



2023/24 Full-Time Faculty Employment Application

Campus/Location: _____ Date: _____

Name: _____

Email: _____

Phone: _____ Highest Degree Earned: _____

Address: _____

Are you eligible to work in the U.S.? Yes No

PLEASE ATTACH A COPY OF YOUR CV. This should include education and any teaching experience. If info for any of the following questions is found on your CV, those questions can be skipped.

PLEASE INCLUDE OFFICIAL TRANSCRIPTS from your graduate degrees earned (except degrees earned at Western Seminary).

PLEASE SUBMIT TWO LETTERS OF RECOMMENDATION along with this application.

Note: Please peruse Western Seminary's catalog, particularly noting the doctrinal commitments outlined [here](#), and other characteristics of the seminary summarized [here](#). Please also see the Standard of Character and Conduct statement [here](#).

Professional Qualifications

What was the title of your doctoral dissertation, and who served as your primary reader?

List any languages other than English that you have learned, along with your present level of proficiency.



List any specialized training you have received or other abilities not included in your formal training.

List any honorary degrees (or any special awards) you have received and the granting institutions.

Spiritual and Doctrinal Qualifications

Briefly describe the time and circumstances of your conversion.

What local church do you currently attend?

How long have you attended this church?

Are you a member?



What is its denomination or affiliation?

Are you ordained? If so, by whom, when and where?

Are you licensed? If so, by whom, when and where?

How do you currently serve in your local church?

What do you believe to be your primary gifts and talents?



How would you describe your teaching style or educational philosophy?

Write a brief statement of the plan of salvation, as you would present it to an unsaved person.

Personal Qualifications

Where have you traveled abroad?



What periodicals do you read regularly?

Of the books you've read in the last few years, which do you esteem most? Why?

What are your hobbies?

What are your favorite forms of recreation?

In which societies, associations or clubs are you a member?



Position

What position at Western Seminary are you applying to?

What are your major teaching areas or areas of expertise? List in order of preference.

Why do you feel best prepared to teach these subjects?

When would you be available for employment at Western Seminary?

What are your long-range goals?



Please Check the Appropriate Response Below

I have read the attached Faculty Teaching Position (see below) and

_____ I can express agreement without reservation.

OR

_____ I note the following area(s) of difference (please state and explain any areas of difference).

Signature _____ Date _____

I understand that neither the completion of this application nor any other part of my consideration for employment establishes any obligation for Western Seminary to hire me. If I am hired, I understand that either the Seminary or I can terminate my employment at any time and for any reason, with or without cause and without prior notice. I understand that no representative of the Seminary has the authority to make any assurance to the contrary.

I attest with my signature below that I have given to Western Seminary is true and complete information on this application. No requested information has been concealed. I authorize the Seminary to contact references provided for employment reference checks. If any information I have provided is untrue, or if I have concealed material information, I understand that this will constitute cause for the denial of employment or immediate dismissal.

Signature _____ Date _____

Attn: Kendra Huntington
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www.westernseminary.edu

Western Seminary employs without regard to race, color, gender, national origin, handicap or age. As a non-profit, religious organization, Western Seminary is permitted to reserve the right to prefer employees on the basis of religion. (Title VII, Section 702, 703, United States Civil Rights Act of 1964, as amended.)



Western Seminary Faculty Teaching Position

May 2021

We believe that the Bible is the final standard of faith and practice for the believer in Jesus Christ and for his Church. While recognizing the historical, interpretive, and guiding value of creeds and statements of faith made throughout the history of the Church, we affirm the Bible alone as our final authority.

With this in mind, we, the faculty and administration of Western Seminary, recognize a solemn responsibility to give a contemporary confession of our faith. In so doing we acknowledge the formal statement of faith made by the founders of the seminary as God's instrument in establishing his work and providing the scriptural guidelines for that day. We also acknowledge that with the passing of time there is a need to refine and restate our faith in terms of the critical and more exacting demands made upon us. Recognizing this twofold allegiance, first to the Word of God and secondly to the convictions of our forebears who bequeathed to us these challenges, we the faculty undersigned reaffirm our teaching position in the form that follows.

Concerning God's Revelation

We believe that God has revealed himself and his truth by both general and special revelation. General revelation displays his existence, power, providence, moral standard, patience, goodness, and glory; special revelation manifests his triune nature and his program of redemption through Messiah for humanity. This special revelation has been given in various ways, preeminently in the incarnate Word of God, Jesus Christ, and in the inscripturated Word of God, the Bible. We affirm that the sixty-six books of the Bible are the written Word of God given by the Holy Spirit and are the complete and final canonical revelation of God for this age. (Rom. 1:18–2:4; 2:14–16; Psa. 19; Acts 14:15–17; 17:22–31; John 1:1–18; 1 Thess. 2:13; Heb. 1:1–2; 4:12)

These books were written by a process of dual authorship in which the Holy Spirit so moved the human authors that, through their individual personalities and styles, they composed and recorded God's Word, which are inerrant in the autographs. These books, constituting the written Word of God, convey objective truth and are the believer's only infallible rule of faith and practice. (2 Tim. 3:16–17; 2 Pet. 1:19–20; John 10:35; 17:17; 1 Cor. 2:10–13)

The meaning of Scripture lies in the canonical text and is precisely what God intended to convey through the human authors. An interpreter discovers this meaning through the application of sound exegetical methods, studying biblical texts in their contexts, under the guidance of the Holy Spirit, and in the community of Christ. The Holy Spirit illumines the text, enabling the reader to embrace what God has communicated and to see the glory of Christ in the Word of God. (Jn. 7:17; 16:12, 13; 1 Cor. 2:14, 15; 1 Jn. 2:20)

Concerning God

The Triune God

We believe there is only one true God who describes himself as compassionate, gracious, slow to anger, full of lovingkindness and faithfulness, and who forgives sin but does not leave the guilty unpunished. This God is one in essence and eternally existent in three persons, Father, Son, and Holy Spirit, each equal in nature and attributes, and equally worthy of worship, trust, and obedience. He is infinite, eternal, and unchangeable in his being, knowledge, wisdom, power, holiness, justice, goodness, faithfulness, love, and truth. He is absolutely transcendent, exalted above the world as its creator and king, yet everywhere present and involved in the world as the sustainer of all things. (Gen. 1:26; Deut. 6:4; Ps. 100:5; 139:8; Isa. 45:5 7; Matt. 28:19; Mk. 10:18; Jn. 4:24; Acts 17:24, 29; 2 Cor. 13:14; Eph. 4:6)

God the Father

God the Father, the first person of the Trinity, decrees and works all things according to his own purpose and for his own glory, being sovereign in creation, providence, and redemption. He created the universe out of nothing. He continually sustains, directs, and governs all creatures and events, accomplishing this without being the author or approver of sin or minimizing human responsibility. He has graciously chosen the elect from all eternity, he saves from sin all who come to him through Jesus Christ, and he personally relates to his children as their Father. (Ps. 145:8, 9; 1 Chr. 29:11; Ps. 103:19; Jn. 1:18; Rom. 11:33; 1 Cor. 8:6; Eph. 1:3 6; Heb. 4:13; 1 Pet. 1:17)

God the Son

Jesus Christ is the incarnation of the eternal second person of the Trinity. He is the Son of God and the virgin-born Son of Man. He came as the God-Man to reveal God, glorify the Father, redeem human beings, and will as Messiah rule over God's kingdom. (Ps. 2:7 9; Isa. 7:14; 9:6; Jn. 1:1, 3, 18, 29; 10:36; 17:1–6; 1 Jn. 1:3)

In the incarnation he is both fully God and fully human without sin, possessing two natures in one person. By his obedient life, miraculous ministry, and substitutionary death, he brings salvation to humanity. He rose bodily from the dead on the third day, the resurrection confirming the Father's acceptance of his atoning work on the cross and bringing resurrection life to all believers. He ascended into heaven and sat down at the Father's right hand, and he now performs the intercessory aspect of his high priestly work for believers. (Jn. 1:14, 29; Rom. 3:24 26; 2 Cor. 5:18–21; Phil. 2:5–11; Col. 2:9; Heb. 1:3; 4:15; 7:25–26; 10:5–10; 1 Pet. 2:21 24; 1 Jn. 2:2; 4:10)

Christ is the only mediator between God and humanity, the head of his Body, the Church, the coming Messiah and king, and the final judge of both believers and unbelievers. (Isa. 53:10; Lk. 1:31–33; Jn. 5:27–29; 14:6–7; 2 Cor. 5:10; Eph. 1:22, 23; Col. 1:18; 1 Tim. 2:5; Heb. 7:25; Rev. 20:11–15)

God the Holy Spirit

The Holy Spirit, the eternal third person of the Trinity, is active in creation, the incarnation, the writing of Scripture, and the work of salvation. (Gen. 1:2; Matt. 1:18; Jn. 3:5 7; 2 Pet. 1:20, 21)

Coming from the Father and the Son at Pentecost, he initiated the Church. He glorifies the Son, convicts the world of sin, righteousness, and judgment, indwells all believers, regenerating them, and exercises his ministries of sealing, sanctification, instructing, transforming into the likeness of Christ, and empowering for service. He gives spiritual gifts, which are to be used according to biblical guidelines to build up the Church for its mission in the world. He is the agent of Spirit baptism, which incorporates believers into the Church at their conversion. (Jn. 14:16, 17; 15:26; 16:7 9; Acts 1:5; 2:4; 1 Cor. 12:13; 2 Cor. 3:18; Eph. 2:22)

Concerning Angels

We believe the angels are created as personal spirit beings who worship and glorify God, serve him, and minister to human beings. Although all angels were originally created holy by God, some followed the prideful lead of Satan and fell from their position. Demons attempt to subvert the work of God through such stratagems as temptation, accusation, and deception. (Ps. 148:2; Jn. 8:44; 2 Cor. 2:10–11; 4:3–4; Eph. 2:2; 6:12, 16; Col. 1:16; Heb. 1:14; 1 Pet. 5:8; 2 Pet. 2:4; Rev. 12:9–10)

Concerning Humanity and Sin

We believe God created the first humans, Adam and Eve, in his image, mandating a pattern for marriage and sexuality. God established them as persons with dignity from the time of conception to natural death, with the intention that they should glorify God, enjoy his fellowship, and fulfill his purpose on the earth. Created with integrity and without sin, our first parents fell into sin by disobeying the will of God. As a result of identification in Adamic sin and individual acts of sinning, the human race is dead in sin, separated from God, and subject to his wrath. While all people bear the image of God, they are inherently sinful and hopelessly lost apart from divine grace and salvation in Jesus Christ. (Gen. 1:26 28; 2:15 25; 3:1–19; Jn. 3:36; Rom. 3:23; 5:12–19; 6:23; 1 Cor. 2:14; Eph. 2:1 3; 1 Jn. 1:8)

Concerning Salvation

We believe that the death of Jesus on the cross is the perfect sacrifice for sin. His substitutionary work satisfied divine justice and is the propitiation of the wrath of God for the sins of the whole world. (Isa. 53:1–13; Jn. 10:27–29; Rom. 3:24; 5:8, 9; 8:38, 39; 2 Cor. 5:18–21; Gal. 2:16; Eph. 1:7; 2 Pet. 1:3; 1 Jn. 4:10)

Through his death and resurrection, we are redeemed from sin, reconciled to God, justified by grace alone through faith alone, adopted into the family of God, and regenerated by the Holy Spirit. Salvation is appropriated by personal conversion, consisting of repentance from sin and trust in God's

provision in Christ, resulting in full forgiveness of sin and new life with Christ. (Jn. 1:12; 3:5, 7, 16; Acts 16:31; Rom. 8:1–4, 29, 30; 10:8–13; Eph. 1:4, 5; 2:8–10; 2 Thess. 2:13, 14; Heb. 11:6)

Believers are commanded to pursue sanctification, to grow in Christlikeness as they keep in step with the Holy Spirit, and to live in obedience to the Word of God. They are kept by the power of God through faith and will persevere to the end, culminating in their glorification at Christ's coming. (Jn. 5:24; 10:28; Rom. 8:35–39; 1 Cor. 6:19, 20; 2 Cor. 3:18; Gal. 5:16–26; Eph. 2:10; 5:17–21; Phil. 2:12, 13; Col. 3:16; 2 Pet. 1:3–10; 1 Jn. 3:2, 3)

Concerning the Church

The Church is the people of God, initiated at Pentecost and completed at the return of Christ, who is its head. The mission of the Church is to glorify God by worshiping corporately, building itself up as a loving, faithful community by instruction of the Word, observing baptism and communion, communicating the gospel, and making disciples of all peoples. (Matt. 16:18; Acts 1:4, 5; 11:15; 2:46, 47; 1 Cor. 12:13; Rom. 12:4–21; Eph. 1:22, 23; 2:19–22; 3:4–6; 5:25–27; Col. 1:18; Rev. 5:9)

Believers should gather together in local assemblies. They are priests before God and to one another, responsible for serving God and ministering to each other. The biblically designated officers serving under Christ and leading the assembly are elders and deacons. Although church and state are distinct institutions, believers are to submit to the government within the limits of God's Word. (Matt. 18:15–18; 22:15–22; 28:19; Acts 2:41, 42; 6:1–6; 1 Cor. 14:40; Eph. 4:11, 12; 1 Tim. 3:1–13; Tit. 1:5–9; Heb. 10:25; 1 Pet. 2:5–10; 13–17; 5:1–5)

Baptism is the immersion in water into the name of the Father, Son, and Holy Spirit. It is a biblically ordained confession of personal faith, portraying death to sin and resurrection to new life. The Lord's Supper was instituted by Christ in remembrance of him. This portrays his death, unites believers in fellowship, and anticipates their participation in the marriage supper of the Lamb. (Matt. 28:16–20; Luke 22:19, 20; Acts 2:41; 10:47, 48; Rom. 6:1–6; 1 Cor. 10:16–18; 11:23–29)

Concerning Last Things

We believe that at death, the spirits of believers pass immediately into the presence of Christ and there remain in joyful fellowship awaiting their bodily resurrection. The spirits of unbelievers are in misery and torment as punishment for sin awaiting their bodily resurrection. (Dan. 12:2; Lk. 16:22, 23; 23:43; 2 Cor. 5:8; Phil. 1:21–26; 3:10, 11, 21; Rev. 20:11–15)

At the end of the age, Christ will return in glory with his saints to the earth to destroy his enemies, to restore Israel, God's chosen people, also including as his people those who are grafted in through faith in Israel's Messiah and to reign over the cosmos as Lord and King forever. (Deut. 30:1–10; Isa. 11:1–16; 65:17–25; Jer. 31:31–34; Ezek. 36:22–38; 37:21–28; Dan. 9:27; 12:1; Jn. 14:2, 3; Acts 1:4–



8; Rom. 11:25–27; 14:10–12; 1 Cor. 3:11–15; 15:51–53; 2 Cor. 5:10; 1 Thess. 4:13–17; Tit. 2:11–13; Rev. 3:10; 16:1–21; 19:1–21; 20:1–6)

The devil, his demons, and the unbelieving dead will be judged and committed to eternal conscious punishment in hell. God will create a new heaven and new earth where all his people will dwell eternally in his presence, giving worship and service to him to whom belongs all glory. (Mk. 9:43–48; Matt. 25:31–46; 1 Cor. 15:24–28; 2 Thess. 1:9; 2 Pet. 3:10–13; Rev. 20:11–15; 21:1–4; 22:5, 11)

(Note: This is not designed to dictate to students the particulars of their faith, but rather to state clearly the doctrinal commitment of the teaching faculty.)