



The Expositors Seminary

2018-2019 CATALOG

CAMPUS LOCATIONS

ATLANTA

Faith Community Church

110 Village Trail, Suite 110 Woodstock, GA 30188
(770) 516-1996

GRAND RAPIDS

Marantha Bible Church

4426 Stony Creek Ave NW, Comstock Park, MI 49321
(616) 784-5905

HOUSTON

Founders Baptist Church

24724 Aldine Westfield Road, Spring, TX 77373
(281) 350-1616

HUNTSVILLE

Grace Community Church

4554 Research Park Blvd., Huntsville, AL 35806
(256) 722-5929

JACKSONVILLE

Grace Community Church

10938 Hood Road South, Jacksonville, FL 32257
(904) 268-8854

JUPITER

Grace Immanuel Bible Church

17475 Jonathan Drive, Jupiter, FL 33477
(561) 746-4617

KANSAS CITY

Mission Road Bible Church

7820 Mission Road, Prairie Village, KS 66208
(913) 648-2233

LYNCHBURG

Timberlake Baptist Church

21395 Timberlake Road, Lynchburg, VA 24502
(434) 237-6464

PHOENIX

Grace Bible Church

7440 South Priest Drive, Tempe, AZ 85283
(480) 968-6085

WINSTON-SALEM

Twin City Bible Church

1337 Ebert St, Winston-Salem, NC 27103
(336) 722-1844



WELCOME FROM PASTOR JERRY WRAGG

Greetings, and welcome to one of the most exciting concepts in seminary education! The Expositors Seminary combines academic excellence with hands-on pastoral mentoring on the campuses of ten local churches. Through advanced audio and video-conferencing technology, the ministry resources of multiple local churches are at the student's disposal in one real time, interactive, virtual classroom.

Why is this concept such an advantage? While many schools emphasize either great academic training or concentrated ministry internships, The Expositors Seminary brings together the best of both worlds with a curriculum and schedule that balances the demands of rigorous theological study with the essentials of pastoral care and discipleship.

Our commitment is to provide the tools necessary for every aspect of gospel ministry, including careful skill in the exegesis and exposition of God's Word, seasoned leadership disciplines, and practical ministry wisdom. All our students enjoy regular interaction and fellowship with seasoned pastors who comprise our faculty. In the context of seven local churches, knowledge and mentoring come together to produce skilled shepherds of God's people. Our goal is to minimize the practical challenges involved in seminary education and maximize the overall learning experience of our students.

Our passions are the glory of Jesus Christ, the skilled communication of truth to God's people, and the training of churchmen who will champion the cause of faithful shepherding. Whether you've been recently called to full-time service, or are a seasoned pastor longing to sharpen your ministerial mind and heart, The Expositors Seminary is a great choice! Please consider this your invitation to join us.

For the sake of His name,

A handwritten signature in black ink, appearing to read "Jerry R. Wragg".

Dr. Jerry R. Wragg
President
The Expositors Seminary

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INTRODUCTION

A MESSAGE FROM THE ACADEMIC DEAN

Welcome to a unique seminary experience! Thank you for giving us the opportunity to tell you about the exciting elements that characterize The Expositors Seminary.

Recognizing that the true man of God must feed his sheep a nutritious diet of truth, and knowing that he will not gain God's approval by serving "spiritual junk food," our biblical language and exegetical theology requirements are, without apology, quite rigorous. Proficiency in the biblical languages is essential to accurately handling the Word of God.

The development of the communication skills of the aspiring biblical expositor is a priority at The Expositors Seminary. Preaching sermons that express the riches gleaned from exegetical study requires thoughtful preparation and reflection by the man of God. Exegetical accuracy and depth is most complimented by expository clarity and pastoral passion. Thus, the ability to carefully unpack the biblical text and the ability to powerfully communicate its contents are essential to an effective pulpit ministry.

The curriculum of The Expositors Seminary is carefully designed to assist the pastor-teacher as he grows in the primary areas of his biblical responsibilities.

Throughout his program the student-disciple will be shepherded toward individual spiritual maturity and faithful pastoral ministry by seasoned shepherd-teachers. With the majority of The Expositors Seminary faculty being experienced pastors who are actively serving the local church, we are committed to mentoring men for the highest of callings: pastoral ministry. The venue for this strategic training includes far more than the traditional courses in pastoral theology. Specifically, multiple pastors will intentionally shepherd and mentor each student-disciple individually and in small groups.

Our goal, by the grace and enablement of our great God, is not only to equip excellent expositors of the Word of God but also to disciple humble servants who will follow the example of our Chief Shepherd, as under-shepherds of His flock.

In the USA, and throughout the world, churches are in need of pastor-teachers who will faithfully fulfill their ministerial responsibilities while being the men they need to be. If that is the aspiration of your heart, The Expositors Seminary is for you!



George J. Zemek, Th.D.
Academic Dean
The Expositors Seminary

PURPOSE STATEMENT

The purpose of The Expositors Seminary is to magnify the glory of God by serving the local church through training, equipping, mentoring, and affirming men who are called by the Lord Jesus Christ into the ministry of the gospel.

Our purpose is accomplished through an educational program within an environment of spiritual fellowship that emphasizes an unreserved commitment to the worship of God, the authority of Holy Scripture, the pursuit of personal holiness, the priority of the local church, and the mission of penetrating the world with God's truth.

CORE DISCIPLINES

Our goal is to nurture the student's proficiency in the following four areas:

Expository Disciplines

We believe that the primary task of the pastor is to nourish the church "on the words of the faith and of the sound doctrine" (1 Timothy 4:6). Therefore, we aim to develop the student's proficiency in the following areas:

- Biblical languages
- Critical exegetical analysis and textual problem-solving
- Crafting expository sermons
- The art and passion of preaching

Theological Disciplines

Recognizing that a proper theological framework is essential to biblical ministry, the faculty labors to impart:

- A theology which is exegetically derived, methodologically inductive, and systematically expressed
- A consistently presuppositional approach to Christian apologetics
- A sound theological understanding for living the Christian life
- A doxological vision for the church through her responsibility to proclaim the gospel of Jesus Christ to the uttermost part of the earth

Practical Disciplines

Knowing that a biblical philosophy of ministry is critical to a local church's spiritual health, we train our graduates to skillfully apply biblical truth to the needs of the body of Christ. To that end, each student will be challenged in the practice of the following:

- Pastoral virtue
- Mature leadership of family and ministry
- Church government
- Biblical counseling
- Duties of the pastoral office, including the carrying out of the ordinances
- Practical body-life and shepherding
- Critical thinking

Discipleship Disciplines

Students will be involved in personal discipleship with mentors who will help them apply biblical principles in the role of pastoral leadership. Through experience and evaluation, the students will cultivate their ability to work through pastoral challenges. Students will be encouraged in the discipline of prayer and alerted to the various dangers that arise from its neglect.

These discipleship disciplines will include discussions on:

- Leadership development
- Mentoring and training elders
- Developing and training deacons
- Administrative skills for day-to-day use in the church
- Financial and budgeting guidelines within a church context
- Strategic ministry planning

EDUCATIONAL PRESUPPOSITIONS

The Scriptures

We provide ministry training with an unswerving commitment to the Scriptures as absolute truth which can be known with certainty. We understand that all spiritual growth occurs exclusively by the agency of the Holy Spirit through the understanding and application of God's Word. Therefore, central to our training is the accurate and passionate explication and corresponding exhortation of Scripture.

The Church

We believe the church is best served by shepherds who are dedicated churchmen. Consequently, our training focuses upon more than mere scholasticism and leadership dynamics. We aim to produce dedicated servant leaders of the local church, laboring in the Word of God, prayer, and personal shepherding until Christ is fully formed in God's people. Students benefit from a faculty of pastors who bring years of fruitful ministry experience and proven spiritual leadership to a classroom environment in a local church context.

The Ministry

The call to pastoral ministry, as a sacred trust and undeserved privilege given by God, is one of utmost dignity and sobriety. Therefore, it is our goal to cultivate and nurture a ministerial passion marked by purity, circumspection, excellence, vigilance, and self-sacrifice. Through close mentoring relationships and pastoral camaraderie, these ministry convictions are sharpened and refined by the example of others.

The Minister

In training men for the public ministry, our most crucial task is the formation of the spiritual character and maturity necessary for leadership in the church. The role of a pastor demands more than mere academic achievement, administrative skill, interpersonal confidence, or ministry innovation. Our goal is to train men of God for ministry by forging spiritual virtue through discipleship, accountability, and proven faithfulness.

The Glory of God

Seminary education is, in itself, an expression of worship toward God through service to His church. We strive, therefore, to cultivate a learning environment permeated by the controlling ambition to magnify the glory of God.

GENERAL INFORMATION

Facilities

The Expositors Seminary (TES) is currently located on ten church campuses:

- Grace Immanuel Bible Church Jupiter, Florida
- Timberlake Baptist Church Lynchburg, Virginia Jacksonville, Florida
- Grace Community Church Atlanta, Georgia
- Faith Community Church Kansas City, Kansas Huntsville, Alabama
- Mission Road Bible Church Houston, Texas
- Grace Community Church Grand Rapids, Michigan
- Founders Baptist Church Phoenix, Arizona
- Maranatha Bible Church Winston-Salem, North Carolina
- Grace Bible Church
- Twin City Bible Church

Each church ministry provides a healthy model of church life and expository preaching.

Unique Church-based Training

Theological education is the task and responsibility of the church. Scripture declares the church of the living God to be “the pillar and support of the truth” (1 Timothy 3:15). The training at TES takes place within the context of the life and oversight of local churches. Faithful and proven pastors, teachers, and leaders from all churches unite to provide the student with an education that combines informed scholarship with pastoral mentoring. Classes take place on Tuesday, Wednesday, and Thursday at each location.

Use of Technology

Although TES is located on multiple church campuses, all classrooms are seamlessly integrated over a dedicated private network for one real-time classroom experience. Each of our campus churches has a state-of-the-art classroom that is linked to the others by real-time video technology. This allows for gifted pastors and teachers from each church to instruct students in all campus locations simultaneously with live interaction between the student and his teacher.

Each church campus provides a resource center for the student which includes primary reference volumes for biblical research, periodicals, and exceptional access to online libraries. Students are given access to seminarylibrary.com, a digitized library containing thousands of searchable, hi-resolution books that normally reside in only the best theological libraries.

M.Div. Curriculum

Our focus is to offer one degree, the Master of Divinity. The curriculum presents a study program in graduate level theological education to provide a pastor-teacher with the necessary exegetical, theological, and practical skills needed for pastoral or missionary service. Students are mentored by experienced shepherds who know the pain and pleasure of tending a flock and have proven faithful in expository preaching and pastoral ministry.

Incorporation

The Expositors Seminary is a Florida nonprofit corporation organized to provide religious education in the local church. The degree program of TES is designed solely for religious purposes.

Licensure and Authorization to Grant Degrees

The Commission for Independent Education in the state of Florida recognizes that The Expositors Seminary has met the requirements of the law, is granted exemption from licensure, and is not subject to governmental oversight. A copy of this letter is available upon request. TES has complied with, and shall continue to comply with, all the requirements of the applicable Florida statute (Fl. St. Ann. 1005.06(f)). The Expositors Seminary is a religious institution providing advanced education through the local church and is also exempt from state regulations and oversight in each of our campus locations.

Legal Notice Concerning Racial Nondiscrimination

The Expositors Seminary will admit students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the seminary. It will not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and other seminary-administered programs.

Additional Information

Additional information regarding the seminary may be obtained by contacting the Administrative Dean at The Expositors Seminary, 17475 Jonathan Drive, Jupiter, FL 33477 or by sending an email to: bwhitney@expositorsseminary.org.



*“The preacher’s work
is to throw sinners down into utter helplessness
that they may be compelled to look up to Him
Who alone can help them.”*

Charles Spurgeon

DOCTRINE

STATEMENT OF FAITH

The Word of God

We believe and teach that the Holy Scriptures, as found in the sixty-six books of the Bible (i.e. the Protestant Canon), constitute the infallible and authoritative Word of God.

God has revealed Himself to man generally (i.e. in nature and conscience), but these avenues are insufficient for salvation because of man's persistent resistance (Romans 1:18-2:16). However, in the course of human history, our gracious God has also revealed Himself particularly through a variety of modes (e.g. Hebrews 1:1-4), all of which are made known to us through the Scriptures.

These Scriptures constitute God's special revelation to mankind. They are God-breathed (2 Timothy 3:16), and thereby, are absolutely inerrant and infallible in the original documents (i.e. the autographic originals). Like the living Word of God, i.e., Christ, the written Word of God is fully divine and yet, genuinely human. The Holy Spirit guided the writings of the human authors through their personalities, backgrounds, and styles (e.g. Jeremiah 1:5; Galatians 1:15-17) resulting in the production of God's book, the Bible (2 Peter 1:20-21).

Although we do not have in our possession the original documents, God in His providence has preserved thousands of subsequent copies which perpetuate the Hebrew, Aramaic, and Greek texts of the Bible. Therefore, through the methodology of textual criticism, it is possible to reconstruct texts which accurately reflect the original documents.

We believe and teach that although no one text-type or any particular version derived from it necessarily represents the autographs identically at every place, many of the various traditional and contemporary English translations should be looked upon as being reliable conveyers of God's Word to mankind.

In light of all these truths, the Bible is fully authoritative. In other words, it alone is our infallible rule for faith and all practice (e.g. Deuteronomy 32:44-47; Isaiah 1:10; 8:16, 20; 30:8; 34:16; 40:6-8; 55:11; Jeremiah 23:29; Zechariah 7:12; Matthew 4:4, 7, 10; 5:17-19; John 10:35; 2 Timothy 3:15-17; Hebrews 4:12-13).

The full authority of the Scriptures also demands that the Bible be handled with the utmost Spirit-enabled precision (2 Timothy 2:15). Consequently, it is the total Word itself that must be taught and proclaimed unashamedly (Acts 20:18-32; 2 Timothy 4:2). This is absolutely essential since the Spirit uses the words from His Word to accomplish genuine results which endure for time and eternity (e.g. Joshua 1:7-8; Nehemiah 8:2-9:3; Psalms 19:7-8; 119; Jeremiah 5:14; Ezekiel 1:1-3; 2:7; 3:4-11; Romans 1:16; 1 Corinthians 1:18, 24; 1 Thessalonians 1:2-10; 2:13; 1 Peter 1:22-25; 4:11).

Believing unreservedly in the total truth and trustworthiness of Scripture, we employ the grammatico-historical method of interpretation. Such a literal or normal method as it is sometimes called, does recognize the Bible's varieties of expression and literary forms

and allows for figurative language; however, these vehicles of revelation find themselves in service to, not in contradiction with, the Word's incontestable clarity, consistency, and irreproachable historicity. In application to theology, these great truths about the Bible demand that we neither fall behind nor charge ahead of the scriptural data upon which all true doctrine is founded and expressed.

The God of the Word

We believe and teach that there is but one true eternally existing God. This unique God is triune, being one in essence (e.g. Deuteronomy 6:4), and yet existing ever and always in three persons: the Father, the Son, and the Holy Spirit (e.g. Isaiah 48:16; Matthew 28:19). Functional subordinations within the Trinity do not deny nor contradict the reality of the deity of the persons of the godhead.

God the Father

We believe and teach that God the Father is the Archetype (i.e. the perfect pattern) of all fatherhoods (Ephesians 3:15). This relational metaphor of Father applies not only to His unique person within the fellowship of the Trinity but also in a derived sense in reference to all of creation (e.g. Romans 11:36; 1 Corinthians 8:6a; Ephesians 4:6). As Father, He is the sovereign architect of both creation (including personal beings, time, space, and history) and redemption (Ephesians 1:3-14).

The attributes of God as revealed in His Word give us various perspectives on the Father. His essential spirituality or personality (e.g. John 4:24) is well attested through affirmations and indications of His being self-conscious (e.g. Exodus 3:14), alive and active (e.g. Deuteronomy 5:26; John 5:17, 26), intelligent (e.g. 1 Samuel 2:3), emotional (e.g. Deuteronomy 5:9; Hosea 11:8; Romans 1:18), purposive (e.g. Isaiah 14:26-27; Ephesians 3:11), and free (e.g. Psalm 135:6; Daniel 4:35; Romans 9:18).

He exhibits an array of attributes (e.g. Exodus 34:5-7; Deuteronomy 7:9-10; 32:3-4; 1 Kings 8:22ff; Psalm 145:8ff; Nahum 1:2-8). Those which display His incomparable deity—His self-existence or aseity, infinitude (including eternity, omnipresence [everything is totally exposed before Him], omniscience [everything is fully known by Him], and omnipotence [He is all-powerful over everything]), immutability (His unchanging purpose) and incomprehensibility (no creature can fully fathom His person) (cf. respectively, Exodus 3:14; Psalms 90:2; 139:7-10; Hebrews 4:13; Revelation 11:17; Malachi 3:6; Isaiah 55:8-9)—are appropriately referred to as His attributes of greatness. Characteristics such as these are God's unique possessions (e.g. Isaiah 45:5-6) and are, therefore, incommunicable (i.e. non-transferable). He also richly displays communicable (or moral) attributes, i.e., characteristics of His goodness, such as justice or righteousness, grace (including His love, beneficence, restraint), and faithfulness (cf. respectively, Genesis 18:25; Psalms 103:4, 13; 119:68; 2 Peter 3:9, 15; Lamentations 3:23). All of these particular attributes are circumscribed by His absolute holiness (e.g. Leviticus 11:44; Isaiah 6:3; John 17:11) and utter perfection (e.g. Matthew 5:48).

As to His attributes of greatness, He is transcendent (i.e. He is over, above, and beyond all creatures) in being (e.g. Psalm 113:1-5; Isaiah 57:15a). However, from the perspective of His qualities of goodness, He is nevertheless genuinely immanent (i.e. He is actively concerned about all His creatures) (e.g. Psalm 113:6-9; Isaiah 57:15b).

God the Son

We believe and teach that the second person of the Godhead is eternally of the same essence of being as the Father (e.g. John 10:30; 14:9). This full deity of our Lord Jesus Christ is attested in various ways. He is called “God” (e.g. John 1:1; 20:28; Romans 9:5), “Son of God” in the Semitic sense of sameness of nature (e.g. John 5:18; 10:33; 19:7), “the Lord” (e.g. 1 Corinthians 2:8), “the Holy One” (cf. Acts 3:14 with Isaiah 48:17), “the First and the Last” (cf. Revelation 1:17-18 with Isaiah 44:6), “the Alpha and Omega” (cf. Revelation 22:13, 16 with 1:8), and “the Amen” (Revelation 3:14). Also, He is especially recognized as Creator, sustainer, and Savior (e.g. John 1:3; Colossians 1:15-17; Hebrews 1:2; Titus 2:13). In His preincarnate appearances, He was known in the Old Testament both as “LORD” (e.g. Genesis 18:1-2, 22) and as “the Angel of the LORD” (e.g. Genesis 16:7). His attributes of greatness and goodness also correspond to those of the Father.

Without surrendering His full deity—the emptying of Himself in Philippians 2:5-8 was not of His divine essence but pertained to the independent exercise of His divine prerogatives during the first advent—He took upon Himself genuine humanity (e.g. Hebrews 2:9-18) through the incarnation (John 1:14) which was initiated by the virgin birth or miraculous conception. He thereby became the unique God-man who consequently is the perfect revealer, Savior, mediator, and ultimately the judge of all men (cf. respectively, John 1:18; Titus 2:13; 1 Timothy 2:5; John 5:27). Through this loving condescension, He fully accomplished His task of grace which culminated in His sacrificial death, burial, resurrection, and ascension, furnishing the grounds for the forgiveness of believing sinners (cf. respectively, Isaiah 52:13-53:12; Romans 6:1-11; Romans 1:4; 4:25; Acts 1:9).

Today He is building His church (Matthew 16:18) and continually ministers to her as the heavenly Advocate (e.g. Hebrews 7:25; 1 John 2:1). He will return for His bride at the Rapture (1 Thessalonians 4:13-18) then will subsequently establish His Millennial Kingdom, reigning on the throne of David (e.g. Luke 1:31-33; Revelation 20). Furthermore, He will judge all people and either reward or punish them (e.g. Acts 17:30-31; 2 Corinthians 5:10; Revelation 20:11-15).

God the Spirit

We believe and teach that the Holy Spirit, the third person of the Godhead, is equal in nature with God the Father and God the Son (e.g. Acts 5:3-4; 1 Corinthians 12:4-11, 18; 2 Corinthians 13:14). His divine personhood is attested by many references to His attributes of greatness and goodness. In His role of functional subordination within the economy of the Trinity, He bears divine witness to the person and work of Christ in this age

(e.g. John 15:26). In His relationship to the Scriptures, the Holy Spirit is their divine author and applier (e.g. 2 Samuel 23:2; John 14:25-26; 16:13; 1 Corinthians 2:6-16; Ephesians 6:17; 2 Peter 1:21).

He is the predominate divine agent in the Father's plan of salvation through the work of the Son (e.g. John 3:1-10; 16:8-11). The Holy Spirit has always been active in regeneration and renewal, i.e., in personal salvation and sanctification. He is vitally associated with our adoption, sealing and service (e.g. Romans 8:12-17; Ephesians 1:13; 5:18; Colossians 3:16).

Historically, the Spirit was intimately involved in the Church's birth at Pentecost (Acts 2:1-4). In this present age, all genuine disciples are baptized into Him (by Christ) thus uniting them into one Body, the Universal Church (1 Corinthians 12:13; Ephesians 4:4).

We believe and teach that in the Holy Spirit's gifting ministry (e.g. 1 Corinthians 12:4-11) the extraordinary gifts (e.g. miracles and tongues) were for attestations during the Apostolic era (Ephesians 2:20). They have served their purpose (e.g. 2 Corinthians 12:12; Hebrews 2:3-4) and are, therefore, inappropriate for today. For example, instantaneous healings for the purpose of attestation are replaced by prescribed means of prayer in the established Church (e.g. James 5:13-16). Furthermore, historically conveyed illustrations in the Old and early New Testament eras of special fillings or empowerments for particular tasks have been superseded by evidences of His abiding presence, e.g., the "fruit of the Spirit" (Galatians 5:22-23).

Creation, Preservation, and Providence

We believe and teach that God created out of nothing the physical universe and all that it contains, including metaphysical beings, in six literal days (e.g. Genesis 1:1-31; Exodus 20:11; Colossians 1:16; Hebrews 11:3). He also sustains for His own purposes the whole of that which He has created (e.g. Colossians 1:17; Hebrews 1:3).

We also believe and teach the sovereign providence of God (e.g. Psalms 103:19; 135:6; Isaiah 14:26-27; Daniel 4:34-35; Romans 8:28; Ephesians 1:11). His absolute sway is all-inclusive, including, for example, history (e.g. Daniel 2:20-21), circumstances of life (e.g. James 4:13-15), duration of life (e.g. Job 14:5), manner of death (e.g. John 21:18-19), helpful acts of men (e.g. Isaiah 44:28-45:7), harmful acts of men (Genesis 45:4-8; 50:20; Acts 4:27-28), salvation of sinners (e.g. 2 Thessalonians 2:13-14), eternal punishment of ungodly men (e.g. Proverbs 16:4; Romans 9:22; 1 Peter 2:8; Jude 4), the greatest world events (e.g. Revelation 13:8), seemingly trivial circumstances (e.g. Proverbs 16:33; Matthew 10:29-30), etc. These truths, however, never nullify the responsibilities of created, moral beings (e.g. Acts 2:22-23).

Angels

We believe and teach the existence of angels which were apparently the first issue of God's creation (cf. Job 38:6-7 with Genesis 1:1; Exodus 20:11; Nehemiah 9:6; Colossians 1:16). In relation to men, these created spirit-beings currently have greater powers

(e.g. 2 Peter 2:11), and yet, elect angels minister on behalf of elect people (Hebrews 1:14). Furthermore, someday redeemed people will judge angels (1 Corinthians 6:3).

Morally, angels may be classified under two headings: holy or elect angels (e.g. Mark 8:38; 1 Timothy 5:21) and fallen angels (e.g. Matthew 25:41). There also seems to be various hierarchies of angels; for example, archangels (cf. Michael, Jude 9), special attendants (e.g. Genesis 3:24; Isaiah 6:2, 6), and designations in series (e.g. Colossians 1:16; Ephesians 3:10; 1 Peter 3:22).

At the head of all fallen angels stands Satan (e.g. Job 1:6-9, 12; Matthew 4:10). He is also called the devil (e.g. Matthew 4:1, 5, 8, 11; 25:41; Revelation 12:9), the serpent (cf. Genesis 3:1-4, 14-15 with Romans 16:20; 2 Corinthians 11:3; Revelation 12:9), the dragon (e.g. Revelation 12:9; 20:2), Beelzebub (e.g. Matthew 3:22), Abaddon or Apollyon (Revelation 9:11), Belial (2 Corinthians 6:15), the evil one (e.g. Matthew 13:19, 39; 1 John 5:19), the tempter (e.g. Matthew 4:3), the ruler/prince (e.g. Matthew 12:24; John 12:31; Ephesians 2:2), the god of this age (2 Corinthians 4:4), the accuser (e.g. Zechariah 3:1,ff; Revelation 12:10), the adversary (1 Peter 5:8), the deceiver (Revelation 12:9), the enemy (e.g. Matthew 13:25, 28, 39), murderer (John 8:44), the father of lies (John 8:44), a roaring lion (1 Peter 5:8-9), etc.

Subsequent to his being created, Satan fell morally, and with him, a host of fallen angels, some of which today are bound while others are demons (e.g. Matthew 12:24; 25:41; Revelation 9:1-11). Satan then became the subtle instigator of mankind's fall (e.g. Genesis 3; Romans 16:20). Currently, he roams the earth, but his ultimate doom is guaranteed by the finished work of Christ. He will be cast to earth during the Great Tribulation (Revelation 12:7-12) and then incarcerated during the Millennium (Revelation 20:1-3). After a temporary release and final expression of rebellion (Revelation 20:7-8), he and his henchmen will be eternally consigned to the lake of fire (Revelation 20:10).

Although believers are in union with Christ, we are not to be presumptuous so as to seek to engage the archenemy and his host. Our call is to be aware of his methods (2 Corinthians 2:11), stand defensively in the provisions of God (Ephesians 6:10-18), and resist, not engaging him in battle but resisting him in faith (James 4:7).

Man and Sin

We believe and teach that man is a direct product of the creative handiwork of God (Genesis 2:7). God created mankind in and according to His own image and likeness (Genesis 1:26-27), and even after the fall, no matter how thoroughly distorted that image has become, it was not eradicated (Genesis 9:6; James 3:9).

The reality of the image and likeness of God indicates that mankind, via his original creation, resembles God in certain characteristics and capacities which are prerequisite for horizontal and vertical relationships and also for mankind's exercise of dominion over the rest of the earth. The grace of God in salvation, sanctification, and glorification focuses on the renewing of this image until it is finally perfect and eternally established (e.g. Romans 8:29; 2 Corinthians 3:18).

Both male and female equally bear the image of God. Although they share the same essence of being, there are nevertheless functional distinctions and subordinations (cf. the Trinity). These differences, biblically based upon creation and not cultural biases, are significant for both our families and our flock (e.g. 1 Corinthians 11:1-16; Ephesians 5:22-33; 1 Timothy 2:8-15; Titus 2:3-5; 1 Peter 3:1-6).

God's original intention for male and female image bearers is that they be united as a couple into a bond, graphically designated "one flesh" (i.e. marriage), for the purpose of companionship and so that they might be fruitful and multiply. God was pleased to ordain marriage as the first institution for mankind. Each of the relational partners in the design of God is to complement the other in all areas of being (e.g. Genesis 2:18-25). They are spiritual equals (Galatians 3:28) yet have differing roles according to God's wise purpose. This is why the sin of homosexuality, being "against nature" (Romans 1:26), violates the original order of creation, and therefore, all who practice it stand under the condemnation of God. The only remedy, as in the case of sin in general and sins particularly, is God's gracious salvation appropriated by biblical repentance manifested in the fruit of obedience (1 Corinthians 6:9-11).

Through Adam's one act of disobedience, he not only fell from his estate of innocence into one of separation and alienation from God, but as our representative, he also plunged the whole race into sin and death (e.g. Genesis 2:17; 3:1-7; Romans 5:12-21). Consequently, all persons from their conception and birth, are innately unholy and stand condemned by condition (e.g. Psalm 51:5; Ephesians 2:1, 3) and commission (e.g. Romans 1:18-3:20) before their Creator and Judge.

Man's depravity is total in breadth (e.g. 1 Kings 8:46; Psalm 14:1-3; Isaiah 1:2-6; 53:6; Romans 3:9-20) and depth (e.g. Ecclesiastes 9:3b; Jeremiah 17:9; Mark 7:14-23). Furthermore, all the functions of man's heart (i.e. rational, volitional, emotional, etc.) are morally tainted by sin and perversity (e.g. Genesis 6:5; Ecclesiastes 7:29; Ephesians 4:17-19), leaving mankind utterly hopeless and helpless in reference to any kind of human reformation or rescue (e.g. Isaiah 64:5; Jeremiah 13:23; 1 Corinthians 2:14; Colossians 1:21-22).

Salvation

We believe and teach that the salvation of sinful men ultimately depends upon the sovereign grace of God (e.g. Romans 9:16; Ephesians 2:8-9). This great truth, however, never nullifies or diminishes the sinner's responsibility to repent and believe, or the believer's responsibility to evangelize (e.g. Romans 10:8-15). As a matter of fact, the Bible always makes clear its prerequisite for true faith and repentance as substantiated by a genuine commitment and as confirmed by evidences of obedience. Biblical Christianity is discipleship (cf. Matthew 28:19-20; Luke 9:23-26, 62; 14:25-35; Acts 11:26; etc.)

God's sovereign plan of salvation was divinely drafted in eternity past (e.g. Ephesians 1:4; Revelation 13:8), including all of its provisions (e.g. the work of Christ and the Spirit) and processes (e.g. Titus 3:3-7). Furthermore, on an individual, historical basis,

His gracious intervention stands behind all the stages of salvation, i.e., past, present (sanctification), and future (glorification) (Romans 8:29-30). Some notable aspects of God's plan of salvation include unconditional election (e.g. Deuteronomy 7:6-8; Amos 3:2; John 15:16; Acts 13:48; Ephesians 1:5, 11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2), effectual calling (e.g. John 6:44-45; Romans 9:11; 1 Thessalonians 2:12; 2 Thessalonians 2:14), regeneration (Deuteronomy 30:6; Jeremiah 31: 31-34; John 3:1-10; Titus 3:5; James 1:18; 1 Peter 1:23), adoption (e.g. Romans 8:15; Ephesians 1:5), justification (e.g. Genesis 15:6; Habakkuk 2:4; Romans 3:20, 24, 26, 30; 4:1-5), faith (Genesis 15:6; Jeremiah 17:7; Romans 10:9-10; Ephesians 2:8; Hebrews 11:1; James 2), repentance (e.g. 2 Kings 17:13; Lamentations 5:21; Luke 24:47; Acts 11:1; 20:21), conversion (e.g. Acts 15:19; 26:18), sanctification (e.g. Leviticus 20:22-26; John 17:17, 19; Acts 20:32; Ephesians 1:4; 5:26; 1 Thessalonians 4:3; Hebrews 2:11; 10:10; 12:14), eternal security, perseverance (including all means, be they in the form of assurance or of warning; e.g., Romans 8; Philippians 1:6; 2 Timothy 2:19; Hebrews 6:4-6; 10:26-27), etc.

We believe that as Christians God has saved us to be holy and consequently to do good works. This holiness has both fixed and progressive aspects. Our sanctification—the process by which we become holy—has three sequential manifestations: first, positional sanctification which describes our standing before God having been unalterably set apart unto God for eternity (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2); second, progressive sanctification which describes our spiritual growth, victory over sin by means of God's grace, through the resources of the Spirit of God, the Word of God and the people of God (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23); third, glorification which describes a day when God will perfectly complete our maturity so that it corresponds to the position in Christ He has already given to us.

The Church

We believe and teach that in the current era, commencing at Pentecost (Acts 2), Christ is building His Church (Matthew 16:18). The Church of which Christ is the Head (e.g. Ephesians 1:22; Colossians 1:18) is variously depicted as His Body (e.g. Romans 12:5; 1 Corinthians 12:13), His Bride (e.g. 2 Corinthians 11:2), a building, spiritual house, or sanctuary (e.g. 1 Corinthians 3:9, 16-17; 6:19; 2 Corinthians 6:16; Ephesians 2:20-22; Colossians 2:7; 1 Peter 2:5), branches of which He is the life source (John 15:1-8), the flock over which he is the Chief Shepherd (e.g. John 10:11; 1 Peter 2:25; 5:4), etc. This Church exists both universally (i.e. the total number of genuine disciples throughout church history) and locally (i.e. local assemblies). Although salvation is bestowed and appropriated individually, the scriptural focus is always upon the corporate body within which the individual is to be a complementary, contributing member (e.g. Romans 12:3-8; 1 Corinthians 12:4-27). Christ establishes and oversees this unity and diversity in order that the local church might become the primary context for worship and service, especially including edification and evangelism (e.g. Ephesians 4:1-16). The primary purpose of the Church, whether viewed from the local perspective or the universal, is to glorify God (e.g. Ephesians 1:2-14; 3:21).

The Scriptures establish two categories of office within the Church: elders (also designated overseers or bishops, and pastor-teachers) and deacons (e.g. Philippians 1:1) to lead and serve the flock under Christ. Those who serve in these capacities must be qualified biblically (e.g. 1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5) by being men of noteworthy integrity (i.e. above reproach). They must be characterized by an unwavering love and commitment to their own wife (deaconesses must be similarly qualified for service within the body [e.g. 1 Timothy 3:11]). The shepherds of the church, having a divinely delegated authority, are especially accountable for the spiritual welfare of their Master's flock. He will judge both shepherds and sheep as to their spiritual faithfulness (e.g. Hebrews 13:7, 17).

Since the primary purpose of the Church is to glorify God, it is His ordained context for both discipleship and discipline. Everything in particular carried out by the Church must be done appropriately and in order (e.g. 1 Corinthians 14:40).

Within the context of the assembly (e.g. Acts 20:7; 1 Corinthians 14:19, 23, 28-35; Hebrews 10:24-25) the primary ordinances of believers' baptism by immersion (e.g. Matthew 28:16-20; Romans 6:1-14) and communion (e.g. 1 Corinthians 10:14-22; 11:17-34) are to be perpetuated. It is also the context for preserving purity (cf. Leviticus 11:44; 20:24-26; 1 Peter 1:4-16) including the scriptural obligations of discipline and separation (e.g. Matthew 18:15-17; Romans 16:17-18; 1 Corinthians 5:1-8; 2 Corinthians 2:5-11; 6:14-7:1; Galatians 6:1; Ephesians 5:11-13; 1 Thessalonians 5:14; 2 Thessalonians 3:6-15; Titus 3:9-11; 2 John 7-11).

Each local church is independent or autonomous in status although there may be occasions of interdependence among local assemblies of the same mindset and loyalty to the Lord and His Word (e.g. Acts 15:19-31; Romans 15:26-27).

Last Things (Eschatology)

We believe and teach that the study of eschatology is to have primarily an ethical effect on the people of God (e.g. 1 John 2:28-3:3; 2 Peter 3:10-14). Individual eschatology involves biblical considerations of death, the intermediate state, resurrection, judgment, and the final state. The soul's existence is not interrupted by physical death (e.g. Luke 16:19-31). The believer's soul/spirit is ushered immediately into the presence of Christ at physical death (e.g. 2 Corinthians 5:1-8) until the time of the Rapture, when he along with those disciples physically alive at the first phase of our Lord's return (e.g. 1 Thessalonians 4:13-17) will receive bodies suited for a new, ultimately eternal order (e.g. 1 Corinthians 15:12-58; Philippians 3:20-21). These redeemed ones all are part of the first resurrection (Revelation 20:4-6). At physical death, the souls/spirits of the unregenerate also continue to exist, but in conscious torment until the final (i.e. "second") resurrection which will be followed by the final judgment (e.g. Revelation 20: 13-15).

Although it is difficult to organize and interrelate the two kinds of resurrection and biblical references to the various judgments, the overarching facts are transparently clear. All men will experience a bodily resurrection: the saved to eternal life and overwhelming joy; the unsaved to eternal separation and everlasting punishment (e.g. Daniel 12:2-3;

Matthew 25:31-46; John 5:19-29; 2 Thessalonians 1:6-11).

Cosmic eschatology comprehensively takes in both the consummation of history and the completion of God's eternal plan. The universal kingdom or reign of God (e.g. Psalm 145:13) will be completely and finally established to remain unchallenged (e.g. 1 Corinthians 15:24-28).

According to that dimension of His sovereign plan mediated through time, space, and history, the final stage of His kingdom over the present cosmos draws nearer in an accelerating manner. His covenant and kingdom promises are being fulfilled in successive order. Although significant spiritual dimensions of the kingdom began in conjunction with the first coming of Christ, the King will return again to fulfill God's many promises regarding the nation of Israel (e.g. Ezekiel 37; Romans 10-11). As it was prior to His first coming—it was not easy to discern a two-staged coming of Christ from the Old Testament Scriptures—so it will be prior to His second coming. The two phases of His final coming, normally designated as Rapture and Revelation, are most often mentioned side-by-side without clear distinctions in New Testament contexts (e.g. 1 Thessalonians 2:19; 2 Thessalonians 2:1; 2:8; 2 Timothy 4:1; Titus 2:13). What is clear, however, is the fact that both the Rapture (e.g. John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:17) and the Revelation will launch and establish His Millennial Kingdom on earth (e.g. 2 Samuel 7:1-17; Psalm 89:4, 29, 34; Jeremiah 31:31-34; Daniel 7:13-14; Revelation 19:1-20:4).

The two-phased coming of Christ is presented in the New Testament as being near or imminent, although its timing is unknown to men (e.g. Mark 13:33-37; 1 Thessalonians 5:1-11). Furthermore, though the fact of the Rapture is clear, its timing (in relationship to Daniel's Seventieth Week or the Great Tribulation) remains variously interpreted. Nevertheless, the primary responsibility of the true disciple is to wait expectantly and serve faithfully until He comes.

After Christ's 1000-year reign on the throne of David, Satan will be loosed briefly from his millennial confinement for one final insurrection (Revelation 20:7-9). At that time, he will be defeated and eternally confined to the lake of fire (Revelation 20:10). Then the final judgment of all the unrighteous will take place (Revelation 20:11-15), and the new heaven and the new earth will be established, inaugurating the eternal state (Revelation 21-22).



ACADEMIC INFORMATION

ACADEMIC PROGRAMS AND POLICIES

Admission to The Expositors Seminary is based not only upon the applicant's desire for Christian ministry (1 Tim 3:1) but also upon positive evidences of his character, family life, service in a local church, and reputation in the larger community in which he daily operates (1 Tim 3:2-7). In other words, he must be a man who is living under Christ's Lordship in submission to the will of God as delineated in His written Word. The Expositors Seminary depends upon the leaders of the applicant's church for affirmation of his gifts and calling.

Programs of Study

Master of Divinity Program

The Expositors Seminary offers only one degree, the Master of Divinity.

The Master of Divinity curriculum presents a study program in graduate level theological education to provide a prospective pastor-teacher with the necessary exegetical, theological, and practical skills needed for pastoral or missionary service. The M.Div. degree requires the satisfactory completion of 96 credit hours (88, if the applicant can successfully pass a proficiency exam for the first full year of New Testament Greek).

Diploma in Pastoral Ministry and Expository Preaching

The Expositors Seminary recognizes that men will come from varied educational and professional backgrounds. Therefore, a number of men who do not possess an undergraduate degree but who exhibit the character qualities, and spiritual gifts necessary for ministry, may gain admission to the seminary.

The seminary will evaluate the student's academic and life experiences to ensure adequate abilities and preparation for graduate level study. If admitted, the student's academic progress will be monitored and evaluated after the first semester of study. Requirements for receiving the Diploma in Pastoral Ministry and Expository Preaching are identical to the requirements for the Master of Divinity degree; however, the diploma credential is not considered a degree.

If a student who successfully obtains this diploma subsequently should attain a baccalaureate degree from an accredited institution he may petition the seminary in writing to begin a process of converting his Diploma in Pastoral Ministry and Expository Preaching into a Master of Divinity degree.

Academic Policies

The Expositors Seminary catalog is the primary means by which the seminary communicates policies, procedures, and regulations affecting tuition, admission, registration, graduation, or withdrawal. **All students have the responsibility to know and to follow these policies and procedures.**

English as a Second Language Requirements

International applicants whose native language is not English may be required to present a test score of 550 or above on the Test of English as a Foreign Language (TOEFL) or at least 213 on the computer based TOEFL. This examination is administered several times annually in major cities throughout the world. Applicants may make arrangements for taking the examination by writing directly to Education Testing Service, Princeton, New Jersey 08540, U.S.A. Test results should be sent directly to The Expositors Seminary.

Cancellation of Courses

The Expositors Seminary reserves the right to cancel any course during a given term due to insufficient enrollment, or at the discretion of the Academic Dean.

Course Requirements

Course requirements, including special assignments and examinations are assigned by the instructor at the beginning of each course. The seminary expects every student to complete all course work as assigned. Any changes in course requirements must be approved by the instructor.

Grade point Average

Students entering the Master of Divinity program are required to hold a bachelor's degree, or its equivalent, with a grade point average of 2.75 or above on a 4.0 scale. Students not meeting grade point requirements may be admitted on a provisional basis and evaluated at the end of the first semester of attendance.

All enrolled students are expected to maintain a minimum GPA of 2.5. At the discretion of the Academic Dean, students below 2.5 will be subject to academic probation and be required to secure tutoring, or in some instances, retake specific classes.

Adding, Dropping, and Withdrawing

A student may petition to add a class which has not met more than twice by submitting official add/drop form to the Seminary Office. He must make up the work of the first session(s) of the class according to the requirements of the professor.

Students may drop or withdraw from a course without academic penalty during the first two weeks of the course (or two meetings of a Winterim or other modular course). Such students will receive a W (Withdrawal). Students who withdraw during the 3rd through the 9th weeks, will receive a WF (Withdrawal/Fail) but may petition the faculty in writing to change the grade to Withdrawal. Petitions must include the extraordinary grounds that would justify the grade change. Students who withdraw from a course after the 9th week will automatically receive a grade of F (Fail).

Grading System

To distinguish the various levels of achievement in the mastery of subject material, in the fulfillment of assignments and responsibilities, or in improvement in personal and ministry skills as appropriate for each course, the following grading symbols are employed:

A and A-	Exceptional achievement
B+, B and B-	Above average achievement
C	Fair or average achievement
C-, D+, D, and D-	Below average, minimally acceptable achievement
F	Unacceptable achievement, failure
I	Incomplete work
W	Withdrawal while passing
WF	Withdrawal while failing

Required courses in which a student receives a D or an F must be re-taken in order to fulfill graduation requirements.

Some courses may be evaluated with the pass/fail method. A pass/fail course is not taken into account when a student's grade point average is calculated.

Grade points are awarded according to the following scale:

A	= 4 points for each semester hour
A-	= 3.7 points per credit hour
B+	= 3.3 points per credit hour
B	= 3 points per credit hour
B-	= 2.7 points per credit hour
C+	= 2.3 points per credit hour
C	= 2 points per credit hour
C-	= 1.7 points per credit hour
D+	= 1.3 points per credit hour
D	= 1 points per credit hour
D-	= 0.7 points per credit hour
F	= 0 points per credit hour
WF	= 0 points per credit hour
I	= Not counted until changed

The grading symbols W and WP do not affect grade point averages and the courses for which they are assigned do not count in computing credit hours attempted.

A failing grade (F or WF) is never removed from the student's transcript. Under certain circumstances a student may be required, or in other cases permitted, to repeat a course. However, when the course is repeated, the second grade is recorded in such a manner as to delete any negative effect of the failing grade (F or WF) when computing grade points.

The following system for converting number grades or percentages to letter grades, where appropriate, is in general use:

A	96-100	C	80-83
A-	94-95	C-	78-79
B+	92-93	D+	76-77
B	88-91	D	72-75
B-	86-87	D-	70-71
C+	84-85	F	69 and below

Incomplete Coursework

Recognizing that providence (extended illness, death in the family, etc.) may hinder a student from completing a course on time, an incomplete (I) grade may be given. To receive an incomplete grade, the student must secure the instructor's approval before the last day of class.

If granted approval and in order to achieve an acceptable grade, the student will be required to submit the completed course work to the instructor within 4 weeks from the last day of final exams. The instructor will use a grade sheet to provide written notice of this approval to the Administrative Office.

Upon acceptable completion of all course work within the appropriate time, the instructor will notify the Administrative Office in writing of the change in grade. If the deadline passes without the completed course work, the grade will change automatically from the Incomplete (I) to an F. Written notification of the grade change will be forwarded to the student, and included in the student's cumulative file.

Academic Honors

Any student in the Master of Divinity program at The Expositors Seminary with a high grade point average is eligible, upon graduation, for academic honors as follows:

3.900 - 4.000	Summa Cum Laude
3.800 - 3.899	Magna Cum Laude
3.700 - 3.799	Cum Laude

All grade point averages are based exclusively on course work completed at The Expositors Seminary.

Attendance

Students are required to attend all classes. There are two categories of absence recognized by the seminary: Excused and Unexcused.

Excused absences include those resulting from personal illness, jury duty, active military service, or death in the immediate family. All other absences will be recorded as unexcused.

Unexcused absences will result in a reduction in the student's course grade. The instructor will consider exceptions on a case-by-case basis.

Application for Graduation

Students anticipating graduation in May must complete an application for graduation form available from the Administrative Office. This must be completed when registering for the final semester prior to registration.

Course of Study and Curriculum

The Expositors Seminary does not guarantee that all course work will be completed in four years. From the seminary's perspective, courses in this scheduled sequence, for example, may not always be offered due to insufficient enrollment (cf. cancellation of courses policy).

From the student's perspective, since the curriculum builds in a carefully designed sequence, i.e., course upon course, especially with regard to the original languages, he needs to commit himself to following this sequence for a timely completion of his program.



*“The things which you have heard from me
in the presence of many witnesses, entrust these to faithful men
who will be able to teach others also.”*

2 Timothy 2:2

COURSE OF STUDY

First Year – 31 Credit Hours

Fall

OT503	Beginning Hebrew I	4
OT501	OT Intro and Survey	4
TH503	Theology I	3
BE501	Hermeneutics	3
PM501	Pastoral Leadership I	1
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		15

Spring

OT504	Beginning Hebrew II	4
NT502	NT Intro and Survey	4
TH602	Theology II	3
BE502	Exposition and Homiletics	2
MO502	Intro to Missions	2
PM502	Pastoral Leadership II	1
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		16

Second Year – 26 Credit Hours

Fall

NT503	Beginning Greek I	4
OT605	Intermediate Hebrew	2
TH603	Apologetical Methodology	2
TH501	Survey of Church History	3
BE601	Preaching Practicum I	1
PM601	Pastoral Leadership III	2
		<hr/>
		14

Spring

NT504	Beginning Greek II	4
OT606	Hebrew Readings	2
BE602	Preaching Practicum II	1
PM602	Pastoral Leadership IV	1
BC602	Intro to Biblical Counseling	2
Elective I		2
		<hr/>
		12

Third Year – 24 Credit Hours

Fall			Spring		
NT601	Greek Readings	2	NT 602	Intermediate Greek	3
OT701	Hebrew Exegesis	2	BE/OT801	Preaching: Hebrew Text	2
OT/BE704	Sermon Prep: Hebrew	2	BE 702	Preaching Practicum IV	1
TH701	Theology III	4	BC702	Marriage & Family Counseling	2
BE701	Preaching Practicum III	1	PM 702	Pastoral Leadership VI	2
PM701	Pastoral Leadership V	1	Elective II		2
		12			12

Fourth Year – 15 Credit Hours

Fall			Spring		
NT701	Greek Exegesis	2	BE/NT 802	Preaching: Greek Text	2
NT/BE 705	Sermonic Prep: Greek	2	MW502	Music and Worship	2
PM801	Pastoral Leadership VII	1	PM 802	Pastoral Leadership VIII	2
Elective III		2	Elective IV		2
		7			8

TOTAL: 96 Credit Hours

COURSE DESCRIPTIONS

Course Area/Study Identification

- BE Bible Exposition
- BC Biblical Counseling
- MO Missions and Outreach
- MW Music and Worship
- NT New Testament and Greek
- OT Old Testament and Hebrew
- PM Pastoral Ministries
- TH Theology and Church History
- TMS/DVD The Masters Seminary

Course Level Numbers

- 500 Typically a 1st Year Course
- 600 Typically a 2nd Year Course
- 700 Typically a 3rd Year Course
- 800 Typically a 4th Year Course

Course Offering – Ending Number

Fall Semester = Typically Odd Numbers
Spring Semester = Typically Even Numbers
*Example – BE 501 = Biblical Exposition
 First Year Course/Fall Offering*

OLD TESTAMENT

OT 501 *Old Testament Introduction and Survey* 4 Credit Hours
An exposure to Old Testament backgrounds, history, and general and special introduction.

OT 503 *Beginning Hebrew I* 4 Credit Hours
An introductory course in Old Testament Hebrew. This course calls for diligence in the study of Hebrew vocabulary, grammar, and syntax. Exams and quizzes will be given regularly.

OT 504 *Beginning Hebrew II* 4 Credit Hours
Prerequisite: OT 503
See course description for OT 503

OT 604 *Biblical Exposition of Deuteronomy* 2 Credit Hours
This course is designed to prepare the student to understand and preach the book of Deuteronomy. It seeks to answer questions about the relevance of the Old Testament in general, and the Mosaic Law in particular, for the Christian and the church. Since Deuteronomy is the book most quoted by Jesus, the theological foundation it lays will be explored as a theological construct for the entirety of the canon.

OT 605 *Intermediate Hebrew* 2 Credit Hours
Prerequisite: Previous two semesters of Beginning Hebrew.
This course is largely translational. It continues and expands upon the morphology and elementary syntax of the first two semesters of Hebrew utilizing various readings from different portions of the Old Testament.

OT 606 *Hebrew Readings* 2 Credit Hours
Prerequisites: Both semesters of Beginning Hebrew plus Intermediate Hebrew
This course continues to develop the student's understanding of grammar and syntax. The course basically involves the studying and critiquing of selected works along with practical exercises in the Hebrew text of the Old Testament.

OT 701 *Hebrew Exegesis* 2 Credit Hours
Prerequisites: Beginning Hebrew, Hebrew Readings, and Intermediate Hebrew. A more indepth study of the Hebrew text involving a book or portion(s) from the OT.

OT 703 *Old Testament Elective* 2 Credit Hours
Various OT books and topics based upon the teaching schedules of our faculty and the availability of guest lecturers.

OT/BE 704 *Sermonic Preparations: Hebrew* 2 Credit Hours
Prerequisites: Beginning Hebrew, Hebrew Readings, Intermediate Hebrew, and concurrent Hebrew Exegesis.

This course involves exercises in sermonic preparation from the Hebrew text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

OT 706 *Biblical Aramaic* 2 Credit Hours
An introductory course to the grammar of Biblical Aramaic for the purpose of translating and understanding those portions of the Old Testament better.

OT/NT 708 *New Testament Uses of the Old Testament* 2 Credit Hours
A study of the various ways the New Testament writers employ Old Testament Texts.

OT 801 *Old Testament Elective* 2 Credit Hours
Various OT books and topics based upon the teaching schedules of our faculty and the availability of guest lecturers.

OT/BE 802 *Senior Preaching Based on Hebrew Texts* 2 Credit Hours
Prerequisites: Sermonic Preparations: Hebrew

NEW TESTAMENT

NT 501 *New Testament Elective* 2 Credit Hours
Various NT books and topics based upon the teaching schedules of our faculty and the availability of guest lecturers.

NT 502 *New Testament Introduction and Survey* 4 Credit Hours
An exposure to the background and books of the New Testament.

NT 503 *Beginning Greek I* 4 Credit Hours
An introductory course in New Testament Greek. The course calls for diligence in the study of New Testament vocabulary, grammar, and syntax. Exams and quizzes will be given regularly.

NT 504 *Beginning Greek II* 4 Credit Hours
Prerequisite: NT 503
See course description for NT 503

NT 601 *Greek Readings* 2 Credit Hours

Prerequisites: Previous two semesters of Beginning Greek.

This course is largely translational. It continues and expands upon the morphology and elementary syntax of the first two semesters of Greek utilizing various readings from different portions of the New Testament.

NT 602 *Intermediate Greek* 3 Credit Hours

This class continues to develop the student's understanding of grammar and syntax. The course basically involves the studying and critiquing of selected works along with practical exercises in the Greek text of the New Testament.

NT 604 *New Testament Elective* 2 Credit Hours

See NT 501

NT 701 *Greek Exegesis* 2 Credit Hours

Prerequisites: Beginning Greek, Greek Readings, and Intermediate Greek.

A more in-depth study of the Greek text involving a book or portion(s) from the NT.

NT/BE 705 *Sermonic Preparations: Greek* 2 Credit Hours

Prerequisites: Beginning Greek, Greek Readings, Intermediate Greek and Greek Exegesis.

This course involves exercises in sermonic preparation from the Greek text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

NT 707 *New Testament Elective* 2 Credit Hours

See NT 501

NT/OT 708 *New Testament Uses of the Old Testament* 2 Credit Hours

A study of the various ways the New Testament writers employ Old Testament texts.

NT 709 *Greek Exegesis as an Elective* 2 Credit Hours

See under NT701

NT/BE 802 *Senior Preaching Based on Greek Texts* 2 Credit Hours

Prerequisites: Beginning Greek I and II, Greek Readings, Intermediate Greek, and concurrent Greek Exegesis.

THEOLOGY

TH 501 *A Survey of Church History and Historical Theology* 3 Credit Hours
An introductory survey of the main personalities, movements, and theological battles of Christianity.

TH 502 *Theology Elective* 2 Credit Hours
Various areas of theological focus and topics based upon the teaching schedules of our faculty and the availability of guest lecturers.

TH 503 *Theology I* 3 Credit Hours
An introduction to theology followed by an examination of the doctrines of Revelation, Bibliology, Theology Proper, Christology, Pneumatology, Divine Decrees, Creation, Preservation and Providence, and Angelology. The course is lecture oriented. Exams will be given.

TH 504 *Seminar on Theology Proper* 2 Credit Hours

TH 601 *Contemporary Theological Issues* 2 Credit Hours
This course seeks to provide the student with the knowledge and understanding of various theological viewpoints, systems, debates, as well as the contemporary theologians themselves and their terms.

TH 602 *Theology II* 3 Credit Hours
Please note: Although there are no required prerequisites, it is helpful to have had the first year of both biblical languages.

The specific fields examined are the doctrines of Anthropology, Harmartiology, and Soteriology. The course is lecture oriented. Exams will be given.

TH 603 *Christian Apologetical Methodology* 2 Credit Hours
A survey and critique of the main schools of Christian apologetics with an emphasis on the exegetical, theological, methodological superiority of presuppositionalism. Because of the nature of the last part of this course, it could well be sub-titled a “Biblical Theology of Ministry.” The course is lecture oriented, but it also calls for some supplemental readings. Exams based upon the syllabus and lectures elucidating it will be given.

TH 604 *A Biblical Theology of Manhood and Womanhood* 2 Credit Hours
Wayne Grudem, Instructor, (TMS-DVD)

A Biblical and theological analysis of the nature of manhood and womanhood as created by God, affected by the Fall, and redeemed by Christ. Special attention will be given to current controversies concerning relationships between men and women in marriage and the church.

TH 605 *Seminar on Bibliology* 2 Credit Hours

TH 606 *Critiquing Charismatic Theologies* 2 Credit Hours
An Overview of the historical Pentecostal, Charismatic, Third Wave and modern Continuationist movements, with special attention given to key passages, individuals, and particular teachings on spiritual gifts. This includes an examination of the idea of supernatural gifts throughout church history and exegesis of key passages related to gifts of prophecy, knowledge, glossolalia, miracles, and healing. Primary attention will be given to defining the Charismatic hermeneutic of experience and also to understanding key New Testament passages from the Gospels, Acts and 1 Corinthians that are commonly cited by Continuationists in support of their theology.

TH 607 *Seminar on Justification and Sanctification* 2 Credit Hours

TH 608 *Jonathan Edwards elective* 2 Credit Hours
A survey of the life, ministry, theology, and impact of this great American servant of Christ.

TH 609 *An Overview of Contemporary Presuppositional Apologists* 2 Credit Hours
This course seeks to provide the student with a survey of current thinkers within the realm of presuppositional apologetics. The course seeks to identify the key points of both commonality and divergence within the thinkers of this movement, as well as how the living members of the movement might interact with one another to shape the future of presuppositionalism.

TH 701 *Theology III* 4 Credit Hours
An introduction to vital issues of continuity and discontinuity. Such issues most frequently are associated with the doctrines of Ecclesiology and Eschatology.

TH 703 *Seminar on Christology* 2 Credit Hours

TH 704 *Seminar on Pneumatology* 2 Credit Hours

TH 706 *Millennium Debate* 2 Credit Hours

TH 802 *Seminar on Athropology and Hamartiology* 2 Credit Hours

BIBLICAL EXPOSITION

BE 501 *Hermeneutics* 3 Credit Hours
A study of the basic principles and procedures of biblical interpretation.

BE 502 *Exposition III and Homiletics* 2 Credit Hours
Prerequisites: BE 501 Hermeneutics
As the basis for the Preaching Practica that will follow, this course will provide a solid foundation for the preparation and delivery of sermons. Attention is given to defining biblical preaching, spiritually preparing the preacher, processing the exegesis of a passage into a biblical sermon, and developing skill in sermon delivery. The course will also compare contemporary models of preaching with biblical exposition.

BE 503 *Biblical Exposition Elective* 2 Credit Hours
An expositional study of selected Old or New Testament books, groupings of shorter books, or even selections from longer ones.

BE 506 *A Biblical Exposition of Psalm 119* 2 Credit Hours
A hermeneutical and practical exploration of the twenty-two stanzas of this treasure-trove brimming with the glories of God and the sufficiencies of His Word.

BE 601 *Preaching Practicum I* 1 Credit Hour
Prerequisite: BE 502
This is essentially a laboratory class wherein the student preaches and receives constructive criticism from his pastor-professors and peers.

BE 602 *Preaching Practicum II* 1 Credit Hour
See BE 601

BE 604 *A Biblical Exposition of Selected Psalms* 2 Credit Hours
This course launches with a brief introduction to the canonical Psalms mentioning the features of genre, varieties of poetic parallelisms, and other literary phenomena. It then exemplifies packaging each psalm's development both inductively and descriptively for the purpose of preaching and teaching its treasures. An exposition of each example's content will also be offered. Finally, the students will be assigned four psalms to prepare and communicate in this manner.

BE 605 *Biblical Exposition Elective* 2 Credit Hours
See BE 503

BE 701 *Preaching Practicum III* 1 Credit Hour
See BE 601

BE 702 *Preaching Practicum IV* 1 Credit Hour

BE 703 *A Biblical Exposition of Paul's Captivity Epistles* 2 Credit Hours
An expositional survey of the so-called "Prison Epistles" exploring also the background and relationship of Ephesians, Philippians, Colossians, Philemon.

BE/OT 704 *Sermonic Preparations: Hebrew* 2 Credit Hours
Prerequisites: Beginning Hebrew, Hebrew Readings, Intermediate Hebrew, and concurrent Hebrew Exegesis.
This course involves exercises in sermonic preparation from the Hebrew text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

BE/NT 705 *Sermonic Preparations: Greek* 2 Credit Hours

Prerequisites: Beginning Greek, Greek Readings, Intermediate Greek and concurrent Greek Exegesis.

This course involves exercises in sermonic preparation from the Greek text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

BE 706 *Biblical Exposition Elective* 2 Credit Hours

See BE 503

BE/OT 801 *Senior Preaching Based on the Hebrew Texts* 2 Credit Hours

Prerequisites: Sermonic Preparations: Hebrew

BE/NT 802 *Senior Preaching Based on the Greek Texts* 2 Credit Hours

Prerequisites: Sermonic Preparations: Greek

BE 805 *Biblical Exposition Elective* 2 Credit Hours

See BE 503

MISSIONS AND OUTREACH

MO 502 *Introduction to Missions and Outreach* 2 Credit Hours

A careful examination of the mission of the church. This class will particularly emphasize a biblical philosophy of ministry that leads to an understanding of the purpose of the local church and its essential role in the great commission of the Lord Jesus Christ.

PASTORAL MINISTRIES

*Pastoral Ministries Practica**

During the course of the student's M.Div. studies, qualified campus and local pastors will cover a variety of topics related to church ministries along with the sharing of wisdom that has come from their years of shepherding people. These classes are designed to develop the student's pastoral character and practical wisdom in the duties and privileges of leading God's people. Emphasis will be given to refining a clear philosophy of ministry, cultivating leaders in the flock, pastoral care, bereavement ministry, weddings, funerals, discipleship and counseling, church ordinances, and the daily responsibilities of resource stewardship.



PM 501 *Pastoral Leadership I*

1 Credit Hour*

Targeted Topics: The Pastor's Character; the Pastor's Call to Ministry; The Pastor's Study and Tools; The Pastor's Relationship to his Congregation

PM 502 *Pastoral Leadership II*

1 Credit Hour*

Targeted Topics: The Pastor's Family; Unity in Leadership; Unity in Doctrine and Ministry Philosophy; Developing and Training Leaders

PM 601 *Pastoral Leadership III*

2 Credit Hours*

Targeted Topics: Enduring the "Fishbowl" of Ministry; Battling the Lure of Power and Personal Significance; Dealing with Criticism; Avoiding Moral Catastrophe; Shepherding the Flock through Leadership Crises

PM 602 *Pastoral Leadership IV*

1 Credit Hour*

Targeted Topics: Practicing Hospitality; Hospital and Bereavement Ministry; Funerals; Premarital Counseling and Weddings

PM 701 *Pastoral Leadership V*

1 Credit Hour*

Targeted Topics: The Church Ordinances; Special Services; Common Mistakes in Early Ministry

PM 702 *Pastoral Leadership VI*

2 Credit Hours*

Targeted Topics: Women's Ministries, Biblical Counseling; Church Discipline

PM 801 Pastoral Leadership VII

1 Credit Hour*

Targeted Topics: Pastoral Care; The Pulpit and Ministerial Schedule; The Role of Associate Pastors; Resource Stewardship

PM 802 Pastoral Leadership VIII

2 Credit Hours*

Targeted Topics: Shepherding the Administrative Needs; The Pastor's Correspondence; Ministerial Reputation and Christian Liberties; Handling Information Biblically; Candidating and First Pastorate Concerns; Church planting dynamics

**Students should note that one credit hour does not translate into one clock hour. Assignments and responsibilities are at the discretion of the instructor. Furthermore, these sessions will provide a spontaneously natural context for mentoring.*

PASTORAL COUNSELING

BC 602 Introduction and Methods of Biblical Counseling

2 Credit Hours

Please note: Although there are no required prerequisites for this course, it is helpful to have had Theology I and II.

This course provides the student with a general introduction to basic concepts and distinctive features of biblical counseling. It addresses the issues of why biblical counseling is an essential ministry of the church as well as what makes counseling truly biblical. The majority of the course will deal with the methods employed by the biblical counselor. While biblical counseling is not a mechanical process there are distinct elements of effective counseling. The student will gain a working knowledge of these elements through reading assignments, class lectures and work with case studies.

BC 702 Marriage and Family Counseling

2 Credit Hours

Prerequisites: Introduction and Methods of Biblical Counseling

This Marriage and Family Course is designed to address the significant biblical principles relating to marriage and family. Since much of the Pastor's counseling time will be taken up with marriage and family issues, a thorough understanding of the biblical instruction in this area is essential. The student will learn these principles as well as the specific application of them to their own lives and the lives of their counselees. Emphasis will be placed on discussion of case studies and the students' personal experiences.

MUSIC AND WORSHIP

MW 502 Music and Worship

2 Credit Hours

This course will equip students with both a biblical theology of worship and practical skills to enable even those who are not musically trained, to effectively plan and lead corporate worship services.

ELECTIVES

Electives are available in various fields of study. Some of these electives are listed above. Others will be offered periodically, especially when notable guest professors are available.

2018-2019 ACADEMIC CALENDAR

Fall Semester

2018

Classes Begin	Aug 21
Final day to add/drop class without penalty	Aug 31
Thanksgiving recess	Nov 20-22
Final day of semester	Dec 13
TES Offices Close	Dec 24- Jan 1

Spring Semester

2019

Classes begin	Jan 8
Final day to add/drop class without penalty	Jan 18
Ekklesia Conference recess	Feb 5-7
Spring recess	Mar 5-7
Final day of semester	May 9
Graduation	May 19

ADMISSIONS

ADMISSIONS POLICIES AND PROCEDURES

Policy of Non-discrimination

The Expositors Seminary will admit students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the seminary. It will not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and other seminary-administered programs.

Admission to the Master of Divinity or Diploma in Expository Preaching programs is limited to men. This admission policy derives from The Expositors Seminary's commitment to operate according to the Holy Scriptures and the Seminary's stated purpose to prepare men for pastoral ministry.

Special Needs

Students requiring special attention, including seating arrangements, alternative forms of testing, or other educational or personal needs, must provide to the Administrative Dean documentation of professional evaluation of the disability, date of said evaluation, and specifications of assistance required. Such documentation must be provided upon application for admission unless the need for special attention is discovered thereafter. In the latter case, written notification to the Administrative Dean must occur no later than 15 days after the date of evaluation.

Admissions Requirements

Requirements for admission to TES are:

- Acceptable testimony of saving faith in Jesus Christ
- Acceptable explanation of desires for vocational ministry
- Affirmation by leadership of home and/or current church
- For the M.Div. program, a completed bachelor's degree from an institution recognized by TES
- For the diploma program, an acceptable level of education and applicable ministry experience
- Completed application process

All decisions pertaining to the admission of students are at the discretion of the Admissions Council.

Application Procedure

Application for admission requirements:

- Obtain an application packet from the Seminary Office or website.
- Distribute reference forms to be completed and mailed directly to the Seminary office
- Arrange for official transcripts from undergraduate and/or previous graduate schools (even if no program was completed) to be sent directly from the institution to the Seminary Office.
- Return the completed application to the Seminary Office. Applications will be considered once all the required forms and fees are received. Please submit all materials as early as possible. Complete the entire application and print clearly.
- In certain cases, a personal interview with a representative of TES at the campus you plan to attend may be necessary. If the applicant is married, his wife may also be asked to attend the interview and be prepared to answer suitable questions relative to the seminary training process.
- Once your file is complete, including all references and statements, the Admissions Council will consider the application as quickly as possible. You will then be notified regarding your acceptance to the seminary. If accepted, you will be sent a registration and information packet.

Non-Native English speaking students

Each applicant whose native language is other than English may be required to present a test score of 107 or above on the ETS Test of English as a Foreign Language (TOEFL).

This examination is administered several times annually in major cities throughout the world. Applicants may make arrangements for taking the examination by writing directly to: Educational Testing Service, 660 Rosedale Road, Princeton, New Jersey 08540, U.S.A. or visiting www.ets.org. Test results should be sent directly to TES.

Admissions Policy for Transfer Students

Since the course of study at TES is unique in so many ways, only minimal transfer credits will be considered for possible acceptance (e.g. electives, substantive introduction and survey courses, a comparable Church History and Historical Theology course).

Nevertheless, a student who wishes to transfer previously earned credits from another graduate institution must submit an official transcript and catalog from the previous institution with his application to the Seminary Office. The Academic Dean and faculty will determine the acceptability of the coursework, and may allow partial class attendance and/or assign research projects or reading to fulfill course requirements. All courses for which credit or partial credit is granted will be recorded on TES's official transcript with no record of grade. Determination of transfer credit should be completed prior to matriculation.

Credit/Non-Credit Students

Credit Students

Applicants seeking to take courses offered for credit, but not complete the Master of Divinity program, will be designated as Credit Students. Admission procedures for Credit Students are the same as regular students.

Non-Credit Students (Audit Students)

Applicants seeking to take courses as non-credit students (audits) will be allowed to sit in classes providing seats are available for credit students. Requirements include:

- Completing an audit form and paying fees (\$75/credit hour)
- Obtaining instructor's approval to audit the class
- The audit student attends class as an observer, and may not take the instructor's time from for-credit students via questions and discussion.

STUDENT LIFE

In understanding the profound responsibility that The Expositors Seminary has to the church of Jesus Christ in training men for leadership, and in view of the high calling of the ministry and exemplary role assumed by Christian leaders, we expect students of TES to model Christ-like conduct, biblical conviction, and passionate service. The seminary will not directly monitor the private actions of its students, but through mentoring and mutual ministry we will seek to encourage and challenge our students in these areas.

Fundamentally, students are expected to understand and joyfully accept their accountability before God and man. We desire an atmosphere where God, through Jesus Christ our Lord, is exalted in the public and private activities of all faculty members, administrators, employees, and students.

In this spirit, The Expositors Seminary requires conformity to the following Code of Conduct:

Christian Service

Each seminary student is expected to be faithful, committed, and involved in the ministry of a local church.

Christian Conduct

Each student enrolled in the seminary must:

- Demonstrate Christ-like character that is above reproach, maintaining a godly pattern of behavior in all areas and relationships of his life (e.g. home, church, school, employment, hobbies, etc.). Such conduct includes an avoidance of deceit (e.g. lying, plagiarism, cheating, etc.), failure to meet financial obligations, patterns of irresponsibility (e.g. family, employment, education, ministry, etc.), immorality, and self-indulgent behavior (e.g. drunkenness, addiction to narcotic and/or prescription medicine, etc.).
- Manifest a growing spiritual maturity, including concern for others in matters of Christian liberty, and an eagerness to benefit from the wisdom and counsel of other more mature believers (e.g. TES faculty, local church leadership, etc.).
- Each student enrolled in the seminary must demonstrate sensibility and maturity in manners and personal appearance. Specifically, students are expected to attend class wearing, at a minimum, a collared shirt, casual slacks (no blue jeans), and appropriate footwear (no sneakers or sandals).

TES reserves the right to reprimand or dismiss any student who does not adhere to the Code of Conduct or any other seminary policies. By virtue of his acceptance for enrollment, a student agrees to abide by these standards.



STUDENT TUITION AND FEES

The Expositors Seminary offers students a quality seminary education at a modest cost. Student tuition and fees cover only a portion of the normal operating expenses. The continuing support of individuals, churches, and foundations enables TES to offer this unique and exceptional preparation for ministry.

The fees listed here are those anticipated for the next two academic years. However, TES reserves the right to change these fees as necessary. No changes will be made without sufficient notification.

Item	Fee
Application fee (non-refundable)	\$45
Late Application fee (non-refundable)	\$75
Incomplete Application fee (non-refundable)	\$75
Tuition per credit hour	\$200
Registration fee (for each fall and spring semester)	\$25
Late registration fee, additional	\$25
Payment Plan (for each fall and spring semester)	\$50
Payment Plan late fee, for each late payment	\$25
Graduation fee: cost of diploma, cap and gown, and related expenses	\$125
Transcript fee	\$5
Auditing a class per credit hour	\$75

Computer

At enrollment all regular students are required to own a personal laptop computer with approved word processing and record keeping software.

Housing

Out-of-town students are responsible for securing their own lodging. Congregation members at each campus church are encouraged to assist commuting students with their lodging.

FINANCIAL POLICIES

Payment of Accounts

All tuition, fees, and charges are due and payable at registration for each semester, including Summer and Winter Terms. Students who are unable to pay their entire semester charges may elect to use the extended payment plan. Exact payment due dates are furnished by the Administrative Office.

Students are responsible for their own tuition and fees. If students receive financial aid from their churches, or other individuals or organizations, students must make appropriate arrangements with them to insure payments are made on time to avoid penalties.

Grades will not be available to students who have an unpaid tuition balance. Students will not be allowed to register for a new semester with an unpaid balance. Transcripts and diplomas will also be withheld until all outstanding balances are paid in full.

If financial difficulties arise and a student foresees a problem paying tuition on time, he should immediately discuss the matter with the Administration so that appropriate arrangements can be made.

Tuition Refund Policy

Students who opt to withdraw from one or more classes for which they have registered, whether or not they have attended, must officially withdraw by submitting an official add/drop form to the Administrative Office. Failure to officially withdraw will result in a WF on the student's transcripts, as appropriate. If a student does not officially withdraw, he is not entitled to any refund.

Refunds of tuition are based, not according to the time the student ceases to attend the class(es) but according to the week the official withdrawal form he notifies the Administrative Office.

Week of Withdrawal	Percentage of Refund
1 – 2	100%
3	75%
4	50%
5 and beyond	0

Extended Payment Plan

Students who are unable to pay the semester tuition fees at registration may use the extended payment plan which allows students to pay their tuition over a four-month period. For the fall semester, payments begin in September and end in December. For the spring semester, payments begin in February and end in May.

Although no interest is accrued for the extended payment plan, there is a \$50 fee per semester and a \$25 fee for late payments. Payments are due the first business day of the month.

PERSONNEL

ADMINISTRATION

Dr. Jerry Wragg
President

Dr. George J. Zemek
Academic Dean

Robert Whitney
Administrative Dean

FACULTY



Jonathan Anderson

B.A. Moody Bible Institute, M.Div. The Master's Seminary

Jonathan received a Bachelors of Science degree in Bible/Theology from Moody Bible Institute in Chicago, IL. He received a Masters of Divinity from The Master's Seminary in Sun Valley, CA. During seminary, he led an on-campus ministry at the University of Southern California for Grace Community Church. Jon has served as the College and Career pastor at Grace Immanuel Bible Church in Jupiter, FL for the past eight years. Jon and his wife, April, have four boys.



Dr. Richard Caldwell

M.Div. Southern Baptist Theological Seminary, D.Min. The Master's Seminary

Dr. Richard Caldwell is Pastor-Teacher of Founders Baptist Church. He has served at Founders since June of 1998, coming to the church after a 10 year pastorate in Elgin, Texas. He and his wife, Jacque, have been married since May of 1983 and have four children, Richie, Amber Ramirez (married to Nathan Ramirez), Chris, and Reagan (married to Sydney).



David Diez

B.A. Florida International University, M.Div. The Master's Seminary, Th.M. The Master's Seminary

David Diez serves as Pastor-Teacher of Miami Bible Church. He also serves as a conference speaker and adjunct professor of expository preaching for MEDA Seminary in Siguatepeque, Honduras. David and his wife, Cheryl, have six children.



Dr. Todd Dykstra

B.S. The United States Air Force Academy, M.Div. The Master's Seminary, D.Min. The Master's Seminary

Todd was born and raised in Grand Rapids, MI and became a believer at The Air Force Academy. After 5 years of military service as an Air Force officer and aerospace physiologist, he attended The Master's Seminary where he led an on-campus ministry at UCLA for Grace Community Church. Upon graduation from TMS, he served as the Pastor of College and Equipping ministries at Faith Bible Church in Spokane, WA from 2001 to 2004. He returned to Grand Rapids in December of 2004 to pastor Maranatha Bible Church where he currently serves. He and his wife, Julie, have been married since 1993 and have five children: two boys and three girls.



Dr. Bryan Ferrell

M.Div. *Liberty Baptist Theological Seminary*, **D.Min.** *The Master's Seminary* Dr. W. Bryan Ferrell serves as the pastor/teacher of Timberlake Baptist Church in Lynchburg, VA. He earned a Master of Divinity in pastoral ministry in 2003 from Liberty Baptist Theological Seminary in Lynchburg, VA and later, a Doctorate in Expository Preaching in 2008 from The Master's Seminary in Sun Valley, CA. Bryan is married to Tracey and they have five children: three boys and two girls.



Dr. W. Carey Hardy

B.S. *in Pharmacy, University of Houston*; **M.Div.** *The Master's Seminary*

A graduate of The Master's Seminary, Carey served from 1993 until 2006 on the pastoral staff at Grace Community Church in the Los Angeles area. In addition to his role as Senior Executive Pastor and Personal Assistant to John MacArthur, Carey was an adjunct professor at The Master's College and Seminary. Since 2006, Carey has served as Senior Pastor at Twin City Bible Church in Winston-Salem, NC, and as well as an adjunct professor at Shepherds Theological Seminary in Cary, NC. With a heart for mission work in Italy, Carey serves as a board member for the Italian Theological Academy. He and his wife, Pam, are blessed with 4 adult children.



Dr. Rick Holland

B.A. *University of Tennessee*, **M.Div.** *The Master's Seminary*, **D.Min.** *Southern Baptist Theological Seminary*

Rick was born and raised in Chattanooga, TN and became a Christian in High School. He served as a youth pastor in Georgia, Michigan, and California and spent 25 years at Grace Community Church in Sun Valley, CA. While at Grace he pastored Crossroads, the college and singles ministry, and served as the executive pastor under Dr. John MacArthur. Rick is the author of *Uneclipsing the Son* (Kress Biblical Resources, 2011) and contributed chapters in other books as well as articles in theological journals. In August of 2011 Rick accepted the call as pastor of Mission Road Bible Church where he currently serves. He and his wife, Kim, have three sons.



Scott Maxwell

B.S. *University of Nebraska-Lincoln*, **M. Div.** *The Master's Seminary*, **D.Min.** *The Master's Seminary*

After graduating from the University of Nebraska with a degree in education, Scott taught public school in southern California for two years. Scott and his wife Kim married during that time and soon attended and graduated from The Master's Seminary in 1995 with a Masters of Divinity degree. Scott then served on the pastoral staff at Camelback Bible Church in Paradise Valley over eight years until late 2003. He has been serving with the pastoral leadership at GBC since December of 2003. Scott graduated with a Doctorate of Ministry in Expository Preaching at The Master's Seminary in 2009. Scott and Kim live in Tempe with their three children, Elisa, Sidney, and Jayce.



Shane Koehler

B.A. *University of Mobile*, **M.Div.** *The Master's Seminary*, **ABD**, *Southeastern Theological Seminary*

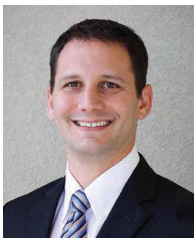
Having been raised in an unbelieving home, Shane came to know the Lord at age 17. He attended the University of Mobile and went on to serve 2 years in China with the International Mission Board. Since returning, Shane served for a year in the missions department of a church in Georgia before moving to California to attend The Master's Seminary, where he received his M.Div in the year 2000. He is currently completing his Ph.D. in New Testament at Southeastern Baptist Theological Seminary. Shane has served as teaching pastor at Faith Community Church since 2003. He and his wife, Tara, have been married since 1996 and have four children: two sons and two daughters.



Dr. Phillip Marshall

B.A. *The Master's College* **M.Div.** *Westminster Theological Seminary in California*, **Ph.D.** *The Southern Baptist Theological Seminary*

Phillip Marshall has served as an Elder and part-time Pastor of Adult Education and Discipleship at Founders Baptist Church in Spring, TX, since early 2014. Prior to that, he served as an Elder in congregations in Katy, TX, and in Louisville, KY. Phillip has been an Assistant Professor in Biblical Languages at Houston Baptist University since 2008, where he teaches Hebrew, Greek, and Aramaic. He is happily married to Cheryl (since 1994), and together they are blessed to have three children.



Justin McKitterick

B.A. *Whitworth University*, **M. Div.** *The Master's Seminary*, **Th.M.** *The Master's Seminary*

Justin has served as the Pastor-Teacher of Grace Community Church in Jacksonville, Florida since 2011. Growing up on the west coast, Justin came to know the Lord during his high-school years. Justin graduated from Whitworth University in Spokane, Washington with a BA in History. He completed his M.Div. and Th.M. from The Master's Seminary. Before coming to Jacksonville Justin served on staff at Grace Community Church in Sun Valley, California as the pastor/shepherd of the UCLA Bible Study and as the Director of Ministry for Crossroads, the college and career ministry at the church. He and his wife Juli have been blessed with two children, a son and a daughter.



J. Todd Murray

Diploma *Moody Bible Institute*, **B.Mus.** *University of Arkansas at Little Rock*, **M.A. Min.** *Moody Graduate School*

Todd served as the Pastor overseeing the worship and music ministry of The Bible Church of Little Rock from 1983 to 2011. In addition to composing, arranging, and recording music for worship, he also shared in general pastoral duties, teaching, and preaching. He is the author of *Beyond Amazing Grace: Timeless Pastoral Wisdom From the Letters, Hymns, and Sermons of John Newton*. In 2011 he and his family moved to Jupiter, Florida where he now serves as the Family Ministries Pastor at Grace Immanuel Bible Church. He and his wife Tandy have been blessed with five children.



Dr. Paul Lamey

B.A. *University of Mobile*, **M. Div.** *The Master's Seminary*, **D. Min.** *The Master's Seminary*

As an elder, Paul devotes his primary attention to the preaching ministry of the church and training leaders. He is the lead pastor for the Huntsville campus of The Expositors Seminary serving as faculty member and with the board of trustees. Paul completed his formal training at The University of Mobile (B.A.) and The Master's Seminary (M. Div. and D. Min.). He has been active in training pastors at Samara Center for Biblical Training in Samara, Russia for many years, also serving on the International Board of Advisors for Samara. He is a regular contributor of essays and reviews with The Master's Seminary's "Preachers and Preaching," The Expositor's Seminary Blog, The Master's Seminary Journal, The Journal of Modern Ministry, Christianity.com, and ChurchPastor.com. He and his wife Julie have two sons and two daughters.



Dr. Matt Waymeyer

M.Div. *The Master's Seminary*, **Th.M.** *The Master's Seminary*, **Ph.D.**, *The Master's Seminary*

Matt serves on the pastoral staff at Grace Immanuel Bible Church and on the faculty of The Expositors Seminary in Jupiter, Florida. After graduating from The Master's Seminary and being ordained at Grace Community Church in 2003, he became the pastor of Community Bible Church in Vista, California, where he served for the next seven years. Matt began teaching as an adjunct professor at TMS in 2010, and from 2011 to 2015 he taught there full-time as Instructor of New Testament and Bible Exposition. He completed his Ph.D. in Systematic Theology at TMS before joining the faculty of The Expositors Seminary in summer of 2015. He and his wife, Julie, have been married for 21 years, and they have five children: Jessica, Caleb, Courtney, Jacob, and Zachary.



Robert L. Whitney

B.R.E. *Grand Rapids Baptist College*, **M.Div.** *Temple Baptist Seminary* Robert serves as the Administrative Dean of The Expositors Seminary. Beginning in 1978, he served two churches as Associate Pastor, including five years at Grace Community Church in Sun Valley, California. In 1986 he was ordained by Grace Church and became the Pastor-Teacher of Fox Valley Bible Church in St. Charles, Illinois, a position he held for 13 years. Robert served for five years at Slavic Gospel Association as the Director of Ministry Training where he made over 20 ministry trips to several countries of the former Soviet Union teaching and assisting in the establishment of theological training centers. Robert and his wife Patricia live in Jupiter, Florida. They have been married since 1974 and have four grown daughters and eleven grandchildren.



Dr. Jerry R. Wragg

B.Th. *The Master's Seminary*, **M.A.** *Trinity Theological Seminary*
D.Min. *The Master's Seminary*

Jerry has served as the Pastor-Teacher at Grace Immanuel Bible Church in Jupiter, Florida since 2001. After four years in the United States Air Force, Jerry worked in the private sector as a counter-intelligence representative. In 1991, he joined The Master's College as the Dean of Enrollment. Beginning in 1993, he joined the staff of Grace Community Church where he served an Associate Pastor and Personal Assistant to Dr. John MacArthur. During his time in California, he was also a Faculty Associate in Homiletics at the Master's Seminary, a Christian school board member, and Pastor to Family Ministries. Along with his teaching responsibilities, Jerry serves as President of The Expositors Seminary. Jerry and his wife, Louise, have four grown children and ten grandchildren.



Andrew (Smedly) Yates

B.S. *Moody Bible Institute*, **M. Div.** *The Master's Seminary*

Smedly came to Grace Bible Church as an elder in March of 2008. Smedly, his wife Janet, and their kids moved to Arizona from Nashville, Tennessee, where he served as pastor of student ministries at Community Bible Church. Smedly and Janet were married in May of 2000 while in graduate school in California. They have five children: Evi, Zoe, Emet, Grace, & Madeline. Smedly graduated from The Master's Seminary, and Janet earned a master's degree in Biblical Counseling from The Master's College. Both Smedly and Janet graduated from the Moody Bible Institute in Chicago.



Dr. George J. Zemek

B.A. Northern Illinois University and Grace College, **M.Div.** Grace Theological Seminary, **Th.M.** Grace Theological Seminary, **Th.D.** Grace Theological Seminary

Dr. Zemek is the Academic Dean of The Expositors Seminary. In 1975, he began his teaching career in the Greek department at Grace College. During that period he also served as a part-time instructor in the Homiletics department of the seminary. From 1977 to 1988, Dr. Zemek was a full-time professor of biblical languages, theology, and apologetics, serving also as Grace Seminary's Director of Doctoral Studies from 1985-1988. Beginning in 1988, he taught the biblical languages, apologetic methodology, and theology, for six years at The Master's Seminary in Sun Valley, California. In 1994, Dr. Zemek became the founding Pastor-Teacher and professor, respectively, of Grace Bible Church and The Ministry Training Center in Brandon, Florida. From 2000 until 2009 he served as Dean of the Ministry Training Center and Pastor to Seniors and Shut-ins at The Bible Church of Little Rock. In 2007 he also took on an interim role as the Academic Dean of The Expositors Seminary. Then in 2009 he accepted this deanship as a full time position, moving to Jupiter, FL with Judy, his wife of 50 years.

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