters, and prayer cards must have the name and address of FBWWM on them.
10. A copy of every prayer letter and/or update must be sent to the Home Office via post office or e-mail.
11. All personal support *and all work fund support* must be directed to and handled by the Home Office. Such funds will be disbursed in their entirety and as designated by the donor. This does not apply to love offerings or travel funds given to you by a church while on deputation or when on furlough and reporting to churches.
12. Every offering must be acknowledged to the contributor and the amount specified. This must be done at least bi-monthly.
13. All missionaries will be required to participate in a health insurance program and provide proof of coverage, in writing, to the Home Office. That coverage should begin as soon as your support level is sufficient. However, you must participate in the insur-

ance program before leaving for the field. When you begin coverage, the premium can be deducted from your support and paid through the Home Office. Two exceptions may be made to this policy: 1) An exception to this policy will be made when the country in which you are serving requires you to participate in the health program of that country and charges are made for that program. 2) An exception will be made if the sending church of the missionary will guarantee, in writing, the missionary's medical expenses and agrees not to publish medical needs in prayer letters or by other means. There are no other exceptions.

14. Missionaries using vehicles listed in the name of FBWWM must secure and maintain liability insurance and furnish the Home Office with a copy of the policy.
15. All missionaries must advise the Home Office of any change in marital status.
16. Missionaries on any field who desire to affiliate or cooperate with another group or missionary from another agency (fellowships, service agencies, religious counsels, etc.) must first submit, in writing, the constitution of the group for FBWWM's approval before becoming affiliated with or cooperating with that group. This is intended solely as a safeguard, as you may not be aware of the group's affiliations and practices in the United States or internationally.
17. The *Financial Inquiry Sheet* must be promptly returned monthly with all requested information.
18. All of our missionaries must be loyal to FBWWM. Should you have any questions about FBWWM's practices or decisions, they should be addressed to

the Home Office and not to others outside of FBWWM or its Home Office.

19. Before a request is made by a missionary for funds to purchase special equipment for use in missionary work (such as, but not limited to, airplanes, vehicles, motorcycles, projectors, power plants, boats, etc.), the missionary must agree with FBWWM's Home Office concerning the ownership of the equipment. This would also include such equipment which may be donated for the work.

**NOTE:** This is to ensure that the equipment or funds donated will continue to be used in the manner for which it was designated by the giver. If a missionary leaves FBWWM in good standing to continue in missionary work with another agency or local church, the ownership of said equipment will be transferred to the new agency or church. If not, the church(es) who helped purchase the equipment will be contacted for a decision concerning the placing of the equipment.

20. All missionaries are required to carry liability insurance on their vehicles while living and working on foreign fields.
21. All missionaries serving on foreign fields are required to register with the American Embassy or Consulate.
22. Before leaving the field and returning to the United States for furlough or for any other reason, the missionary must receive permission from the Home Office to do so.
23. Because of years of experience, FBWWM discourages the adoption of children of another race/culture by missionaries. However, a missionary, before adopt-

ing such a child, must have prior consultation and written consent from his pastor who will consult with FBWWM prior to granting permission. The reason for this is that FBWWM must represent the missionary to his supporting churches.

**MISSIONARIES GUILTY OF THE FOLLOWING  
WILL BE AUTOMATICALLY DISMISSED  
AND THEIR SUPPORTERS NOTIFIED**

1. The use of alcoholic beverages.
2. The use of drugs except for medicinal purposes.
3. Adultery or fornication.
4. Any type of sexual perversion (homosexuality, lesbianism, incest, etc.).
5. Embracing liberal theology, Neo-Orthodoxy, Neo-Evangelicalism, Modernism, Post-Modernism, the Charismatic Movement, Ecumenism, Arminianism, or Calvinism.

**NOTE:** FBWWM rejects all five points of the doctrine of Calvinism as taught by John Calvin. They will not stand independently but rather stand or fall together as a group.

6. The use of Contemporary Christian Music (CCM) and/or any other type of music that has rock-filled rhythms, beats of the world, or identifies with the Contemporary style of worship. God ordained music in order to bring honor, glory, and praise unto Himself (Psalm 7:17; 29:1,2; 149:1). We believe that we are given instruction in Scripture concerning music.

From time to time, new issues in fundamentalism arise. As necessary, FBWWM adopts new policies as it is led of the Holy Spirit. Missionaries will be expected to abide by those policies.

Should FBWWM adopt a policy with which a missionary cannot agree, the missionary would be permitted to resign in good standing. When missionaries resign, their supporters are notified and the reason is given for their resignation.

If a missionary is dismissed for doctrinal or moral reasons, or resulting from departure from this Policies and Practices Manual, it will be reported to his supporting churches along with the reason for dismissal.

If a missionary desires to leave FBWWM and there is no doctrinal or moral reason involved, FBWWM will report this to his supporting churches with the recommendation that his support be channeled through another mission agency or local church in accordance to the missionary's desire. If FBWWM cannot approve of the mission agency or church, we will inform the supporting churches of the reasons for our refusal to recommend the agency or church.

**NOTE:** Should a missionary submit his resignation while a problem or violation involving that missionary is under consideration, FBWWM is under no obligation to accept the resignation in good standing. FBWWM, upon its decision, may (1) accept the resignation in good standing, (2) accept the resignation but not in good standing, or (3) reject the resignation and dismiss the missionary.

## **NEW MISSIONARIES GOING TO A FIELD WHERE VETERAN MISSIONARIES ARE ALREADY WORKING**

1. Be teachable and benefit from advice given by veteran missionaries.
2. Be careful to pay expenses while staying with other missionaries, whether it be permanent or until living quarters are acquired.
3. If a new missionary establishes a work apart from the veteran missionary's work, he must take the responsibility of and be the director of his own work, not expecting the veteran to bear that burden. While working with an established work and veteran missionary, he must understand that the work is the veteran's to direct, and he is in the role of second man.
4. If any workers from another missionary's work or established church desire to work with the new missionary, he must get the approval, blessing, and permission from the missionary or church. This is true even when workers simply desire to help the new missionary in the beginning.
5. All missionaries serving with FBWWM should carefully avoid any type of proselytizing.

When offenses arise between missionaries, the principle found in Matthew 18:15 should be followed. We realize the text applies to a local church, but the same principles will work between missionaries. When a missionary has done everything possible to resolve a problem between himself and a fellow missionary, he should then

share the problem with the Home Office with the hope that an acceptable resolution can be found.

Any problem which involves a violation of FBWWM's position found in this manual or explained in our Annual Institute of Missions which cannot be corrected by prayer and discussion while on the field, must be reported to the Home Office. The sending pastor of the missionary will be notified immediately.

## **APPLYING THE NEW TESTAMENT PRINCIPLE OF ESTABLISHING LOCAL INDIGENOUS CHURCHES**

We believe that the Word of God properly preached with diligent prayer, following New Testament principles, mixed with faithful teaching and committing responsibility to Spirit-filled believers, will produce an indigenous, New Testament church in any culture or country.

Cultures, conditions, and circumstances vary greatly from country to country, but the principles found in the New Testament never change. These principles will always produce a New Testament church.

An indigenous New Testament church is a local assembly of baptized believers, joined together to carry out the Great Commission. It is a theocracy, operating on democratic principles, self-governing, self-propagating, and self-supporting in obedience to the Word of God. It operates without outside funds and without the help of missionaries, except for counsel, etc.

Every culture in the world, even in those such as the Indians in the jungles of South America, has a functioning form of government and is totally self-contained.

Once saved and indwelt by the Holy Spirit, any group of people in any culture can govern and support their own local church. Therefore, a local New Testament, indigenous church is possible in any country or culture.

We believe that all missionaries should seek to be all things to all men (without violating Scripture) that by all means they might win some (I Corinthians 9:22). They should continually have their spirits stirred within them as they see souls wholly given to idolatry (Acts 17:16). They should be given to continual prayer and to the ministry of the Word (Acts 6:4). They should be totally committed to the cause to which God has called them, willing to give of themselves sacrificially and to view the work to which they are called as a daily emergency.

We believe in the Great Commission which tells us to go to every creature, to win the lost to Christ, to Scripturally baptize them, to develop them into disciples of Christ by teaching and helping them to grow in the grace and knowledge of the Lord Jesus, and to teach them to evangelize others (Matthew 28:19-20).

In applying the New Testament principle of establishing local indigenous churches, FBWWM's missionaries are not to build church buildings, school buildings, camp buildings, or others. They are encouraged to assist financially but to do so in equal proportions and in such a way that the nationals will feel that the project is theirs. They are to encourage the established churches to engage in any and/or all of these activities as they are led of the Lord and are financially able.

FBWWM's missionaries are not to pay salaries to national workers. They are to teach and train national workers to be dependent upon the Lord and trust Him to

supply their needs through the members of their own national church. The missionaries should teach and train the believers of their responsibility in meeting the needs of their own pastor and full-time workers of the church.

FBWWM's missionaries may engage in printing, correspondence, schools, radio ministries, and/or other support ministries, if they persistently pursue the contacts which they make in order to establish local, indigenous, New Testament churches. These ministries should also assist in building up the faith of the churches already established.

FBWWM's missionaries are not to be pastors. We realize that they may be serving in the capacity of and doing the work of a pastor, but that position is temporary. In some countries, it is necessary for a missionary to be called "pastor" and to have his name on church literature as pastor. This is acceptable so long as the missionary understands and agrees that he is not the pastor.

Missionaries plant churches by winning souls, discipling believers, training workers, then turning the work over to national leadership and workers as the church develops. The missionary then moves to a new area and begins another work. This is a continual ministry.

No missionary is permitted to move his church membership to the church work in which he is involved or any other church on the field.

The ministry of a church planter/pastor is different from that of a missionary. A church planter/pastor is one who starts a work with the intention of remaining at that church as the pastor. He may operate on the same principles as a missionary concerning the raising of sup-

port to sustain himself and to help begin the work; however, as the church develops and is able to help with his financial support, he should contact his supporting churches and request that they discontinue an equal measure of his support. This should be done in increments of 10%. A man in this ministry should move his church membership to the work which he is beginning, as soon as the work is established as a church.

One may start out with the honest intention of being in a certain ministry and, at some later time, be led of God to change from one ministry to another. At that time, he should notify FBWWM's Home Office and his supporting churches of the change and begin following the principles which have been previously outlined. We do not believe that God leads a man to switch back and forth.

FBWWM's missionaries are not to accept salaries or other financial remuneration from churches on the field. However, there is no violation of principle for a missionary to be reimbursed for money he has taken from his pocket to pay expenses for the national church, such as the transportation cost of his vehicle to travel from the church to a given activity.

When a missionary feels that the young church needs and deserves financial help either to (1) purchase land, (2) buy an existing building, or (3) build a building, and he desires to make that need known to his supporting churches (or any church or person in the United States) for the purpose of receiving financial help, he must submit a written request to FBWWM's Board of Directors.

**NOTE:** This is to be done *BEFORE* any such need is presented, either written or verbal.

Along with the request, the missionary should present clear reason(s) and justification why the young church deserves the additional financial help from churches in the States.

This written request should include the number of baptized believers who attend services regularly and are dedicated to having a church; there is no set number necessary. However, it should be a genuine group of believers who have a true desire to purchase land, purchase a building, or build a church building and who are already doing all they can possibly do to accomplish the same.

Include the number of years the church has been in existence and the rate or growth by year. Include the financial condition of the believers and what they have done/are doing to purchase land or build a building. Also include the number of tithing members.

In some countries, believers can purchase land because it is inexpensive but cannot build a building. In others, they can build a building but could never purchase land because of the high cost of land. This should be explained in the request.

FBWWM's Board of Directors will discuss the request in complete detail. Please be complete in providing information. During our discussion, the Board of Directors may contact the missionary for additional information. If it is a request for a large sum of money, the Board of Directors may send a representative to the field to review the situation.

FBWWM's Board of Directors will contact the missionary's sending pastor and share the request with him and

provide him with any and all information that we have gathered while considering the request.

In conjunction with the sending pastor of the missionary, FBWWM's Board of Directors will approve or disapprove the request and notify the missionary of the decision in writing. Where a request is denied, the missionary will be given a clear reason for the denial. Written approval must be received before the need can be made known either by a prayer letter or verbally.

This applies only to the purchase of land, the building of a building, or the purchase of an existing building. It does not apply in any way to raising funds to pay the salary of national workers or national pastors. A benevolent need may be presented from time to time when it is truly justified, but a need to pay a salary cannot be presented.

## **APPEARANCE CODE FOR FBWWM'S MISSIONARIES**

FBWWM's Appearance Code deals mainly with the outer appearance upon which the world looks. It applies whether the missionary is on deputation, the field, furlough, or vacation. FBWWM expects that its missionaries hold to the conviction that they should dress in the following manner wherever they go.

FBWWM's missionaries are to conduct themselves as Christian ladies and gentlemen. This is to be evident in their attitude, speech, actions, and appearance. Since their appearance is obvious to all, it is elaborated upon.

FBWWM believes that the following guidelines are in accord with the Word of God for His people. The Bible

establishes at least three minimum standards for Christian dress.

1. Christian Dress in Modesty: (I Timothy 2:9) It is true that God's standards for men and women are high. Many people have been offended by a lower standard; we have never known anyone to be offended by a higher standard.
2. Christian Dress in Distinction: (Deuteronomy 22:5; I Corinthians 11:14,15) Men should dress like men, and women should dress like women. Notice in Deuteronomy 22:5 which says that if we do not dress according to our gender, we are an "...abomination unto the Lord thy God."
3. Christian Dress in Identification: We should be identified with the Lord and not with the world (I Timothy 4:12; Romans 12:1,2; and I John 2:15,16). I Timothy 4:12 says, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." God's Word is clear that we are to dress and conduct ourselves as is becoming of His children.

## **Men**

Men should dress like Christian gentlemen. Be sure you are clean and neatly dressed. Keep your hair clean and well groomed. It must not touch your ears and/or your collar and must not in any way identify you with styles which have been set by the "stars" of this world. If you choose to wear sideburns or a mustache, they must not be extreme and must be kept neatly trimmed.

You must not wear short pants (except in some sporting activities) or tight-fitting/revealing pants. A shirt should always be worn.

Beards, because of their past and continuing connection with rebellion, the world system, and rock singers in America, cannot be worn.

Earrings and necklaces are not to be worn. Bracelets, such as identification bracelets can be worn, but any type of lady's bracelet or bracelets which correspond with the type worn by worldly entertainers, singers, sport figures, etc. cannot be worn.

## **Ladies**

The Bible clearly teaches that women are to adorn themselves in modest apparel.

Do not wear clothing which will identify you with women who are rebelling against being a woman (pants, slacks, jeans, etc.). Shorts are not acceptable under any conditions. Should the need arise to wear culottes, they must be full at the hips and not fitted like pants. Dresses and skirts must be long enough to completely cover the knees. Tight sweaters, tight skirts, skirts with seams left undone, and see-through clothing are not to be worn. Necklines of dresses and blouses must not be revealing or suggestive. If you have any question regarding whether or not to wear something, it is best not to wear it. It is better to wear something of which you have no question.

We believe that ladies should dress attractively and have no objections to proper jewelry. If earrings are worn, they must be worn only in the traditional place in the earlobe. They should not be worn in any other place

and should be worn only one in each ear. The Bible points out very candidly that these must not attract attention.

Hair should be clean and well groomed. Do not let your hairstyles be exaggerated or overwhelming. Be very careful about trends and worldly styles.

If you wear makeup, be sure that it is applied in such a way that it does not call attention to the fact that you are wearing makeup. Always be sure that you are not noticed for your flashy clothing, obvious hairstyle, gaudy jewelry, or heavy makeup.

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FBWWM expects its missionaries to be spiritually mature to discern which appearances would be considered worldly, refrain from such, and teach their children to observe the same. As long as your children are living in your home, they also are expected to abide by this Appearance Code.

FBWWM  
Memphis TN  
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*A Slave and a Servant  
to the Local Church*

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