



THE WILBERFORCE SCHOOL FACULTY APPLICATION | PART 1

Today's date: _____

Position: _____

Check all that apply: Lower School (JK-5) Middle School (6-8) Upper School (9-12)

Personal Information

Applicant name: _____

Home phone: _____ Cell: _____

Address: _____

Email: _____

Marital status: Married Single Divorced

How did you learn about this position? _____

Referred by a current employee (name): _____

Church Information

Church: _____ Denomination: _____

City, State: _____

Note: Applicant must either be a member of a church or attend regularly.

Educational Information

High School: _____ Year graduated: _____

City, State: _____

Undergraduate School: _____ Year graduated: _____

City, State: _____

Major: _____ Minor: _____

Degree: _____

Graduate School: _____ Year graduated: _____

City, State: _____

Degree: _____

Other: _____



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Work Experience

School (City, State)	Grade level Subject(s) taught	Dates

Teaching preference (grades, subjects): _____

Are you particularly interested, gifted, or qualified in these areas? Check all that apply and provide detail where applicable:

Coaching*

Debate

Foreign language: _____

Art

Vocal music/Choir

PE

Instrumental music: _____

Computer programming: _____

Drama/Musical theatre

Additional details: _____

*List coaching experience:

School/Organization (City, State)	Sport(s) Coached	Dates

List other jobs, work with organizations, or military experience:

Company/Organization (City, State)	Position	Dates	Reason for leaving



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References

Provide four non-family references, including one pastor reference and at least two professional references.

Name	E-mail	Phone	Relationship	Company/Church

Personal Statements

Because the answers to these essays are one of the principle ways we learn about you, please reflect thoughtfully on each question. Past experience has shown us that successful candidates use about 100 words per essay to express themselves fully on the assigned topics. We are looking not for length per se, but for critical, honest reflection.

1. Express why you wish to teach at The Wilberforce School.



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2. What is the gospel?

3. In your own words, how does a person become a Christian?



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4. Please read The Wilberforce School's Statement of Faith (below). Do you take any exceptions to this statement? If so, to which part and why?



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THE WILBERFORCE SCHOOL STATEMENT OF FAITH

The Wilberforce School is an independent, not-for-profit organization. The school is not affiliated with any church, denomination, or institution but does teach a foundational core of beliefs. These are the key elements of Christianity that will be unapologetically taught in various ways in all classes. At least one parent must subscribe to these beliefs as set forth below.

*When doctrinal issues arise that are outside the scope of the school's Statement of Faith, these will be referred back to the family and local church for final authority.

*For Lower and Middle School families only.

Revelation

According to His Word in Scripture, God is known only through His revelation of Himself in His creation and history, but definitively in Jesus Christ. To this revelation, the Bible bears God-given witness, such that it too is revelatory. The revelation given in salvation-history is now preserved in sixty-six books of the Old and New Testaments in such a way that this revelation and Scripture are inseparable (see section entitled "Scripture").

Trinity

God has revealed Himself as "one Lord" who exists and acts eternally and inseparably as Father, as Son, and as Holy Spirit – three "persons" in one, equal in power, love, and glory.

God as Trinity (three-in-one) is glimpsed in the Old Testament but clearly disclosed in the New – in Jesus, the Son of the Father, and in the sending of the Spirit by the Father and the Son at Pentecost. Yet a full understanding of the Trinity is beyond our grasp. We affirm it on the basis of the biblical revelation, illumined and confirmed by the Spirit's witness in the life and worship of the Church.

God is Father - the source of wisdom, power, and love in the Trinity, creator and upholder of the universe, sovereign over all, redeemer and lord of His chosen people.

God is Son - eternally "generated," eternally the Son of the Father in the Trinity, fulfilling His Father's will in creating and sustaining the world, the divine Word to the human race, savior, king, and Head of the Church.

God is Spirit - the eternal bond of communion with the Father and the Son in the Trinity, eternally "proceeding" from the Father and the Son, source of the life of all creation, sender of the prophets, inspirer of Scripture, giving birth and new life to the Church, and energizing its mission.

Creation

Everything seen and unseen came into being by God's creative Word. As created, the natural order reflects the goodness of its Creator; "the earth is the Lord's," and nothing in it is inherently evil. Human beings are the crown of God's creation. They alone are made "in His image" - created to live in the presence and service of God, and, in their nature as persons, bearing the stamp of the God who is Himself personal. To be fully human comes from knowing God - in Christ, who is the perfect image of God and the perfect pattern of human life. All human beings enjoy equal dignity before God, regardless of sex, race, or color, from the earliest beginnings of life to the moment of death.

Man and woman were created for each other, in the mutual fulfillment of heterosexual marriage and the family. Within their common care and responsibility for all others in the human community, men and women have distinctive callings, which are complementary to one another.

The Fall

By disobeying God's Word and rejecting His provision when tempted by the devil, the human race in Adam and Eve fell from the original perfection of creation. Having thus turned their backs on God, they lost the glory of face-to-face fellowship with Him, and His image in them was spoiled. Their sin, transmitted to all generations, has brought upon us all the guilt of divine condemnation, the darkness of banishment from the light of God's presence, subjection to evil and death, division and disorder in our relations with each other, and the prospect of judgment. The fall has also blighted the natural order and our relationship to it. Disasters expose nature's brokenness, and men and women selfishly exploit nature, instead of enjoying it and sharing it with one another responsibly as stewards to whom it has been entrusted by God.



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Jesus Christ

The only savior of lost humanity is the Lord Jesus Christ, the eternal Son of God, who existed with His Father from the very beginning. Within the Trinity He is God as the Father is God, and, with the Holy Spirit, is to be worshipped and glorified equally with the Father.

Incarnation

The eternal Son of God became man in Jesus Christ. He was conceived by Mary, while a virgin, through the power of the Holy Spirit. Mary gave birth to Him in the way common to motherhood and contributed to Him all that a human mother normally contributes to her child. In becoming man, Christ did not cease to be God or divest Himself of any divine attribute, but veiled His divine identity, in a life of dependence upon His Father through the power of the Spirit. He “emptied Himself” by subjecting Himself to the lowliness of human life and submitting to death by crucifixion. Christ’s humanity was like ours in body, mind, and spirit. He shared our physical frailty, our human emotions, and our intellectual limitations. In identifying with us He shared our need for love and friendship, and experienced dependence, oppression, poverty, pain, loneliness, and temptation. He lived and died as a Jew in first-century Palestine. The humanity of Jesus, unlike ours, remained free from sin. He was tempted at every turn – indeed, more fiercely than any of us, experiencing the most refined subtlety of satanic assault. Yet He remained sinless – not only free from every trace of inherent sinfulness but also perfectly conformed to God’s will in every thought, word, and deed.

Although Jesus Christ is both truly and perfectly God and truly and perfectly man, He is but one person. The human Jesus has individuality distinct from all other human beings, but His human nature never existed as a separate person independently of the divine Son. The person who acted and suffered was the eternal Son of God who had taken human nature to Himself in the closest personal union. In that nature He was the one who lived and died.

In His earthly life, by His teaching and works of miraculous power and mercy and by identifying Himself with the outcast and the lowly, Jesus Christ both proclaimed and embodied in Himself the good news (gospel) of “the kingdom of God.”

Crucified

At the climax of His ministry Jesus was crucified under Pontius Pilate in order to fulfill God’s plans to overcome the forces of sin and death and to reconcile men and women to Himself and to one another, thereby making “atonement.” He was perfectly obedient to His Father in life and in death, and on the cross He submitted Himself to the curse and condemnation decreed by God’s law upon the sins of the world. In that death the sins of the world were both judged and forgiven – remembered by God no more. Christ paid the penalty of disobedience. Thus the crucifixion demonstrated both God’s love and mercy toward sinners and His holy wrath and justice.

Christ thereby achieved justification for all who believe. In justification, God in Christ not only pardons the sins of the guilty but also accepts them as righteous through their faith in Him. Thus saved by God’s free mercy alone, they are adopted into His family as His children and heirs.

Risen and Ascended

Two days after the crucifixion, God the Father raised Jesus Christ bodily from death, leaving His tomb empty. His body, which had been buried, was thereby transformed and enabled to transcend the restrictions of time and space. He rose from the dead as the representative of the people of God, conquering death for them, raising them with Himself to new spiritual life and guaranteeing their bodily resurrection. His resurrection attested His divine Sonship and the certainty of final judgment.

The risen Jesus was seen by many witnesses, including His disciples, over several weeks, and then ascended – on a particular day and from a particular place – to take seat beside His Father in heaven. The Father invested the ascended Christ with honor and authority, in recognition of His faithful submission to an ignominious death for the salvation of the world. He ascended in the human nature He shared with us, now glorified, in triumph over all the hostile forces of evil, to bestow gifts on the church, to be with us by the Holy Spirit to the end of the world, and to prepare a place where, according to His promise, we may be with Him forever.

Seated beside His Father, Christ wields supreme authority in heaven and on earth on behalf of His people. He presents our worship before the Father and, as our advocate and mediator, continually intercedes for us – knowing as He does from His own experience all our human weaknesses and temptations, and thereby enables us to approach God’s presence in prayer with confident assurance. He remains forever the one who shared our human life to the full and in whom our human nature is eternally united with God.



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Returning

At the end of the age Christ will return – in person, visibly, suddenly, and in triumphant power and glory. He will bring to consummation God’s plans for the whole of creation. All mankind will be judged according to their response to God’s self-revelation. The righteous will be given eternal life, the unrighteous condemned to everlasting destruction. There will be “a new heaven and a new earth” to the glory of God and the unending joy of renewed humanity.

The Holy Spirit

The Holy Spirit is the third “person” of the Trinity; He is God as the Father is God and the Son is God. The source of the life of all creation, He was active in the world from the beginning and among the people of God in Old Testament times, and was sent by the Father and the Son at Pentecost to be the life and power of the church in its mission to the ends of the earth. As the Spirit of the ascended Son, He is counselor, helper and advocate. He speaks, convicts, shows, guides, teaches, commands, strengthens, and intercedes.

The Spirit gave God’s Word to the world through the Hebrew prophets, and controlled its consignment to writing. The Spirit likewise directed the apostolic writers; He guided their memories and minds to a true understanding of Christ’s words. The Spirit continues to fulfill Christ’s promises by bringing glory to Him. He gives the Scriptures a living voice and enlightens their readers and hearers. By the gift of new birth His presence takes possession of heart and mind and makes the work of Christ a living reality in human experience, granting repentance toward God, faith in Jesus Christ, and incorporation into the one body of the baptized, the church, of which Christ is king and Head. To believers He imparts assurance and is the first installment and guarantee of their inheritance in heaven; He promotes their spiritual growth and conforms their character to the likeness of Christ. In His sovereign grace He equips members of the church for their ministries of up-building, witness, and service among peoples of every race, language, and culture.

The Story of Salvation

The gift of the Spirit to the church at Pentecost advanced the purposes of God, who is the lord of all history from creation to consummation. The divine drama of salvation-history is set forth in words given by God in the Bible, which were produced at different stages in its progress. By predictive prophecy and retrospective explanation, the words interpret the drama as God’s self-revelation to us. The provision of this written Word of God is itself an act in salvation-history.

Although active in providence throughout history, God chose to reveal His saving plan for the human race through a single strand of history – that of the Hebrew people. With them He formed a covenant, first with Abraham and later with Moses and David, thus establishing among them, as His special people, a sovereign and fatherly realm of grace and promise. For them He performed mighty acts of salvation – the exodus from Egypt, the conquest of Canaan, the formation of the monarchy, and the events of exile and restoration.

The revelation of God and His will given by word and deed in salvation-history is progressive, each successive stage reinforcing rather than contradicting what went before. Prior to the incarnation, all salvation-history was preparatory. Christ stands in relation to it as fulfillment to promise, substance to shadow. In Christ, God’s definitive Word to the world, His new covenant is extended to all races. His incarnation, life and ministry, death, resurrection, and ascension form the center and pivot of salvation-history, and all its subsequent stages fulfill what was once-for-all accomplished in Christ. Thus the Spirit’s coming at Pentecost initiated the universal outreach of salvation-history, and with Christ’s second coming bringing about resurrection, judgment, and the restoration of all things, salvation-history will have reached its goal.

Scripture

The revelation given in salvation-history is now preserved in Scripture in such a way that this revelation and Scripture are inseparable. Scripture is complete and cannot be added to. The authority of Scripture is that of the ultimate, once-for-all historical revelation. For the same reason the Scriptures are sufficient, containing all things necessary for our salvation. The canon of Scripture consists of the sixty-six books of the Old and New Testaments, no more and no less, whose authority was recognized by the early church and reaffirmed by the churches of the Reformation.

In their totality the Scriptures are both God-given and man-made. They are not divine only in part, as though also containing flawed human elements, nor exclusively divine so as not to be fully the work of human writers.

Just as in the incarnation, true God and true humanity were both essentially preserved, so also in the committing of God’s self-revelation to writing divine inspiration concurred perfectly with human composition. As Christ, in the union of the divine and human natures, divine and human, in His one person, was free from sin, so is Scripture, divine and human in origin, free from error.



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The inspiration of Scripture affirms that it was “breathed out” by God, not that it is inspiring or merely a work of inspired genius. In other words, God is the author both of the verbal form and of the content of Scripture. Thus Scripture is in itself objectively the Word of God, and does not merely become so when taken up by the Holy Spirit in proclamation. Rather the Spirit takes it up because it is the Word of God. As such it is entirely trustworthy in every respect. The Christian doctrine of Scripture is derived from Scripture itself. Like all other Christian doctrines it is a doctrine of faith, resting on a conviction of the truth of biblical teaching imparted by the Holy Spirit, bearing witness inwardly by and with the written Word in our minds and hearts. The illumination of the Spirit is essential for Scripture to be heard by sinful men and women as God’s Word. God’s people are unceasingly called to a deeper understanding of Scripture and a truer obedience to its teaching. Just as all church doctrine and tradition are to be tested and reformed in accordance with Scripture, so every generation of God’s people is called to apply the teaching of Scripture to the situation of its own time and culture, and to interpret it fresh for its own day, so that the Word originally given in ancient languages and cultures is heard anew in every age and society as the living voice of God.

A Holy People

God’s eternal purpose is to create a holy people who will freely worship and serve Him. This He accomplishes through sanctification, whereby in Christ through the work of the Holy Spirit, His people are made holy. It is the end purpose of all His dealings with the human race.

Sanctification is a twofold work of the Holy Spirit. On the one hand, by union with Christ and new birth through the Spirit, Christians are declared to be “the saints,” sanctified in Christ Jesus through His blood, set apart as God’s special, consecrated people. They have become new creatures in Christ, and the seed of new life in the Spirit has been implanted in them. On the other hand, those who are thus once-for-all sanctified increasingly become – spiritually and morally – what they already are through union with Christ by the Spirit: God’s holy people. From their rebirth until their death they are being remade in the image of God and the likeness of Christ. Despite lapses and regression, the power of sin is more and more overcome in their lives, and holiness increasingly marks their character and behavior. Thus is produced in them the fruit or harvest of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

In sanctifying God’s people the Spirit works through the written Word as it is taught and studied and obeyed; through many other means in the life of the church, such as prayer, fellowship, and worship; and through all the experiences of human life, including suffering and adversity.

Being summoned to be holy, the Christian response and responsibility to God is to actively “put off” those habits and practices which belong to the old life and to “put on” a new pattern of living that pleases God. This involves an inescapable struggle against the power of sin and the wiles of the devil. Holiness is not received passively, by merely yielding or surrendering, but has to be deliberately worked out through the renewing of mind and will in obedience to God and His Word.

This sanctification is a process, not an instantaneous or “crisis” experience subsequent to the new birth. Sanctification is never perfectly accomplished in this life, for the remnants of the old self remain in all God’s people. Yet God’s purpose stands firm: without holiness no one will see the Lord. The sanctification of His people is necessary for their salvation, and is assured, for when Christ reappears we shall be like Him, for we shall see Him as He is.

The Church

The church consists of all those in every age chosen and called by God to be His believing and obedient people. As such only God knows the church, and its identity is grounded in His gracious purpose. This church also has a historical and human identity, comprising all who in every place constitute the worshipping community of God’s people. The church in all ages is the one people of God. The church of the new covenant stands in spiritual continuity with the Old Testament people of God. It was inaugurated at Pentecost, when the risen Jesus, the promised Christ (Messiah), gave to His followers the promised Holy Spirit. Of this church Christ is the sole king and Head, ruling it by His Word through the Spirit.

This church is identified by the presence and power of the Spirit in the community of believers – in their love, obedience, worship, faith, prayer, evangelism, and service of others and in their experience of suffering for and with Christ – and by the preaching of God’s Word, the administration of baptism and the Lord’s Supper, and the exercise of biblical discipline. The church exists to worship God and to serve Him by proclaiming His message of reconciliation to the world, by building up its members in their faith, and by caring for those in need.

This God-given ministry of the church is the responsibility of the whole Christian community. All members of the body of Christ, which is the church, are called to share in the work of ministry and receive gifts (charismata) from the Holy Spirit to



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do so. In this sense the church of Christ is always a charismatic community of faith. To enable God's people to fulfill their ministry in the church and in the world, God raises up and equips certain persons for leadership and oversight. Such persons are recognized by the church, set apart, and entrusted with the work of leading the people of God. The church is called constantly to reform itself in the light of God's Word. As God's Spirit gives His people new insights into the unsearchable riches of His Word, so they are to formulate afresh the church's beliefs and reshape its structures and practices, always in harmony with the Word of God.

Baptism and Lord's Supper

In obedience to Christ's commands the church, as a community of faith, practices baptism and the Lord's Supper. Both use material elements to represent the spiritual giving and receiving of grace.

Baptism with water in the name of the Father, the Son, and the Holy Spirit represents and seals cleansing from sin, union with Christ in His death and resurrection, and the receiving of the Spirit. Through baptism we are incorporated into Christ's body, the church.

The Lord's Supper, through the giving and receiving in faith of both bread and wine, represents Christ's death for our redemption, our sharing in the benefits of His sacrifice, fellowship with one another, and a foretaste of the life of heaven. All God's people are called to participate in the Lord's Supper together and therein to feed spiritually on Christ crucified and risen, the bread of life.

Discipleship

Conversion to Christ in repentance and faith finds expression in membership of a local congregation of His church. This is essential to the health and growth of believers; it involves a commitment to the worship, fellowship, service, and discipline of the congregation. Members are called to devote their talents and resources to encourage, strengthen, and edify the church as the body of Christ – not only a center of worship and a means of grace but also a family and a base for evangelism and service. Lifelong discipleship is required of all Christians. This life of discipleship is marked by: continuing trust in Christ as the only savior, submission to His lordship, dependence on His grace and strength, a love for God that surpasses all human loves, obedience to all the teachings of God's Word, self-denial in the bearing of the cross, the consecration of all our talents and resources to the service of Christ, the renunciation of all known sin, witness to Christ's gospel by word and deed, care for others in need, work for a more just and peaceful society, and an eager expectation of the reappearing of Christ at the end of the age.

Mission

As the Father sent Christ into the world, so Christ sends His followers:

First, in obedience to Christ's commission His church is called to make disciples of all nations. This unique task of evangelism is the church's primary responsibility towards the world – to declare the message of the gospel as God's ultimate Word to humankind. The substance of the gospel is Christ – incarnate, crucified, risen, exalted – whose acceptance brings life and whose rejection death. In its evangelistic calling the church is empowered by the Spirit, who commissions every believer to be a witness to the gospel and who convinces hearers of its truth and of divine judgment upon those who spurn it.

Secondly, as Christian people we are commanded to love our neighbors and function as salt and light in the world, in the service of the kingdom of Christ and to the glory of God who is the creator and judge of all. We are called to share God's concern for the healing of the ills of human society in light of the intrinsic dignity of all human beings as created in God's image. God's people are therefore committed to the pursuit of justice and peace in society, in opposition to discrimination, oppression and corruption.