

Brooklane Baptist Academy

Teacher Application

Please Make Copy and Email to dclevenger@brooklanebaptist.academy



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Your interest in Brooklane Baptist Academy is sincerely appreciated. We invite you to fill out this application and return it along with:

- Your resume
- College/university transcripts(s)—does not need to be an official copy

Because Brooklane Baptist Academy strives for excellence in academics, we are eager to find teachers who possess a love for children, a love for learning, and the gift of teaching. We look for applicants who are marked by their passion for life-long learning, Christian discipleship, a biblical worldview, and a solid working knowledge of the subject(s) they teach.

All teacher applicants must have a Bachelor's degree or higher and be members in good standing at a local Christian church. A strong commitment to Christ and a biblical worldview are essential for all of our teachers at BBA.

PERSONAL INFORMATION

Applicant's Name:

Address:

Home Phone:

Cell Phone:

Do you have school-aged children?

Number of children:

Names and Ages:

Do you have any physical limitations that might hinder your teaching efficiency? If so, please explain:

Have you ever been arrested or convicted of any criminal act? YES NO
If so, please explain:

EDUCATIONAL BACKGROUND & EXPERIENCE (Faculty Only)

1. Circle all grades you are interested in teaching: PK-K 1-3 4-6 7-8 9-12

2. What subjects/classes are you interested in teaching:

3. List any degrees and/or certificates/credentials you have:

4. List any teaching experience or other job/life experience that qualifies you to be an educator:

5. List books that you have read in the last year:

6. Describe your view on classroom management and student discipline:

CHRISTIAN FAITH & BACKGROUND

- 1. Provide a brief account of when you became a Christian:**
- 2. Church:**
Pastor's Name:
Phone Number:
- 3. What authority do the Scriptures have in your life and the world?**
- 4. Write your own philosophy of Christian education:**

REFERENCES

List references who can testify as to your character and teaching ability.

Name	Position/Relationship	Telephone #
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STATEMENT OF FAITH

The Statement of Faith is the foundation of beliefs on which Brooklane Baptist Academy is based. These beliefs will be unapologetically taught in various ways through all grade levels. The substance of these statements is considered primary doctrine at Brooklane Baptist Academy. Secondary or divisive doctrines and issues will not be presented as primary doctrine. When these types of doctrines or issues arise, they will be referred back to the family for final authority.

1. The Scriptures We believe in the inerrant, verbal, plenary inspiration of the 66 books of the Bible, and that it is the sole authority in all matters of faith and practice. We believe in a literal interpretation of the Scriptures unless otherwise indicated by context (II Timothy 3:16-17, Isaiah 8:20, Revelation 22:18-19).
2. God, A Trinity We believe there is only one true God, existing in three persons—Father, Son, and Holy Spirit. These are coequal and coeternal, each with distinct personalities but of one essence. (Matthew 3:16-17; Matthew 28:18-20; II Corinthians 13:14; Hebrews 1:8; Acts 13:2, 4)
3. The Fall and Total Depravity of Man We believe that Adam was created without sin, but fell by disobedience carrying the whole race with him into spiritual death and condemnation and the need to be saved. This fallen, totally depraved nature, accounts for the sins of men. (Romans 5:12,19; Mark 7:21-22; Jeremiah 17:9; Romans 3:10-18)
4. Jesus Christ as God and Savior We believe Jesus Christ to be Co-Creator (John 1:1-3), the Son of God (Luke 1:35), and Redeemer (I Peter 1:18-19) that He took on humanity through the virgin birth (Matthew 1:22-23; John 1:14) and paid sin's full penalty vicariously with His blood (Ephesians 1:7; Isaiah 53:5-6) that He was buried and rose again bodily and ascended to the right hand of the Father (I Corinthians 15:3-8; Luke 23:39-43).
5. The Person and Work of the Holy Spirit We believe in the person and work of the Holy Spirit which includes conviction of sin (John 16:7-11), regeneration of sinners (Titus 3:5), and indwelling believers (I Corinthians 6:19). We believe that the "baptism of the Holy Spirit" at Pentecost is set forth in the Scripture in two aspects: the experiential and the positional. In the experiential, Christ baptized the disciples with (or in) the Holy Spirit. In the positional, the Holy Spirit baptized the disciples into the Body of Christ (Romans 6:3; I Corinthians 12:13; Colossians 2:12). The experiential is that which John the Baptist (Matthew 3:11) and the Lord Jesus (Acts 1:5) had promised and was realized by the waiting disciples in the initial "filling of the Spirit" (Acts 2:1-4). This is identical with "receiving the Holy Spirit" (Acts 2:38; John 7:37-39; Acts 2:32-33). Since Pentecost, each new believer shares or participates in this baptism positionally by being incorporated by the Holy Spirit into the "one body" (I Corinthians 12:27) and experientially by being "filled with the Spirit" (Ephesians 5:18). We reject the charismatic movement with its claim of restoration of the sign gifts of I Corinthians 12, including tongues (I Corinthians 12:8-12).
6. We believe that a soul is saved when Christ is accepted as personal Lord and Savior and the Holy Spirit imparts eternal life (John 1:12). This means the repentant and believing sinner is judicially declared righteous before God (Romans 4:5) and in experience is born again (John 3:3). We believe the good works of a Christian are the results of salvation and contribute nothing toward saving him or keeping him saved (Ephesians 2:8-10)
7. We believe in the once for all regeneration and the eternal preservation of the saints (Jn. 10:27-29; Rom. 8:28-30; I Cor. 3:11-15; Jn. 6:37-39)
8. We believe that water baptism and the Lord's Supper are the only two ordinances of the church. That baptism consists of immersion to signify Christ's death, burial, and resurrection and the believer's identification with Him (Col. 2:10-14). The Lord's table is for the saved and baptized (Acts 2:41). We believe in "open communion" and that each participant is to examine himself (I Cor. 11:27-30).
9. We believe the Church exists universally and locally. That the Universal Church includes all the saved from Pentecost to the Rapture and is identified in the New Testament as the Body (Eph. 1:22-23) and the Bride (Eph. 5:23, 32) of Christ and as the Temple of the Holy Spirit (Eph. 2:19-22). We believe that a local Church is a group of baptized believers united for worldwide missions receiving equal emphasis with home ministry. We believe the local Church is completely self-determining and responsible only to Christ—the Head. We believe the church is completely independent with no other person, group or body having any authority, right of intervention or control in any form whatsoever (Acts 2:41-47; Acts 6: 1-7; Gal. 1:2; Rom. 16:4,5,16; Acts 1:8). We believe that all ministries of the Church are to be operated under the principle of Separation of Church and State as set forth in Scripture (Daniel. 3; Daniel 6; Matt 22:21; Acts 4:19; Acts

5:29; Rom. 13:1-7) and guaranteed by our United States Constitution. We oppose any policy of certification, accreditation, or licensure by state of any church ministry here or elsewhere.

10. We believe in the premillennial view of Scripture relating to the Return of Christ. We believe in two bodily resurrections, one for the saved and one for the unsaved (Jn. 5:28, 29), separated by 1,000 years (Rev. 20:1-15). We believe in an endless and literal heaven (Rev. 21; Rev. 22) for all the redeemed. We believe in a literal, endless, and conscious punishment for the lost (Mt. 9:43-48; Rev. 14:10-11).
11. Liberalism. We believe that collaboration or participation with all forms of modernism whether in the National Council of Churches or otherwise is wrong and demands separation on our part (II Jn. 9-11)
12. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one naturally-born man and one naturally-born woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom 1:26-29; 1 Cor. 5:1; 6:9; I Thess. 4:1-8; Heb. 13:4) We believe that the only Scriptural marriage is the joining of one naturally-born man and one naturally-born woman for life. (Gen. 2:24; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23)
13. As a church, we believe that marriage is a God-ordained institution, and as such it should be governed by what God has to say about it. In an age when marriage is often looked upon as a temporary state, we stand unequivocally for the permanence of marriage. To this end, we have adopted the following policies. The purpose of this policy is not to judge or to discriminate, but to uphold the sacredness of marriage and vows made before God and man during the marriage ceremony. We shall endeavor to keep the spirit of love in our dealings in this matter as we follow the commands of our Savior. Same sex marriages will not be performed in the church's facilities or by any pastor or staff of Brooklane Baptist Church.

Statement on Final Authority for Matters of Faith and Conduct: The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Brooklane Baptist Academy's faith, doctrine, practice, policy, and discipline, our board of directors is BBA's final interpretive authority on the Bible's meaning and application.

I have read the above Statement of Faith for Brooklane Baptist Academy, and agree with it, and agree to teach it as primary doctrine for the school. When issues arise in the classroom that are secondary or divisive in nature, these issues will be referred to parents for final authority.

Applicant Signature

Date