



2023/24 Full-Application

Campus/Location: _____ Date: _____

Name: _____

Email: _____

Phone: _____

_____ :

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 ORIGINAL TRANSCRIPTS from all schools attended (including those earned at Western Seminary).

PLEASE INCLUDE LETTERS OF RECOMMENDATION. PLEASE



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

Where received and the granting institution. List any honorary degrees for any special awards you have

Spiritual and Doctrinal Qualifications

Please describe the time and circumstances of your conversion.

What is your relationship to the church?

Are you a member?



~~What are your research interests and how do you plan to pursue them?~~

~~Are you currently employed? If so, what is your current position and how do you plan to pursue your research interests?~~

~~What do you believe to be your major contributions and achievements?~~



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 worked in the past?





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.

What are your major research interests?

When would you be available for employment at Western Seminary?

What are your long-range goals?



Please Check the Agreement Without Reservation

(see below) and

I can express agreement without reservation.

OR

I state 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 Western Seminary 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
5541 SE Hawthorne Boulevard, Portland, Oregon 97215 USA
503.517.1976 | khuntington@westernseminary.edu

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1964 (as amended)



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 an adequate and systematic of doctrine and instruction for the sake of the Church, we affirm the Bible alone as final authority.

With this in mind, we, the faculty and administration of Western Seminary, recognize a solemn obligation to give a contemporary confession of our faith. In so doing, we acknowledge God's instrument in establishing his work here and provide pastoral guidance. Moreover, we do acknowledge that with the passage 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 have met these challenges, we do hereby state our profession of faith in the form that follows.

Our view of 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 Jesus Christ. This special revelation has been given to us in two ways: first, in the inspired 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 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; 1 Jn. 1:1-2; 18; 1 Thess. 2:13; Heb. 1:1-2; 4:12)

Three books were written by means of dual authorship in which the Holy Spirit commanded the human authors that, through their individual inspiration and dictation, they composed and recorded the words of God which are hereafter more autographs. In so doing, the written Word of God became a living truth that guides the believer and yields life. We believe of faith and practice. (2 Tim. 3:16-17; 2 Pet. 1:19-21)

As we believe that the Holy Spirit is the author of the Bible, we believe that the Holy Spirit is the one who interprets the Bible. We believe that the Holy Spirit is the one who guides the Church in its interpretation of the Bible. We believe that the Holy Spirit is the one who guides the Church in its practice of the Bible. (2 Tim. 3:15; 1 Jn. 2:20)



Concerning God

The Triune God

This doctrine is based on the biblical teaching of monotheism, the belief in one God, who is self-sufficient, eternal, and faithful. He is not created and does not have a beginning. 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 not divided, but each person is fully God, and together they are one God. He is the creator of the universe, the sustainer of all things, and the provider of salvation. (Gen. 1:26; Deut. 6:4; Matt. 28:19; Acts 17:29; 1 Cor. 8:6; Eph. 4:6)

God the Father

God the Father is the source of all life and the creator of the universe out of nothing. He continually sustains, directs, and governs all creation and is accomplishing this without being the author or approver of sin or minimizing human responsibility. He

Christ,

Isa. 49:1; Rom. 11:23; 1 Cor. 8:6; Eph. 1:2-6; Heb. 1:1-3; 1 Pet. 1:17)

God the Son

God the Son is the only-begotten Son of Man. He came as the God-Man to reveal God, clarify the Father, redeem human beings, and will as Messiah rule over God's kingdom. (Ps. 107:1-3; 119:109; 139:1-2; 140:1-2; 146:3-5; 147:3-6; 1 Jn. 1:3)

In the incarnation he is both fully God and fully man, possessing all the attributes of deity and humanity. By his obedient life, miraculous ministry, and substitutionary death, he brings salvation to humanity who have fallen from the glory of the third day, the resurrection confirming the Father's love for the Son. He is the only-begotten Son of the Father, who has been with the Father from all eternity, who has been with the Father from all eternity, who has been with the Father from all eternity. (Isa. 1:1-3; Rom. 2:24-26; 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-begotten Son of the Father, who has been with the Father from all eternity, who has been with the Father from all eternity, who has been with the Father from all eternity. (Isa. 53:10; 1 Jn. 1:24-33; Jn. 5:27-29; 14:6-7; 9:35; Eph. 1:20; Col. 1:15; 1 Tim. 2:5; Heb. 7:25; Rev. 20:11-15)



8; Rom. 11:25–27; 14:10–12; 1 Cor. 4:1–15; 15:51–53; 2 Cor. 5:10; 1 Thess. 4:13–14; 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. 25:24–30; 1 Cor. 15:28; 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.)