

Dear SALT Institute applicant:

Congratulations on your interest in sharpening yourself for ministry! There is no greater cause than the cause of Christ. Whether the Lord would have you serve in full-time vocational ministry or play a significant role in ministry as a lay person, you can rest assured that yours is a worthwhile pursuit. Just as the apostle Paul poured his life into Timothy, we look forward to the potential of investing in your future life and ministry. If you are accepted into the program, you can expect to be challenged and stretched in immeasurable ways.

Listed on the following page you will find a more detailed explanation of what the SALT Institute entails. If accepted, you will join eight to ten like-minded individuals who desire to be used by the Lord. Past SALT Institute participants are scattered all over the globe. Dozens serve in full-time ministry or as missionaries to foreign countries. Many fill lay leadership roles in churches. We look forward to seeing what the Lord has in store for you as well.



Please return the completed documents entitled "Application for the SALT Institute," "Character Qualifications Questionnaire," "Doctrinal Survey," and "Statement of Agreement." After your application is reviewed you will be contacted for an interview. This interview gives an opportunity to clarify items in the application and gives you a chance to ask any questions you might have about the SALT Institute. Thank you for taking the time to prayerfully review these application materials.

Women's Application for the SALT Institute

Please Print Clearly

Your Full Name: _____ Spouse: _____
Address: _____
City: _____ State: _____ ZIP: _____
Employer: _____ Job Title: _____
Work Address: _____
Work City: _____ State: _____ ZIP: _____
How long have you been employed with this company? _____
Home Phone: (____) _____ Email: _____
Work Phone: (____) _____ Cellular: _____
Birthplace: _____ Birthday: _____ Age: _____
U.S. Citizen? ☐ Yes ☐ No (if no, specify country of citizenship): _____
Marital Status: ☐ Single ☐ Married ☐ Widowed ☐ Separated ☐ Divorced

If you are divorced, separated, or had an annulment of marriage, please give the date of the final decree and the grounds upon which it was granted:

Education

List all schools attended after grammar school, such as high school, college, seminary etc.

School	City, State	From Year	To Year	Major	Degree

Purpose

The purpose of the SALT Institute is to invest time in those who have been called to vocational Christian work, spiritual leadership, or have a burden to serve as a layperson in local church ministry. SALT stands for “Servant-Approach Leadership Training.” Jesus made it clear that leadership in the kingdom is different than leadership in the world. Christ-like leadership requires the approach of a servant. The SALT Institute provides an academic vehicle for burdened and motivated individuals to be equipped in a challenging environment with like-minded peers. This equipping focuses on:

- Handling the Word Accurately
- Biblical Philosophy of Ministry
- Practical Church Structure
- The New Testament Model of Discipleship

Commitment

The time commitment involved is approximately six hours per week: two hours in an academic classroom setting at a specific time, one hour in small group time (usually several sessions to choose from), and at least three hours in reading and homework assignments. In addition, there will be two mandatory weekend retreats (at the beginning of the Fall and in early spring). Also, it is assumed that SALT Institute participants will plug into a place of Christian service. **Prayerful consideration should be given** before entering into such a commitment before the Lord (Ecclesiastes 5:4,5). If a participant perceives that it is the leading of the Lord to make such a commitment, they can **expect to be held accountable** to fulfill it. No discretionary absences are allowed, and only four unavoidable absences are permitted during the course of the year. Make-up assignments will be given for these.

Qualifications

Applicants must demonstrate:

- Vision: a clear sense of calling to spiritual leadership
- Maturity: the character of a person who could be placed in a spiritual leadership role
- Faithfulness: the maturity to complete assignments and prepare for tests with integrity and diligence
- Availability: the ability to fulfill assignments and to attend the classes, small group sessions, and retreats
- Teachability: humble, not argumentative, and able to change when confronted with truth
- Harmony: Doctrinal agreement on the major issues outlined in our doctrinal statement

It is not a requirement that participants be members of the host church, or even be Baptist, so long as doctrinal beliefs are in agreement. It is permissible (and desirable) that they continue regular involvement in their home church, but faithfulness in SALT Institute activities and of assignments must be a priority.

Acceptance into the program is not guaranteed. It is contingent upon meeting the above qualifications, space availability, and the leading of the Lord. After your application is reviewed, you will be contacted for an interview.

Cost

There is no tuition fee for participation in the SALT Institute, but participants can expect to spend close to \$150.00 over the course of the year on books, materials, and supplies. The majority of this will be due at the first SALT Institute retreat. There will also be some expenses associated with the retreats as well.

References (Please submit one reference for each category).

1. PASTOR/SUNDAY SCHOOL TEACHER/CURRENT SPIRITUAL LEADER

Name: _____
Address: _____
City: _____
Home Phone: (____) _____

Length of Acquaintance: _____
In what capacity?: _____
State: _____ ZIP: _____
Work: (____) _____

2. EMPLOYER (If unemployed, give the name of someone who is in authority over you now—such as a teacher)

Name: _____
Address: _____
City: _____
Their Phone: (____) _____

Company: _____
In what capacity?: _____
State: _____ ZIP: _____

3. PEER/FRIEND

Name: _____
Address: _____
City: _____
Home Phone: (____) _____

Length of Acquaintance: _____
In what capacity?: _____
State: _____ ZIP: _____
Work: (____) _____

Church & Spiritual Background

1. What month and year did you become a Christian? _____
2. Name of church you attend: _____
3. How long have you attended that church? _____
4. Are you currently in good standing? _____
5. On a separate sheet of paper, answer all three of the following questions in a **total** of approximately 500 words or less. Please be sure to give the number and letter for each category in your biography (i.e., 5a, 5b, and 5c).
 - a. Tell how and when you became a Christian, your growth in Christ, and what He means to you.
 - b. Explain any Christian services you have rendered.
 - c. State your reasons for desiring to participate in SALT.
6. On a separate sheet of paper, answer all three of the following questions in a **total** of approximately 250 words or less. Please be sure to give the letter for each category in your biography (i.e., 6a, 6b, and 6c).
 - a. What are your spiritual gifts and strengths? Tell from experience how you are using them.
 - b. What are your weaknesses? What are you doing with them?
 - c. What is your parent's/spouse's attitude about your desire to participate in SALT?

Character Qualifications Questionnaire

In evaluating a call to ministry and to spiritual oversight of others, it is vitally important to honestly look at one's character and to seriously reflect on the qualifications called for in Scripture. A serious evaluation of one's personal life is a safeguard for personal and corporate ministry. In Titus 2:2-5 Paul emphasizes the point that women must be of high character so "that the word of God may not be dishonored."

A godly character provides a proper foundation for a ministry void of offense toward God and man, and it opens the way for a ministry that truly glorifies God and reveals the life and sufficiency of Christ for daily life. In light of these truths, please read through Titus 2:2-5 and then answer the following questions. (Answer them with the thought of predictability in your life, not perfection. Is this your *lifestyle*? That is, what normally characterizes you?)

1. **"TEMPERATE"** (note "likewise" points to verse 2) ☐ Yes, I am temperate ☐ No
One who is temperate is not given to excess. She has no areas where she consistently lacks self-control.
2. **"DIGNIFIED" and "REVERENT IN THEIR BEHAVIOR"** ☐ Yes, I am dignified ☐ No
One who is dignified or reverent in their behavior has a demeanor that communicates respect. Her heavenly citizenship is both visible and attractive to others.
3. **"SENSIBLE"** ☐ Yes, I am sensible ☐ No
One who is sensible is self-disciplined in her freedoms. She shows self-restraint in all passions and desires.
4. **"SOUND IN FAITH"** ☐ Yes, I am sound in faith ☐ No
One who is sound in faith has a healthy belief system and a sound Christian walk.
5. **"SOUND IN LOVE"** ☐ Yes, I am sound in love ☐ No
One who is sound in love has an unconditional and affectionate regard for the goodwill of others.
6. **"SOUND IN PERSEVERANCE"** ☐ Yes, I am sound in perseverance ☐ No
One who is sound in perseverance exhibits patience and endurance when circumstances are difficult. She bears evils with a tranquil mind.
7. **"NOT MALICIOUS GOSSIPS"** ☐ Yes, I am free of gossip ☐ No
One who is not a malicious gossip refrains from talking about others. She does not exaggerate the negative aspects of people and she does not create divisions through accusations.
8. **"NOR ENSLAVED TO MUCH WINE"** ☐ Yes, I am free of substance use ☐ No
One who is free of enslavement to wine is free from substance abuse (drugs, alcohol, etc.). No substance would control her.
9. **"TEACHING WHAT IS GOOD THAT THEY MAY ENCOURAGE"** ☐ Yes, I teach what is good ☐ No
One who teaches good continually encourages those less mature than themselves. She refrains from belittling or judging those who are not like her.
10. **"LOVE THEIR HUSBANDS"** ☐ N/A ☐ Yes, I love my husband ☐ No
One who loves her husband is considerate toward her mate and treats her husband as a best friend.
11. **"LOVE THEIR CHILDREN"** ☐ N/A ☐ Yes, I love my children ☐ No
One who loves her children is consistent in both discipline and encouragement.
12. **"PURE"** ☐ Yes, I am pure ☐ No
One who is pure is free of defilement and impurities. She is modest and chaste.
13. **"WORKERS AT HOME"** ☐ Yes, my home is in good order ☐ No
One who is a worker at home keeps her house in good order. Prudence and care mark her domestic affairs.
14. **"KIND"** ☐ Yes, I am kind ☐ No
One who is kind has an influence of good on others. The time spent by her is considered profitable by the recipients.
15. **"BEING SUBJECT TO THEIR OWN HUSBANDS"** ☐ N/A ☐ Yes, I am subject to my husband ☐ No
One who is subject to her husband arranges herself under his leadership with consistency. She projects a voluntary attitude of cooperation.
16. **"THAT THE WORD OF GOD MAY NOT BE DISHONOURED"** ☐ Yes, my lifestyle honors God ☐ No
One who is qualified in lifestyle is free of any offense that would hurt the reputation of God's word. She lives in such a way that her life does not prompt people to speak evil of Christianity or the Church.

Personal Background (*note – your application is kept confidential. If you prefer not to elaborate, you may explain verbally during your interview)

1. Since salvation, have you had any problems with substance abuse or addictive behaviors?
(If yes, what kind and when?)
☐ Yes ☐ No

2. Since salvation, have you been convicted of any crimes (do not include minor traffic violations)?
(If yes, give date, location, and disposition of the case)
☐ Yes ☐ No

3. Since salvation, have you participated in any immoral activity such as pre-marital sex, extra-marital affairs, homosexual activity, pornography, etc?
(If yes, how severe, frequent, and recent was it?)
☐ Yes ☐ No

4. Since salvation, have you been treated for a nervous, mental or emotional disorder, or do you frequently experience depression, moodiness, or negativity?
(If yes, what was the nature of the disorder?)
☐ Yes ☐ No

5. Have you ever been under church discipline from your present or a previous church?
(If yes, what was the nature of the issue and how was it resolved?)
☐ Yes ☐ No

The following is the doctrinal position of the SALT Institute. Carefully read this statement. At the end you will be asked to sign that you have read it thoroughly and are in agreement. If there are any areas you do not agree with or have questions about, underline and initial these. You will be given a chance to express your views or ask questions during your interview.

Our Beliefs

The sole basis of our belief is the Bible, God's infallible, written Word, the 66 books of the Old and New Testaments. We believe that it was uniquely, verbally, and fully inspired by the Holy Spirit, and that it was written without error (inerrant) in the original manuscripts. It is the supreme and final authority in all matters on which it speaks. It is the final Word from God to man and there is no new revelation being given to men which supersedes, contradicts, adds to, or detracts from the recognized canon. We accept those areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians.

Divergent Views

After each section, we identify those views we see as divergent. While agreement with WPBC on these doctrinal matters is not a requirement for membership or a test of fellowship, they do represent the present understanding of our church leadership. As such, we ask all who participate in the various teaching ministries of the church to refrain from teaching or promoting divergent positions both publicly (Sunday School, Discipleship course, church-sponsored Bible study) and in private conversations with those they lead in those teaching ministries.

We explicitly affirm our belief in the basic Bible teachings as follows:

1. God

There is one true God, eternally existing in three persons—Father, Son, and Holy Spirit—each of whom possesses equally all the attributes of Deity and the characteristics of personality (Deut. 6:4; Num. 6:24-26; Isa. 48:16; Matt. 3:16, 17; 28:18-20; John 14:16, 17, 23, 26; 15:26). God is spirit. He is self-existent. He is infinite and eternal in His being, the creator and sustainer of all of creation, and is the redeemer of all who receive His Son, the Lord Jesus Christ, as Lord and Savior, and He is judge of all mankind. He is sovereign. He is complete and perfect in all His attributes (Gen. 1:1-2:25; Psalm 90:2; Ex. 3:14; Deu. 33:27; Psalm 135:6; John 4:24). God admonishes His people to assemble together regularly for worship, participation in ordinances, edification through the Scriptures, mutual encouragement, and for being equipped for service (Heb. 10:25; Eph. 4:11-16). We do not affirm that all religions lead to God or that the God of Islam or other religions is the same God as Jehovah. We disagree with syncretistic views of God that validate other approaches to the Father except through Christ.

2. Jesus Christ

Jesus Christ is God, the Living Word, Who became flesh through His miraculous conception by the Holy Spirit and His virgin birth. Hence, He is perfect Deity and true humanity united in one person forever (John 1:1, 14; Matt. 1:18-21 {Isa. 7:14}; Luke 1:26-33, 35). He lived a sinless life and voluntarily atoned for the sins of men by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone (John 1:11, 12; 6:37; 8:28, 29, 36, 46; Luke 9:51; 10:17; Eph. 1:4; Heb. 1:1-3).

He rose from the dead in the same body, though glorified, in which He lived and died (Luke 24:36-42; John 10:17, 18; 20:19, 20; 1 Cor 15:1-34). He ascended bodily into heaven and sat down at the right hand of God the Father, where He, the only mediator between God and man, continually makes intercession for His own (Acts 1:9-11; Col. 3:1; Heb. 7:25; 10:12; 1 Peter 3:22; 1 Tim. 2:5; Rom. 8:34; 1 John 2:1, 2). Jesus Christ is the Head of the Church, His body, which is composed of all those, living and dead, who—starting at Pentecost—have been joined to Him through saving faith (John 1:11, 12; Acts 2:1-4; Eph. 1:22, 23; 5:23; 1 Thess. 4:13-18).

Divergent Views: We believe that being fully God, it was impossible for Jesus' humanity to be unsupported by His deity. As such, Jesus did not sin, but also, He could not have sinned.

3. Holy Spirit

The Holy Spirit is the third person of the Triune God. He is one in nature and essence with God the Father and Jesus Christ (Isa. 48:16; Matt. 28:19; John 14:16, 17, 23; 15:26).

The Holy Spirit has come into the world to reveal and glorify Christ and to apply the saving work of Christ to men. He convicts and draws sinners to Christ, imparts new life to them, continually indwells them from the moment of spiritual birth, and seals them until the day of redemption. His fullness, power, and control are appropriated in the believer's life by faith (John 14:16, 26; 15:26; 16:7-11, 13-15; Rom. 8:9; Eph. 4:30).

Divergent Views: We believe there is only one "baptism" in the Holy Spirit, accomplished at salvation, whereby the believer is identified with Christ and is permanently and completely indwelt by His Spirit. There is no second act of grace or special anointing for releasing gifts or revelation. He fills and controls believers who daily are surrendered to Him (Mark 1:8; Acts 1:5; Luke 3:16; 1 Cor. 12:13; Eph. 5:18). We view the spiritual gift of tongues as an evangelistic gift, aimed at unbelievers (1 Cor. 14:22). We are not "cessationists" and do not teach that this or other miraculous gifts ceased to operate in the first century.

4. The Bible

The Bible—the Old and New Testaments—is the Word of God, and, as such, is verbally inspired, inerrant in the original autographs, authoritative, infallible, and wholly reliable. The Scriptures are the only guide and rule of faith and conduct for the believer (Matt. 5:18; John 10:35; 17:17; Psalm 119:89; 2 Tim. 3:16, 17). Our responsibility is to learn them, obey them, and conform to their requirements in all of life. The Bible is God's final revelation to man. It is not to be added to, taken away from, or altered in any way (2 Tim. 3:16, 17; 2 Peter 2:21; Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19).

Divergent Views: In Matt. 23:35 Jesus spoke of the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah whom you murdered between the sanctuary and the altar." In saying this, Jesus affirmed the Old Testament we have today, but did not affirm the Apocrypha. Abel was the first righteous death recorded in the Old Testament (Gen. 4:4) and Zechariah, the last (2 Chron. 24:22 – 2 Chronicles being the last book of the Old Testament as the books were ordered in Jesus' day – if you only include the 39 books of our present OT. If, however, one includes the Apocrypha, Zechariah would not be the last chronologically).

5. Man

Man was originally created in the image of God. He sinned by disobeying God; thus, he was alienated from his Creator. The historic fall of Adam brought all mankind under divine condemnation (Gen. 1:26-28; 2:7, 16, 17; 3:6, 16-19, 23, 24; Rom. 5:12, 17-19; 1 Cor. 15:22). Man's nature is utterly corrupted, and he is thus totally unable to please God. Every man is in need of regeneration and renewal by the Holy Spirit. Man has no possible means of salvation within himself through good works (Gen. 6:12; Rom. 3:23; 5:12; 1 Cor. 2:14; 1 John 5:19; Eph. 2:8, 9; Titus 3:5; Gal. 2:16).

6. Salvation

The salvation of man is wholly a work of God's free grace and is not the result, in whole or in part, of human works or goodness or of religious ceremony. Salvation is received only through personal faith in the Lord Jesus Christ, as a man will repent and believe the gospel. God imputes His righteousness to those who put their faith in Christ alone for their salvation, and thereby justifies them in His sight (John 1:11, 12:14-16; Mark 1:15; Eph. 2:8, 9; Titus 3:5-7; Rom. 3:20-28; 4:16-25; Gal. 2:16; 3:24). It is the privilege of all who are born again of the Spirit to be assured of their salvation from the very moment in which they trust Christ as their Savior. This assurance is not based upon any kind of human merit, but is produced by the witness of the Holy Spirit, who confirms in the believer the testimony of God in His written Word (John 1:11, 12:3:14-18, 36:14:16; 5:24; Rom. 8:16-18; Titus 3:5-7; Heb. 13:5, 6; 1 John 5:11-13; Rev. 6:9-11).

Divergent Views: We believe that God has endowed humankind with will. While no one comes to the Father unless the Father draws them (John 6:44), God's exercise of sovereignty does not negate human choice or responsibility. We believe Christ's death was the propitiation for the sins of the whole world (1 John 2:1-2), but it is only by grace through faith that one can be saved (Eph. 2:8-9). We do not believe that it is possible for a Christian to lose their salvation. Since salvation is the work of spiritual birth leading to eternal life, in order to lose our salvation, it is Christ, not the believer, who must fail. We do not embrace any view of salvation that rejects the idea of being born from above. We believe this promotes a man-centered view of salvation.

7. The Christian Life

Every believer is called to so live in the power of the indwelling Spirit that he will not fulfill the lusts of the flesh, but will bear fruit to the glory of God (John 15:16; Rom 12:1, 2; Gal. 5:16-23). It is the will of our Lord that believers publicly affirm their commitment to Him and their identity with His people through obedience to His command to be baptized by immersion in water. This ordinance has no bearing upon salvation, but—as an act of obedience—is a logical consequence of salvation (Matt. 28:19, 20; Acts 8:36-39; Eph. 2:8, 9; 1 Peter 3:21). The Lord Jesus Christ commanded all believers to proclaim the gospel throughout the world and to disciple men of every nation. Fulfilling of the Great Commission requires that all worldly and personal ambitions be subordinated to a total commitment to “Him Who loved us gave Himself for us...” (Rev 1:5; Matt. 28:18-20; Eph. 4:1-3; Col. 1:10, 11; 1 Thess. 2:12; Phil. 2:3, 4).

Divergent Views: We do not affirm “deliverance” ministry – the practice of casting demons out of Christians. We understand demonic habitation of a believer as incompatible with the indwelling of the Holy Spirit. Furthermore, the idea of a needed mediary to cast out such a demon, whether internal or cling to the outside of a believer, is not substantiated in Scripture. We also view as divergent, the health/wealth/prosperity gospel – the view that God’s will is always our physical healing, and walking with Him leads to financial blessing – a focus on the gifts instead of the giver.

8. The Church

The church was founded at Pentecost with the coming of the Holy Spirit, and consists of all who have truly repented of their sins and have received the Lord Jesus Christ as personal Lord and Savior. The church is manifested as believers gather together for worship and service. The only members of the true church are those who are in Christ (Matt. 16:18; John 14:16; Acts 2:1-5; Heb. 10:25; 2 Cor. 5:17).

Jesus Christ is the head of the church, His body, and, as such, has sole authority over its functioning. He is to be obeyed in everything, since He is Lord of all (Eph. 1:22; 4:15; Col. 1:18; 1 John 4:2, 3; Rom. 10:9, 10, 13; Acts 10:36; Phil. 2:11).

Divergent Views: We do not affirm “Christian Reconstructionism” or “Dominion Theology” – the idea that it is the church’s task and responsibility to usher in the Kingdom of God through reconstructing secular society to fit Christian standards. While we do take a stand on social issues, our primary focus is the gospel.

9. Things to Come

At physical death, the believer enters immediately into the eternal, conscious presence of the Lord and awaits the resurrection of his body to everlasting glory and blessing (2 Cor. 5:6-8; 1 Thess. 4:13-18; 2 Thess. 2:1-14). At physical death, the unbeliever enters immediately into eternal, conscious separation from the Lord and awaits the resurrection of his body to everlasting judgment and condemnation (Mark 9:43-48; Luke 16:22-24; 2 Thess. 1:6, 8, 9; Rev. 20:11-15). Jesus Christ will return in the air before the tribulation for His church, to take His own—the living and the dead—home to be with Him forever (1 Cor. 15:51-58; 1 Thess. 4:13-18; 2 Thess. 2:1-10). Jesus Christ will come again to the earth—personally, visibly and bodily—to consummate history and the eternal plan of God (John 14:1-3; Acts 1:9-11; Matt. 24:30; 25:31-33, 41, 46).

Divergent Views: We do not agree with a-millennial eschatology and its spiritualized view of the promises to Israel as being fulfilled in the church. We hold to a pre-millennial view of the second coming and pre-tribulation view of the rapture, and see a scriptural distinction between Israel and the church.

Signed _____

Date _____

Received, Not Achieved

It is God and not mankind who initiates the ministry of an individual. A true minister is “called” by God before they are appointed by a church or an organization, but God’s calling is evidenced fully and finally through God providing them with a ministry.

True Ministry Is Empowered by God, Not Man

True ministry is not the result of education, but transformation. Therefore, a seminary degree does not in itself qualify one for ministry, nor does the lack of it make one disqualified. True ministry is not the result of human striving, effort, or strategy, but of God’s moving and working in and through an individual’s life.

All ministers are responsible to God for their faithful service

Although people may glorify a person for what God does through them, it is the responsibility of the servant of God to do everything in their power to draw attention away from themselves and focus it on God.

Commendation to the Gospel Ministry is a matter of great significance both in the life of the local church and in the life of the person being set apart for this ministry. In essence it is a recognition that God’s calling and gifts have been given to someone for the purpose of proclaiming the truth of the Word of Jesus Christ. Because this affirmation, if done with integrity, requires more than a cursory knowledge of the one being recognized, it is appropriate and right that the local church takes time for thorough oversight and proving of the individual. This process cannot be done hastily, since recognition by the church serves as a stamp of approval if you will, a visible means of saying, “We commend you to the ministry of God. We stand with you, we support you, and affirm your right to function in a position of leadership.” Therefore, applicants are considered for enrollment only after their calling by God is affirmed and evidenced. This is a process not a one-time event.

THIRSTING: The beginning point of the calling of God is *thirsting*. The calling of God begins with a longing, a thirsting to be used in His service.

TRAINING: The next step in the process is *training*. The New Testament makes it clear that ministry is no different than any other profession in its need for training and preparation. Ephesians 4:11-12 tells us that saints need to be “equipped” for the work of service. Anyone called must go through a time of preparation to sharpen their usefulness. This process doesn’t stop when a student graduates from the SALT Institute, but there is a defined level of acceptability.

TESTING: The third step in the process is *testing*. The called minister, concurrent with their training, should have opportunity to be tested in their service. They should prove themselves for a time serving under the leadership of others. This should also include evaluation.

TRUSTING: Finally, once one has shown themselves “approved” (see 2 Timothy 2:15), there comes a point of *trusting*, where they are entrusted to the ministry to which God has called them.

In light of this, the individual must . . .

1. Give testimony and show evidence of being born again (John 3:3,5-8; Titus 3:4-7; 1 Peter 1:22-23)
2. Show a predictability in their life that does not dishonor God’s word, and demonstrate a consistent and maturing walk with the Lord (1 Timothy 2:9,10; 3:11; Titus 2:2-5)
3. Agree with the “Our View of Ministry” statement of Woodland Park.
4. Agree to the doctrinal statement of Woodland Park.
5. Give evidence of calling, burden, and giftedness for ministry as well as the receiving of a specific ministry (Romans 12:6-8; John 3:27-28; Colossians 4:17).

Statement of Agreement

1. I understand that the SALT Institute leadership and/or their representatives will review this application.
2. I have read and agree with the "Our View of Ministry" section, which summarizes the host church's philosophy of ministry.
3. I desire training in ministry skills for future leadership. To that end, I will apply diligence in all SALT Institute projects and assignments. As part of my training I will seek to maintain healthy relationships with my fellow students.
4. I will be faithful and punctual in my attendance and completion of each assignment. I will adjust my schedule to make SALT Institute sessions a top priority. When an absence or tardiness is absolutely unavoidable, I will notify a staff member in advance whenever possible and take the necessary steps to catch up to the rest of the class.
5. I understand that this covenant is made before God and my fellow believers. I will allow the SALT leadership to confront me in love, for my spiritual well being, whenever I fall short of this covenant.
6. I realize that this application and this covenant cannot cover every aspect of the SALT Institute, and I may encounter some unexpected aspect in my training. However, having prayed and determined that this is God's will in my life, I agree to submit, with an attitude of teachability, to the leadership of the SALT Institute staff.

Signature: _____

Date: _____

Reviewed by _____	date _____
Reviewed by _____	date _____
Reviewed by _____	date _____
Reviewed by _____	date _____
Reviewed by _____	date _____