

DATE:

Name:

Address:

Phone:

Email:

Country of Citizenship:

Please attach your current vita. This should include education (post-high school), work history, publications, references (at least four whom we may contact) and teaching experience. If any information requested below is found in your vita, it need not be re-entered in this application form.

Please have each post-baccalaureate transcript sent to the attention of the Executive Assistant to the Academic Dean, with the exception of any credits earned at Western Seminary.

EDUCATION/TRAINING

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.

PERSONAL/SPIRITUAL/DOCTRINAL

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?

(Gifts and talents cont.)

How would you describe your teaching style or educational philosophy?

Are you in agreement with the teaching position of the seminary? See attached copy of the Faculty Teaching Position. If there are areas of disagreement, please state them and explain your position.

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

PERSONAL

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 interested in?

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?

I DO CERTIFY THAT ALL OF THE ABOVE STATEMENTS ARE TRUE, I HAVE READ AND COMPLY WITH THE ATTACHED FACULTY TEACHING POSITION AND RENEWAL DOCUMENT, AND THAT I AUTHORIZE THE SEMINARY TO CONTACT MY REFERENCES

SIGNATURE

DATE

May we write to your present employer?

Because of the importance of preserving the confidentiality of letters of recommendation, the Family Education Rights and Privacy act of 1974 permits an education institution to suggest an applicant may waive their right to access letters of recommendation.

In order that Western Seminary may have valid references, it is suggested that the applicant comply by waiving your right to see such letters of reference, as follows:

I willingly waive my right of access to see letters of reference or recommendation in connection with my application for a faculty position at Western Seminary.

SIGNATURE

DATE

**If you complete this form electronically, please submit a signed version to Western via e-mail at the address below. Otherwise, please print a copy, sign where requested, and return that signed copy to Western at the address below. Thank you.

PORTLAND CAMPUS

Attn: Julia Mayo

5511 SE Hawthorne Boulevard, Portland, Oregon 97215, USA

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www.westernseminary.edu

Western Seminary Faculty Teaching Position

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 the infallible and 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 need to refine and restate our faith in terms of the critical and more exacting demands made upon us. Recognizing this two-fold 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 which 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 that which God intended to convey through the human authors. An interpreter discovers this meaning through careful application of the grammatical-historical method of interpretation of a text in its context, under the guidance of the Holy Spirit, and in the community of Christ. The Holy Spirit illumines the text, enabling the reader to embrace that which 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 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 nor 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; 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 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 to serve God and minister 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)

This age will culminate in the rapture of believers and the tribulation, followed by the return of Christ in glory with his saints to the earth to destroy his enemies, to restore Israel, to initiate the millennium, and to reign over the cosmos as Lord and Messiah. (Deut.

30:1-10; Isa. 11:1-16; 65:17-25; 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; 16:121; 19:1-21; 20:1-6)

At the close of Messiah's millennial reign 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)

TOWARD A CLASSIC STRATEGY FOR EVANGELICAL RENEWAL

WESTERN SEMINARY – VERSION 3.0

While a vibrant Christianity continues to thrive in several contexts throughout the world, there is a widespread concern that much of the North American evangelical scene at the present moment lacks both spiritual vitality and missional impact (cf. John Dickerson’s *The Great Evangelical Recession* for a recent and typical lament). Though some churches are growing numerically, many believers are marked by a disconcerting superficiality of commitment that belies the life-changing power of the Christian gospel. Compromise can also be detected in failures to resist cultural pressures to dilute those key theological truths and ethical commitments that have characterized historic Christian orthodoxy. This situation is not unique to our present time and culture—it is a pattern that has expressed itself one way or another in nearly every generation.

How should Christians respond when the beauty of biblical Christianity is largely eclipsed by a spiritually compromised Church? Both biblical precedent and subsequent church history commend the path of a fresh commitment to the prayerful pursuit of God’s renewing grace in reformation and revival, with a special emphasis on restoring the biblical gospel to its rightful place of centrality in our faith and practice.

We understand the biblical gospel to be the good news of God’s glorious victory in Christ over the powers of sin and death through His atoning work on the cross and resurrection, the saving benefits of which are received by faith alone in Christ alone. This gospel is central to the biblical revelation, described in terms of promise and fulfillment. The progression of creation/fall/redemption/consummation thus comprises the essence of the biblical story and must be central in our interpretation of it. Furthermore, the biblical text reflects the centrality of the gospel and its major themes not only with respect to salvation but also to matters of sanctification and ministry methodology. The recognition and replication of this multi-faceted emphasis is what we mean by “gospel-centered transformation.”

The following document is an expression of Western Seminary’s attempt to stimulate and support the effort of restoring gospel-centeredness to the Church so that we more faithfully do God’s work God’s way regardless of generational or geographical setting.

A WORKING DEFINITION OF KEY TERMS

“Reformation” = “the ongoing process of bringing the Church’s faith and practice into closer conformity to biblical truth”

“Revival” = “an extraordinary work of the Holy Spirit bringing, for a season, a dramatic and widespread redemptive impact upon a region (i.e., both the evangelism of non-believers and the sanctification of believers rapidly increase in both breadth and depth)”; the initial out-breaking, intensity, and duration of this special work of God is governed by His sovereign will (in contrast to

“revivalism,” which conditions it either solely or primarily upon human activity)

Both reformation and revival are key components of what we understand to be “spiritual renewal.” “Renewal” thus speaks of the truth-driven, divinely-empowered revitalization of the faithfulness and fruitfulness of God’s people. While it encompasses bringing this fresh vitality to existing congregations, it is not limited to them in scope (i.e., planting new churches is also a key element of this strategy).

Because both are ultimately dependent upon God’s grace, we prayerfully work towards reformation while prayerfully seeking revival.

WHAT ARE THE KEY ELEMENTS IN PROMOTING RENEWAL?

A climate in which renewal is sincerely desired and passionately sought

An external, missional focus that is kingdom-based, holistic and global in scope, and has at its heart a simple process for nurturing disciples of Christ

An affirmation of believers exerting salt and light influence through a wide variety of vocations/roles, and an emphasis upon pastoral ministry's responsibility to equip these believers for that influence

Church structures that incorporate biblical essentials in a form contextualized for optimum missional effectiveness

The systematic proclamation (both preaching and teaching) of God's word that:

is expository in content and authentically earnest in delivery

emphasizes those doctrines that appropriately exalt God and humble humanity (e.g., God's holiness and grace; human depravity; justification by faith alone; God's sovereignty/human responsibility; the supremacy of Christ; the inerrancy, authority, and sufficiency of Scripture; et al.) with a view towards converting the unregenerate and further consecrating the regenerate

is sensitively contextualized so that God's revelation is made more understandable without being compromised to become more acceptable

Worship that is shaped by God's self-revelation in Scripture and focused upon His person, power, holiness, majesty and beauty, while uniting every human faculty in grateful devotion

Extraordinary prayer (both individual and corporate) that is evangelically ecumenical and focused on pleading the promises and power of God

Pastoral leadership that is well-trained (with respect to exemplary character, biblical knowledge, and ministerial skill), stable (vs. serial short-term stays), and committed to leading the church towards spiritual renewal and missional faithfulness

Pastoral care that ministers to people individually according to their spiritual need, supplemented by the involvement of believers in small groups/micro-communities that focus on practicing the biblical "one anothers" so as to promote both visible unity and spiritual growth

An intentional focus on leadership development so that future generations have an ample supply of faithful shepherds Utilizing "ecclesiola in ecclesia" ("little church within the church"), viz. nurturing a group of like-minded renewal agents who progressively spread enthusiasm for renewal from within until it reaches critical mass; thus church leaders should be encouraged to begin renewal work with small supportive groups within the congregation and encourage those within that group to redeem opportunities to enlist others

Maintaining, to the extent humanly possible, a regenerate church membership kept pure and healthy by the regular practice of biblical discipline and the means of grace provided by God to sanctify His own (including the consistent practice of the ordinances)

WHAT ARE THE MOST DANGEROUS PERILS THAT HINDER RENEWAL?

Historic roadblocks to the experience of renewal include pessimism about its possibility (sometimes sourced in theological convictions, especially in the areas of eschatology and/or pneumatology) or complacency that is just overly comfortable with the status quo. Richard Lovelace introduced two useful categories of additional hindrances for which we must also repent if present:

Destructive Enculturation (i.e., allowing worldliness to shape Christian faith and practice)

Relativism (denial of moral/theological absolutes)

Subjectivism (making individual preferences or experience the touchstone of “truth”; e.g., some forms of mysticism)

Liberalism (disparaging/redefining Christian truths that are incompatible with the prevailing thought forms of a given age)

Materialism (failure to fulfill stewardship responsibilities by instead hoarding possessions and overvaluing financial wealth/security)

Sensualism (pursuing various forms of physical pleasure that violate God’s moral safeguards)

Nominalism (professions of Christianity that do not seem to be genuine, or which fail to have the expected impact upon one’s life; also includes various expressions of syncretism)

Pragmatism (giving supreme value to, and trust in, what appears to “work” in ministry; defining success and seeking to achieve it according to cultural values and faddish trends rather than according to the transcendent, counter-intuitive and counter-cultural ways in which God accomplishes His work)

Protective Enculturation (i.e., Christian insularity, isolation or myopia caused by an over-reaction to the perils of worldliness or some other perceived threat prompting fear and insecurity)

Hyper-fundamentalism (i.e., extreme separatism, anti-intellectualism, and counter-productive emphasis on secondary matters of faith and practice)

Traditionalism (inability to adapt wisely to changing contexts by preserving forms and functions of ministry that are at best incidental rather than biblically essential)

SUPPLEMENTAL NOTES

To overcome widespread biblical illiteracy, additional strategies that help others understand the major themes and movements of Scripture will likely be needed (e.g., the centrality of the gospel as it unfolds in biblical revelation). These strategies may include restoring “Bible Readings” to worship services; distributing materials like Daily Walk; preaching and teaching that is Christ-centered; etc.

Especially in churches with congregational polity, lay leaders must have sufficient theological literacy and spiritual courage to provide a protective buffer between a pastoral leader/staff trying to effect renewal and those in the congregation who may use their influence to resist such efforts. It is thus critical that biblical criteria for lay leadership be honored in selecting those leaders.

“The brightest light attracts the most bugs”—so expect Satan to try to discredit genuine renewal by introducing elements of distortion or distraction (e.g., fanaticism), or to discourage it by overt or covert persecution.

Healthy family units are disproportionately significant to cultural/societal renewal, so a ministry priority needs to be placed on strengthening family relationships.