



GRS BULLETIN

2016 – 2018



GENEVA

REFORMED SEMINARY

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Cover: The Wall of the Reformers, Geneva, Switzerland

BULLETIN
2016-2018
Volume 10

A Word from the President



Paul admonished Timothy, his son in the faith, “The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:1). In the Free Presbyterian Church of North America we have always taken seriously the need to train our men for the ministry. We live in “perilous times” (2 Tim. 3:1), and we are facing the difficulties of ungodliness and theological perversity such as Paul describes in 2 Tim. 3:1–9; 4:3–4. The apostle’s threefold stress for Timothy’s instruction of faithful men forms the basis of the educational emphasis at GRS as we seek to prepare men for ministry in the twenty-first century.

First, Timothy was to “turn away” from false teachers (v. 5). Our seminary has always understood the need to identify and repudiate the heretical teachers and corrupters of godliness in our generation. Along with the apostle Paul, our seminary identifies both ancient and modern corrupters of the truth, and our apologetic courses equip students to grapple with the abundance of errors flooding the modern church.

Second, Timothy was to emphasize a godly life that was patterned after Paul’s own zeal and behavior (2 Tim. 3:10–14). John Owen asserted, “No man preaches his sermon well to others if he doth not first preach it to his own heart.” GRS repudiates the ungodly lifestyle of the philosophers and entertainers that plague the Church. At the same time, we exhort our students to godliness with Paul as the great example of this behavior. Our study of church history helps to illustrate what happens to a church that has left the manner of life exhibited by Paul, as well as the great blessings that come to the people of God when they walk in holiness of life.

Third, Timothy was to “preach the Word” (2 Tim. 4:2). With the eye of a prophet, Paul warned of a future time when men would “turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:4). The solution to such an evil age is to preach the whole counsel of God’s Word

with an emphasis on its central theme of Jesus Christ. GRS has always had as the foundation of her curriculum an emphasis on the preached Word. While this stress on preaching includes courses in homiletics, it also necessitates that each ministerial student study English Bible, biblical languages, hermeneutics, theology, and practical theology. The full-orbed teaching of God's Word is able to meet the complex needs of men in this difficult age, and it is able to build the church of Christ. It is the Scriptures that "are able to make you wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). Again, it is the Scriptures that sanctify the life as that profitable Word is taught "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). It is also the Scriptures that are sufficient to make a minister "thoroughly furnished unto all good works" (2 Tim. 3:17) so that the man of God need not run to the broken cisterns of this world's failed educational system. Preaching the Word means that the gospel of Christ will be set forth and heralded throughout the land. The very act of heralding forth the gospel implies the sovereignty of God in empowering the message to the hearer, and it is the means God has chosen to use in evil days. Therefore, our seminary desires not only to communicate the truth of Scripture to the heart of the preacher but also to give the preacher the tools necessary to proclaim Christ to the people.

Geneva Reformed Seminary has always been separated from apostasy and worldliness, orthodox in her creed, Protestant and Reformed in its theological distinctives, and strongly evangelistic in an unbelieving world. As an earlier president of our seminary put it, GRS has "an unapologetic and uncompromising commitment to a Reformed theology that is Christ-centered, biblical, evangelistic, and separatist." It our seminary's prayer that our students will not be intimidated by the evil age in which they minister, but will take the knowledge of biblical truth and couple it with a burning heart to know Christ and to make Him known.

In Christ's Service,

Mark W. Allison

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ACADEMIC CALENDAR 2016-2017

Fall Term (Aug. 22 – Dec. 2)

August 22	Classes begin
October 3–7	Presbytery Week of Prayer (no classes)
November 7–11	Final exams - 1 st trimester
November 14–December 2	Fall module with exams
December 5–30	Christmas break

Winter Term (Jan. 2 – Mar. 17)

January 2	Classes begin
March 13-17	Final exams - 2 nd trimester

Spring Term (Mar. 20 – June 2)

March 20–June 2	*Module Classes
May 8–12	Presbytery Week of Prayer (no classes)
June 2	Graduation

**There will be 4-5 modules depending upon hours. Specific dates to be announced.*

ACADEMIC CALENDAR 2017-2018

(Tentative)

Fall Term (Aug. 21 – Dec. 1)

August 21	Classes begin
October 2-6	Week of Prayer
November 6-10	Final exams
November 13-December 1	Fall module with exams
December 4-29	Christmas break

Winter Term (Jan. 2 – Mar. 17)

January 2	Classes begin
March 12-16	Final exams - 2 nd trimester

Spring Term (Mar. 19 – June 1)

March 19-June 1	*Module classes
May 14-18	Week of Prayer
June 1	Graduation

**There will be 4-5 modules, depending upon hours. Specific dates to be announced.*

Weekly Schedule

Monday – Thursday

Chapel	8:15 a.m. - 8:30 a.m.
Period 1	8:40 a.m. - 9:40 a.m.
Period 2	9:50 a.m. - 10:50 a.m.
Period 3	11:00 a.m. - 12:00 p.m.
Period 4	12:30 p.m. - 1:30 p.m.
Period 5	1:40 p.m. - 2:40 p.m.

Friday

One class: 9:00–11:00

Module Schedule

Three-credit courses

Class will meet 13.3 hours per week for 3 weeks (3.3 hours daily per 4-day week).

Two-credit courses

Class will meet 13 hours per week for 2 weeks (3.25 hours daily per 4-day week).

1

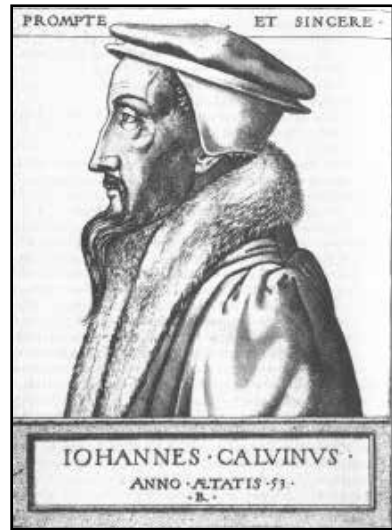
General Information

STATEMENT OF PHILOSOPY

In keeping with the Reformed and Presbyterian tradition of requiring the education of ministers, the primary goal of Geneva Reformed Seminary is to prepare men to be preachers. It is our desire to produce preachers who know God and His word, and who can passionately, effectively, and accurately communicate the word of God to others. Getting from the text of Scripture to the pulpit is the target of the entire curriculum. Consequently, special weight is given to the mastery of the English Bible. Achieving that mastery includes instruction in necessary ancillary hermeneutic, apologetic, and practical courses.

Significant emphasis is placed on learning the original biblical languages and using them as essential tools in the exegetical and expositional process. A thoroughly biblical and historically Reformed systematic theology forms the unifying framework and bedrock for the whole program.

The Holy Spirit sovereignly distributes the calling and gifts necessary for the ministry. The function of the seminary is to cultivate those God-given gifts for the glory of God and for the good of the church. If that cultivation is



to be successful, the seminary must address the needs of the heart, head, and hands. Devotion to God, academic excellence, and service experience must fuse for effective ministerial training. To that end, GRS is committed to providing an education that is spiritual, academic, and practical.

Recognizing and seeking to avoid the lamentable abuses and unfortunate caricatures of Reformed and covenant theology, the seminary stands without apology for the historic Reformed faith and pursues a strongly fervent evangelistic mission. GRS is pledged to a biblical, fundamental, separatist, evangelistic, and Reformed ministry. We believe that this combination makes Geneva Reformed Seminary unique.

STATEMENT OF PURPOSE

In an address to Princeton Theological Seminary, Benjamin B. Warfield made this statement:

“It is customary to say that the theological seminaries are training-schools for the ministry. Properly understood, that is the right thing to say. But it is not very difficult, and it is very common, seriously to exaggerate the function of the seminary under this definition. It is not the function of the seminary to give young men their entire training for the ministry. That is the concern of the presbytery; and no other organization can supersede the presbytery in this business. The seminary is only an instrument which the presbytery uses in training young men for the ministry. An instrument, not the instrument.” (*The Presbyterian*, November 22, 1917, 8-9).

We concur with Warfield that the purpose of the seminary is to serve the Presbytery in fulfilling its responsibility to train those under its care. To that end, the seminary’s purpose equates to that of the Presbytery’s and dictates its emphasis. The purpose of the Free Presbyterian Church of North America, and, therefore, the purpose of its educational arm, Geneva Reformed Seminary, is as follows:

- a. To glorify God in the Trinity of His sacred persons, according to the Scriptures;
- b. To declare the whole counsel of God and remain faithful to His inspired and infallible Word, the Bible, with particular emphasis on the following truths: the total depravity of man as fallen in Adam; the three-fold function of the law as a mirror to expose and condemn sin, thus shutting men up to Christ as their only hope of gaining acceptance with God, as a curb to deter and restrain the unconverted, and as a rule of life for the regenerate; the limitations of the law, in that it can neither effect justification in an unsaved person nor sanctification in a saved person; the sole mediation and saving merits of the Lord Jesus Christ; and His atoning death, bodily resurrection and ascension into heaven to be the advocate and great high priest of His people;
- c. To labor for the salvation of the lost by the preaching of the gospel of Christ and calling them to repentance toward God and faith in our Lord Jesus Christ;

d. To seek the edification of Christians by teaching them the Scriptures and by pointing them continually to the all-sufficient Christ, the author and finisher of their faith;

e. To oppose all expressions of human self-righteousness and to give prominence to the glorious truth of justification by faith in the merits of Christ's righteousness, which God freely imputes to His people through faith alone;

f. To promote and participate in worldwide evangelism through biblically sound and separated mission activity;

g. To promote scriptural and godly worship, with special emphasis on prayer, sound biblical preaching, the right administration of the sacraments, and a proper keeping of the Sabbath;

h. To contend earnestly for the faith once delivered to the saints (Jude 3), opposing the enemies of the gospel, especially the antichristian system of Roman Catholicism and the unscriptural Ecumenical and Charismatic movements, thus rejecting the compromising policy of neo-evangelicalism in favor of biblical separation;

i. To stimulate fellowship with Bible-believing men and churches who are separated unto the gospel of God;

j. To surrender the entire work of the ministry to God for the work of the gospel, looking to Him to revive His work in this age of apostasy and to maintain the witness of this church until the glorious personal return of the Redeemer, the Lord Jesus Christ.



HISTORY OF THE FREE PRESBYTERIAN CHURCH OF NORTH AMERICA

Since Geneva Reformed Seminary is an agency of the Free Presbyterian Church of North America, a historical survey of the denomination is in order. From its inception, the Free Presbyterian Church has been Protestant in its convictions, Presbyterian in its government, Reformed in its theology, separatist (that is, anti-ecumenical) in its stand, and fervently evangelistic in its outreach.

The Free Presbyterian Church of North America is the fruit of the vision and ministry of the Free Presbyterian Church of Ulster (Northern Ireland). That church was formed in 1951 as a testimony

to the historic faith of Presbyterians, a faith that emphasized the inspiration and authority of Scripture against the liberal, rationalist infidelity that had made serious inroads into Presbyterianism in Ireland and most other places.

Against all such unscriptural ecumenism, the Free Presbyterian Church has taken a determined stand, maintaining the distinctive *solas* of the Reformation: *sola Scriptura*, the Bible as our sole authority in all matters of faith and practice; *sola gratia*, *sola fide*, *solo Christo*, justification by grace alone through faith alone in Christ alone; and *solī Deo gloria*, all to the glory of God alone.

While maintaining strict separation from false ecumenism and all who support it—and therefore opposing the inclusivist policies of those who under the guise of evangelism enter into fellowship or cooperation with Roman Catholics, liberals, and other Bible deniers—the Free Presbyterian Church has sought to stand together with all who stand for the historic Protestant faith. It has recognized that Bible-believing men whose theological positions would prevent them from becoming Free Presbyterian ministers yet exercise a ministry that is faithful to the cardinal essentials of the gospel. To the extent that cooperation and fellowship do not weaken its adherence to its own doctrinal standards or testimony, the Free Presbyterian Church has sought to strengthen the hands of those who stand for Christ and His gospel.

In its evangelism, the Free Presbyterian Church has always taken its stand for the free offer of the gospel and has never seen the doctrines of election and particular redemption as taught in Scripture and as set forth in the Westminster Confession of Faith as any barrier to this position. It has sought to keep its Calvinistic theology Christ-centered.

Throughout its history, the Free Presbyterian Church has given itself to prayer and has made its progress on its knees. The presbytery has

held frequent days of prayer, has called on all the churches under its care to observe days of prayer and fasting, has inquired into the prayer life of each congregation, and has sought to encourage a fervent commitment to the place of prayer among all its people. While repudiating man-made and man-centered revivalism, the Free Presbyterian Church has sought for and received a measure of genuine revival blessing. It recognizes that true revival is a sovereign act of God, whose Spirit moves when, where, and as He wills, but it also believes that God has promised to visit His people and to attend to their cry. Thus, it earnestly gives itself to prayer for a spiritual awakening both in its congregations and much farther afield.

The Free Presbyterian Church has always had some distinctive characteristics that make its fellowship unusual. One such issue was baptism, and another was eschatology; on both it adopted an innovative policy. On baptism, the Free Presbyterian Church admitted that centuries of debate and discussion since the Reformation had not brought us any nearer a resolution of the questions that divided baptists from paedobaptists. Therefore, to provide for a continuing discussion of their differences

within the fellowship of the gospel, the Free Presbyterian Church adopted a position similar to that taken by the Calvinistic Methodists in 1874 whereby it embraced both paedobaptists and believers'-baptists in its communion. In other words, the Free Presbyterian Church did not see paedobaptism, as many Presbyterians do, as essential to the system of Covenant Theology set forth in the Westminster Confession of Faith. Repudiating the theory of baptismal regeneration, it allowed brethren to worship and serve together in mutual respect even though they differed on the mode of baptism and on the relation of believers' children to baptism.

The same attitude has prevailed on the controversial issue of eschatology, the doctrine of last things. In the Free Presbyterian Church belief in the orthodox statements of what may be termed personal or individual eschatology (death, the state of the soul after death, a bodily resurrection, heaven, and hell) is unwavering and united. But on the issues as to whether the second coming of Christ will be pre-, post-, or a-millennial and whether, if it is premillennial, it will be pre-, mid-, or post-tribulational, there is liberty of opinion. This liberty does not extend to peculiar

views of prophecy that weaken or contradict the exposition of the plan of salvation set forth in our confession and catechisms.

The Free Presbyterian Church has from its inception maintained the use of the Authorized Version of the Bible for all its public worship. It recognized the unique place of the autographs of Scripture and refused to countenance the error of the Church of Rome in elevating a translation to the authority of the original manuscripts. It also recognized that though other translations might faithfully reflect the original text, there were many that were untrustworthy. Avoiding the confusion that it saw in other churches where people frequently found it difficult to follow a preacher using another translation, it uniformly employed the Authorized Version as the standard version for its worship and service.

The Free Presbyterian Church has always been a singing church. Being Presbyterian, it has always afforded the Psalter a special place in its worship. However, it has never restricted its praise and worship to the use of psalms but has used the great hymns of the church. In its ministry of praise it has employed suitable instrumental music.

After its formation in 1951 the Free Presbyterian Church grew steadily. Today it comprises about one hundred congregations in Northern Ireland, the Republic of Ireland, England, Scotland, and Wales. In 1976 it commenced its witness in North America, first in Toronto, Canada, then in Greenville, South Carolina, and in Newtown Square, Pennsylvania. In each of these places, a congregation of believers who wished to be associated with the Free Presbyterian Church's stand for Christ petitioned the presbytery to be taken under its care.

At that time, it formed the ministers and elders of the North American churches into a standing commission, charged with the oversight and development of the work in Canada and the United States but answerable to the presbytery. The presbytery of Ulster looked on this arrangement as temporary and frequently exhorted the North American brethren to move toward the formation of an autonomous presbytery for the better government of the churches under its care.

In May 2000 the North American Commission made the decision to begin steps toward the formation of the Free Presbyterian Church of North America, and in May 2004 it formally presented

a unanimous petition to the presbytery for the formation of its North American churches into a new presbytery. In pursuance of these decisions, the officers of the Presbytery of Ulster met the North American Commission in Toronto in May, 2005 at which time the Presbytery of the Free Presbyterian Church of North America was inaugurated. While maintaining a close fraternal relationship, the two churches regard themselves as self-governing parts of the single Free Presbyterian family, separated by distance but united in faith, stand and vision.



HISTORY OF GENEVA REFORMED

The Presbytery of Ulster operates the Whitefield College of the Bible and Theological Hall for the training of missionaries and ministers. With the establishing of the Free Presbyterian Church in Canada and the United States, there was a need to train prospective ministers for the work of pioneering Free Presbyterian congregations in North America. In 1982 the presbytery to address that need established a branch of its theological seminary in Greenville for the training of young men from the United States who felt called to the Free Presbyterian ministry. Dr. Alan Cairns, the first minister of the Greenville church, had for years served as the professor of Systematic Theology in Northern Ireland, and he assumed the lion's share of the

instruction in the North American extension of the Theological Hall. Various professors from Ulster taught on an adjunct basis. After some years, Dr. Mark Allison assumed the position of academic dean and taught various classes along with select and qualified ministers from the North American churches who taught on an adjunct basis. During this entire period, training was limited to men preparing to minister in the Free Presbyterian Church.

In 2000 the Presbytery Commission appointed Dr. Michael Barrett as the vice president for academic affairs and then as president of the institution in 2001. At the same time, the presbytery took the decision to matriculate students from outside the denomination. Once the doors were open to men

outside the denomination, it was necessary to eliminate some of the confusion resulting from the name of the institution carried over from Northern Ireland, the Whitefield College of the Bible. In 2002 the presbytery authorized the change of name to Geneva Reformed Seminary (GRS). As the result of Dr. Barrett's departure to work at another seminary, his son—Dr. Charles Barrett—served as the interim president for several years. In 2015, the Presbytery appointed Dr. Mark Allison to be the seminary's president.

GRS continues to exist principally for the training of men called by God to the ministry of the Free Presbyterian Church, but those not called to this specific ministry are admitted with the understanding that GRS is a denominational institution that will operate without compromise within its denominational distinctives.

Since GRS now desires to minister to those outside the denomination, the administration felt it important to be accountable to an outside educational agency to establish credibility to those who are not a part of the Free Presbyterian Church. In 2003 the Presbytery authorized GRS to apply for membership in the Association of Reformed Theological Seminaries (ARTS). The policies of ARTS

provide the kind of academic accountability desired without infringing on the seminary's primary accountability to presbytery in regard to standards of both faith and practice. In November of 2004 GRS was granted provisional accreditation in ARTS and earned full membership in the organization in November 2005. GRS also enjoys fellowship with institutions in the American Association of Christian Colleges and Seminaries (AACCS), a separatist organization.

DOCTRINAL STATEMENT

Our Subordinate Standards

The statement of faith of the Free Presbyterian Church of North America and Geneva Reformed Seminary is contained in the *Westminster Confession of Faith*, the *Larger Catechism*, and the *Shorter Catechism*, along with the Declaratory and Explanatory statements adopted by the North American Presbytery. The Westminster Standards set forth a detailed statement and exposition of the Reformed theology, which we believe the Bible teaches. The declaratory and explanatory statements are meant as summary points of particular emphasis. For instance, they modify the Confession in that (1) they make room in the fellowship of the Free Presbyterian Church for those who hold differing interpretations regarding the mode and subjects of baptism, and (2) they allow divergent views of eschatology. Although the FPC is tolerant regarding the administration of baptism, it dogmatically repudiates the notion of baptismal regeneration. This policy regarding baptism does not equate to indifference regarding its importance as a Christ-instituted sacrament of the church. The differing views of eschatology are restricted to those historically associated with and compatible with Reformed and covenant theology and presuppositions rather than those associated with dispensational theology and presuppositions.



2 Admission Information

GENERAL ADMISSION INFORMATION

Admission Policy

Geneva Reformed Seminary admits students of any race, color, national, or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national, and ethnic origin in administration of its educational policies, admissions policies, loan programs, and other school administered programs.

Geneva Reformed Seminary, as the theological seminary of the Free Presbyterian Church of North America, is authorized by the Commission of Presbytery to grant the following degrees:

- Certificate of Religious Studies (laymen)
- Bachelor of Divinity (BD)
- Master of Religious Education (MRE)
- Master of Divinity (MDiv)

Academic requirements

Certificate of Religious Studies

The Certificate of Religious Studies is a non-degree program designed for Christians (male or female) who desire formal training in the Scripture. A baccalaureate degree is not necessary. This program can be completed in one year of full-time study and may be completed entirely online. This program does not qualify for international students studying in residence.

Bachelor of Divinity

The Bachelor of Divinity degree is for those who may not have earned a baccalaureate degree but who have completed a minimum of sixty hours of undergraduate credit. The presbytery reserves the right to waive this requirement under limited circumstances for mature men who otherwise meet the criteria for admission. This is a professional degree designed for prospective ministers or those pursuing a career in Christian service and is not equivalent to a baccalaureate degree. The requirements for the BD are the same as for the MDiv, and candidates must demonstrate ability to

do seminary-level work. This program can be completed in three years of full-time study.

Master of Religious Education

The Master of Religious Education is designed to equip non-ministerial Christian workers, both men and women, to better serve the church as ruling elders, Sunday school administrators and teachers, or Christian school educators. A baccalaureate degree from a reputable undergraduate program is required. This program does not qualify for international students to study in residence. This program can be completed in three years of full-time study and may be completed entirely online.

Master of Divinity

Candidates for the Master of Divinity degree must have a baccalaureate degree from a reputable undergraduate program. The Graduate Record Exam (GRE) is not required for admission. The MDiv is a professional degree for prospective ministers or those pursuing a career in Christian service.

Personal

In keeping with the New Testament's emphasis on the personal character and testimony of qualified ministers and with the seminary's purpose to prepare preachers, the character and testimony of students is a major concern. All students must give a credible testimony of personal faith in Jesus Christ as their Savior. In addition they must give evidence of spiritual maturity that reveals an overall commitment to Christ and His Word. We furthermore expect students to submit to the moral standards reflected in the Free Presbyterian Church substandards.

Prospective candidates for ministry in the Free Presbyterian Church will be required to have an endorsement from their local session after maintaining communicant membership in a Free Presbyterian church for a minimum of one year. In addition they will stand before the Commission of Presbytery to testify both to their call to the ministry generally and their call to the Free Presbyterian Church specifically. Students who meet this requirement will come under the care of presbytery.

All students will be required to have personal recommendations from their home church and minister.

Transfer students

Students transferring to GRS from another seminary may receive credit for courses in which they received the grade of C or better. No more than 48 hours of credit may be transferred. GRS reserves the right to refuse transfer credits for Systematic Theology, unless the administration is satisfied that the course content sufficiently parallels that of GRS.

International students

International students are subject both to the admission requirements of Geneva Reformed Seminary and to the regulations of the Immigration and Naturalization Service of the United States Department of Homeland Security. The application process should begin three months prior to the expected enrollment. The procedure for international applications is as follows:

- a. Submit the basic application form to GRS. Academic transcripts submitted in a foreign language must include a certified translation into English. Similarly, letters of recommendation must be in English.
- b. International students whose first language is not English must take the “Test of English as a Foreign Language” (TOEFL). This test is administered by Education Testing Services (ETS). Information regarding the test may be found at www.ets.org/toefl. TOEFL scores (550 or higher) must be submitted with the application from all candidates from non-English speaking countries.
- c. Submit a financial guarantee that expenses incurred while enrolled in GRS will be satisfied, including education and living expenses. This guarantee may be (1) proof that the student is sponsored by a responsible church, organization, or individual; (2) a letter from a bank or savings institution that the student has sufficient money on deposit to cover expenses.
- d. After submitting the application, transcripts, and financial statements, the prospective student will be issued the I-20 form necessary for procuring the student visa.
- e. International students must maintain a full academic load per academic term. Part-time employment is possible only when permitted by the policies of the United States government.

Veterans

Geneva Reformed Seminary is approved for veterans benefits by the South Carolina Commission on Higher Education for training veterans and dependents under Title 38 of the US Code of Federal Regulations. Veterans who are eligible for this benefit should notify the administrative assistant at the time of their application to the seminary.

Non-degree students

Certain classes will be open for those not enrolled in either the certificate or degree programs. These classes will be offered on either a credit or audit basis. Academic requirements will be waived for audits.

Online students

GRS offers some courses online. These courses can be taken for either credit or audit at the same per credit cost as those taken in residence. Those taking the courses for credit must submit the same application information as resident students, and the same academic requirements apply regarding the degree programs. Up to 40 credits toward a degree at GRS may be earned online; the rest of the program must be completed in residence. For enrolling in online courses, follow the instructions on our website at www.grsonline.org.

FINANCIAL INFORMATION

Expenses

- a. Tuition fees per credit hour
for students not under care\$150
for students under care\$125

- b. Audit fees per hour\$75

- c. Graduation and diploma fee\$50

Fees are subject to change.

Payment plans

Students should plan on full payment of all fees at the beginning of each term or in equal installments with full payment by the end of the term. Requests for alternative payment arrangements must be approved by the president of the seminary. The seminary does not desire that any student be forced to interrupt his study for financial reasons and will do what is possible in terms of payment schedules. From time to time, funds are available for student assistance. Inquiries for financial assistance should be made directly to the president of the seminary.

Refund policy

Tuition fees will be refunded to those who withdraw from a course as follows:

1 st week.....	Full refund
2 nd week.....	90% of tuition
3 rd week.....	75% of tuition
4 th week.....	50% of tuition
5 th week.....	25% of tuition
After 5 th week.....	No refund



ADMISSION PROCEDURES

1. Submit a completed application form.
2. Submit a written personal testimony of your conversion and, if applicable, your call to the ministry.
3. Submit letters of endorsement from your local session, church, or minister.
4. Submit official academic transcripts and records.
5. Students who are not Free Presbyterians must supply contact information and three references (name, address, phone number, e-mail).
6. Students who are Free Presbyterians and who desire to enroll as a student under care of presbytery must complete the application supplement that can be obtained from the clerk of presbytery and must be interviewed by the presbytery.

Applications may be secured

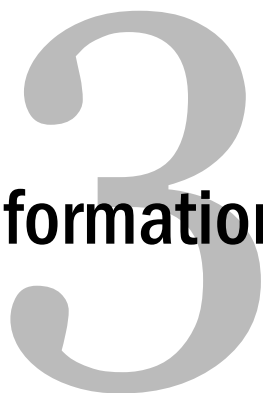
1. By writing the seminary directly at this address:

Geneva Reformed Seminary
1207 Haywood Road
Greenville, SC 29615
2. By calling the seminary at 864.268.7071 (ext. 18) or 800.477.7058.
3. By downloading the application from www.grsonline.org.
4. By e-mailing a request to genevareformed@freepres.org.

Application supplements may be secured by contacting

Rev. David Mook
Clerk of Presbytery
7519 West Taro Lane
Glendale, AZ 85308

Academic Information



ACADEMIC INFORMATION

Academic association

Geneva Reformed Seminary currently holds full membership in the Association of Reformed Theological Seminaries (ARTS). ARTS is a private association of Reformed schools of theology whose mission “is to bring glory to God, to contribute to the building-up of His Body and the progress of His Kingdom, and to preserve and advance the reformed tradition by providing a context where member institutions can hold one another accountable for fulfilling their individual stated purposes” (*Handbook for Accreditation*). For more information about ARTS, visit their web site: www.artseminaries.org.

Grading system

<i>Letter Grade</i>	<i>Percentile</i>	<i>Quality Points</i>	<i>Significance</i>
A	95–100	4.00	Outstanding work
A-	90–94	3.67	
B+	87–89	3.33	Good work
B	84–86	3.00	
B-	80–83	2.67	
C+	77–79	2.33	Acceptable work
C	74–76	2.00	
C-	70–73	1.67	
D+	67–69	1.33	Minimal work
D	64–66	1.00	
D-	60–63	0.67	
F	0–59	0.00	Unacceptable work
I	Incomplete	0	
W	Withdrawn	0	
P	Pass	0	
U	Unacceptable	0	
AU	Audit	0	

Incomplete Work: A temporary grade of “Incomplete” will be given at the professor’s discretion when the student’s situation warrants it. An “I” may not be given if the student simply fails to complete assignments due to negligence. The student must complete the work by the midway point of the next academic term or the “I” will be changed to “F.”

Withdrawal: Withdrawal from a course can only be by permission of the seminary president. Withdrawals before the midway point in the term incur no academic penalty.

Pass: This grade is assigned to satisfactory work in non-credit deficiency or remedial courses.

Unacceptable: This grade is assigned to unsatisfactory work in non-credit deficiency or remedial courses.

Audit: This grade is assigned for non-credit enrollment in a credit class. Attendance in class is the only requirement. Note that once audited, a class cannot be taken for credit.

Academic probation

Candidates for both the B.Div. and M.Div. must have a 2.00 GPA for graduation. Failure to maintain that overall GPA at any point during the program will place the student under academic probation for the following term. If the GPA is not raised to the minimum after the next term, the student’s candidacy will be terminated.

Grade reports, transcripts, and diplomas

Students will receive a printed report of grades at the end of each academic term. Grade reports will be withheld from students whose accounts are not in order. Arrangements can be made with the president to establish an orderly payment schedule and thus insure the release of grade reports. Transcripts will be released upon request by the student to another institution at no charge, provided the student’s account with the seminary is settled. Diplomas will be issued when all academic requirements have been satisfied and when the student’s account with the seminary is settled.

Graduation requirements

To receive either the Master of Divinity degree or the Bachelor of Divinity degree, the student must complete 96 credits of work while maintaining a 2.00 grade-point average based on a four-point scale. The 96 credits translate into 130 clock hours of class time. The Master of Religious Education requires 60 credits of work while maintaining a 2.00 GPA. The 60 credits translate into 80 clock hours of class time.

Upon completing the Master of Divinity or Bachelor of Divinity, candidates for ministry in the Free Presbyterian Church will be required to complete a year's internship as determined by the presbytery.

General course requirements

The typical school year operates on a trimester schedule, consisting of three ten-week terms with a three-week modular course after the fall term. Not every course will be offered every year, but a schedule of classes will be offered each term to accommodate as many students in each class as possible. However, classes will be offered on such a cycle as to insure each student a full load every term and to insure every student the means of fulfilling degree requirements within three years.

The academic program consists of studies in five major departments. Each department has core, required classes as well as electives. Elementary Greek is offered on a non-credit basis for students deficient in basic Greek. Advanced Greek and Hebrew exegesis courses are available for qualified students. Remedial English is available on a non-credit basis and may be required for students who are deficient in writing skills.

Depending on student needs and special course offerings, substitutions are possible, but a typical course would follow the following patterns:

Bachelor of Divinity and Master of Divinity

(96 credits total)

Old Testament – 18 credits

Core Courses (15 credits)

OT Introduction (3)
Elementary Hebrew (6)
OT English Bible (6)

Electives (3 credits)

Hebrew Exegesis (3)
Biblical Aramaic (2)
Adv. Hebrew Exegesis (3)
OT English Bible (2,3)

New Testament – 15 creditsCore Courses (12 credits)

New Testament Introduction (3)
 Greek Exegesis I (3)
 NT English Bible (6)

Electives (3 credits)

Advanced Greek Exegesis (3)
 NT English Bible (2,3)

Theology – 30 creditsCore Courses (27 credits)

Systematic Theology (18)
 Biblical Theology (3)
 Hermeneutics (2)
 Theological Systems (2)
 Westminster Standards (2)

Electives (2 credits)

Contemporary Theology (2)
 Apologetics (3)
 Dispensationalism (2)
 Biblical Theology (3)

Church History – 14 creditsCore Courses (11 credits)

Church History (6)
 History of Doctrine (3)
 Presbyterian History (2)

Electives (2 credits)

History of Doctrine (3)
 History of Revivals (2)
 History of Fundamentalism (2)
 John Calvin (2)

Practical Theology – 19 creditsCore Courses (17 credits)

Pastoral Theology (3)
 Counseling (3)
 Contemporary Issues (2)
 Homiletics (9)

Electives (2 credits)

Practical Ecclesiology (2)
 Reformed Worship (2)
 Church Planting (2)

Certificate of Religious Studies

(32 credits total)

Depending on student interest and special course offerings, substitutions are possible, but a typical course for the CRS would follow this pattern:

OT Biblical Introduction (3)
 NT Biblical Introduction (3)
 Basic Hermeneutics (2)
 Systematic Theology (6)

Church History (6)
 OT English Bible (6)
 NT English Bible (6)

Master of Religious Education

(60 credits total)

Depending on student interest and special course offerings, substitutions are possible, but a typical course for the MRE would follow this pattern:

Biblical Studies (12 credits)

OT Introduction (3)

OT English Bible (3)

NT Introduction (3)

NT English Bible (3)

Theology (16 credits)

Systematic Theology (12)

Theological Systems (2)

Basic Hermeneutics (2)

Practical Theology (13 credits)

Ministry of Eldership (2)

Church Planting (2)

Evangelism (2)

Principles of Discipleship (2)

Counseling (3)

Principles of Leadership (2)

Church History (6 credits)

Electives (13 credits)

Academic load

Each trimester includes 10 weeks of classes followed by a week of exams. A full-time load for a trimester would consist of 9-12 credit hours. A credit hour consists of 80 minutes of class time per week for the 10-week session. Modular courses involve an equal amount of class time even though they do not extend for the 10-week period. In order to meet course objectives, students should expect to spend on average a minimum of two hours outside the classroom for every hour spent in the classroom.

Library services

GRS has a continually expanding library, consisting currently of over 8,000 volumes. In addition, a local university with approximately 300,000 volumes has extended GRS students full library privileges. GRS also has computer stations with Internet access available for student use.

4

General Regulations

GENERAL REGULATIONS

Attendance requirements

Chapel

Chapel meets at 8:00 a.m. Monday through Thursday. Attendance is required, and tardiness is to be avoided. Unexcused absences and habitual tardiness are subject to reprimand. This is a vital part of the day, during which faculty and students meet for a time of preaching and prayer. It is, in fact, primarily a prayer meeting. Since the focus of the prayer time is for the Lord's presence and power to be displayed in the day's activities, it is crucial for all to be present.

Classes

Unless hindered by illness or personal crisis, students are expected to attend all class sessions. Students are expected to call the seminary office to give notice of necessary absences.

During an academic term, a student is allowed one credit hour (80 minutes) of unexcused absence per credit. The student must attend class a minimum of 80% of the time to receive credit for the course.

Three tardies in a class will constitute one absence. Tardiness exceeding fifteen minutes will constitute an absence.

General conduct requirements

Since Geneva Reformed Seminary is under the direction of the Free Presbyterian Church of North America, and since students of GRS are prospective ministers and servants of the gospel, retention in the institution for those under care of presbytery requires compliance with both the doctrinal creed and moral stand of the Free Presbyterian Church of North America. Although students who are not under the care of presbytery are not required to affirm every distinctive of the Free Presbyterian creed, they must abide by the same standards of moral conduct, which are set forth in the substandards. If questions arise concerning what is acceptable conduct, the administration reserves the right to mandate the ethic required for students.

Although the seminary is deeply concerned with the spiritual development of each student and will assist them in their growth in grace, the seminary cannot take the place of the church. Every student is expected to be in attendance and under the spiritual authority of a local church.

A more-detailed statement of the seminary's expectations for students is in the booklet *Student Guidelines*. Every student will receive a copy of these guidelines.

Attrition policy

If for whatever reason a student is dismissed by the institution or withdraws and subsequently desires to reenter the seminary, he must resubmit his application to GRS. Students seeking ministry in the Free Presbyterian Church must resubmit applications to the presbytery as well as to the seminary.

5

Course Descriptions

COURSE DESCRIPTIONS

(R = required)

Old Testament

OT 600—Old Testament Introduction. A study of general introduction, including the Old Testament's inspiration, text, canon, chronology, and historical setting as well as exposure to the various disciplines of OT study and evaluation of the major critical theories. Note that the issues of special introduction are considered in individual English Bible classes. *3 hours, R*

OT 601/602—Elementary Hebrew I and II. A study of basic grammar and vocabulary with translation of Hebrew prose. *3 hours each, R*

OT 611—Pentateuch. Content, exegesis, and theological analysis of the first five books of the Old Testament. Defense of Mosaic authorship and emphasis on the significance of these books as the historical and theological foundation for the rest of the Old Testament. *3 hours*

OT 612—Historical Books. Content, exegesis, and theological analysis of the books Joshua through Esther. Particular attention to special problems of interpretation. *3 hours*

OT 613—Psalms. Content, exegesis, and theological analysis of selected Psalms. Study of the nature and character of Hebrew poetry. Special focus on the themes of worship and messianic theology. *2 hours*

OT 614—Wisdom Books. Content, exegesis, and theological analysis of Job, Ecclesiastes, Proverbs, and Song of Solomon. Special focus on the hermeneutical problems of Ecclesiastes and Song of Solomon. *3 hours*

OT 615—Isaiah. Content, exegesis, and theological analysis of Isaiah with particular emphasis on messianic theology and prophecy. Refutation of critical theories and defense of Isaiah's integrity. *2 hours*

OT 616—Jeremiah, Ezekiel, and Daniel. Content, exegesis, and theological analysis of each book. Special focus on the significant political, religious, and social circumstances of the period. *3 hours*

OT 617—Minor Prophets. Content, exegesis, and theological analysis of the Minor Prophets. *3 hours*

OT 701—Hebrew Exegesis I. Study of Hebrew syntax, readings in Hebrew prophecies, and principles for using Hebrew as a tool in sermon preparation. *3 hours*

OT 702/703—Hebrew Exegesis II and III. Advanced study of Hebrew grammar and exegesis. Available to students who meet the criteria. *3 hours each*

OT 704—Biblical Aramaic. Basic grammar of Aramaic and reading of the Aramaic sections of the Old Testament. *3 hours*

OT 710—Preaching Christ from the Old Testament. Survey of the historic methods of preaching from the Old Testament and instruction on how to identify and preach Christ from OT texts. *3 hours*

New Testament

NT 500/501—Elementary Greek. Basic grammar and vocabulary of New Testament Greek. *3 hours each (no credit), R*

NT 600—New Testament Introduction. A study of general introduction, including the New Testament's inspiration, text, canon, chronology, and historical setting, as well as exposure to the various disciplines of NT study and evaluation of the major critical theories. Note that the issues of special introduction are considered in individual English Bible classes. *3 hours, R*

NT 601/602—Greek Exegesis I and II. Focus on aspects of Greek syntax that are significant for interpretation. Selected readings throughout the New Testament with grammatical analysis. *3 hours each, R*

NT 611—Synoptic Gospels. Content, exegesis, and theological analysis of Matthew, Mark, and Luke. Refutation of critical theories concerning the origin of the Gospels and their relationship to each other. *3 hours*

NT 612—John's Gospel and Epistles. Content, exegesis, and theological analysis of John's writings excluding Revelation. *3 hours*

NT 613—Acts. Content, exegesis, and theological analysis of Acts with a special emphasis on the ministry of the Holy Spirit. *2 hours*

NT 614—Romans and Galatians. Content, exegesis, and theological analysis of these two soteriological masterpieces. *3 hours*

NT 615—Corinthian Epistles. Content, exegesis, and theological analysis of both epistles. *3 hours*

NT 616—Paul’s Shorter Epistles. Content, exegesis, and theological analysis of the Thessalonian, Prison, and Pastoral Epistles. *3 hours*

NT 617—Hebrews and General Epistles. Content, exegesis, and theological analysis of Paul’s exposition to the Hebrews and the letters of James, Peter, and Jude. *3 hours*

NT 618—Revelation. Content, exegesis, and theological analysis of Revelation with evaluation of the major schemes of interpretation. *2 hours*

NT 700/701—Greek Exegesis III and IV. Advanced study in Greek grammar and exegesis for qualified students. *3 hours each*

Theology

Th 601—Theology Proper. A foundational study of the being of God, the ontological Trinity, the attributes of God and the decrees of God and their outworking in creation and providence. *3 hours, R*

Th 602—Anthropology. A study of the biblical doctrine of man as he was when God created him and as he is because of Adam’s fall. *3 hours, R*

Th 603—Christology. An in-depth study of the theanthropic person of Christ, His mediatorial offices with particular emphasis on His vicarious atonement and bodily resurrection. *3 hours, R*

Th 604—Soteriology. A study of the Holy Spirit’s application of the redemption purchased by Christ, covering such topics as the *ordo salutis*, the doctrine of common grace and God’s special saving grace as seen in the effectual calling, justification, sanctification and perseverance of His elect. *3 hours, R*

Th 605—Ecclesiology. A study of the nature, powers and government of the Church as well as of the means of grace and the sacraments. This study includes an in-depth excursus on the subject of Kingdom of God and its connection with the Church. *3 hours, R*

Th 606—Eschatology. A study, first, of individual eschatology, covering the subjects of death, the immortality of the soul and the intermediate state between death and the resurrection; and, second, of general eschatology, covering the Second Coming of Christ, differing views of the Millennium, the resurrection of the dead and the final judgment. *3 hours, R*

Th 609—Old Testament Theology. Survey of the history, nature, and methods of Old Testament biblical theology. Applications of the principles and methods of biblical theology to selected portions of the old Testament (including words, themes, and books). *3 hours, R*

Th 610—New Testament Theology. Applications of the principles and methods of biblical theology to selected portions of the New Testament (including words, themes, and books). *3 hours*

Th 611—Basic Hermeneutics. A survey of the history of interpretation and an examination of the essential principles of interpretation necessary for discovering the divinely intended meaning of Scripture. Special focus on the Scripture's grid of redemptive history as a unifying component. Attention to the interpretation principles required for various literary genres. *2 hours, R*

Th 612—Dispensationalism. A survey and evaluation of the history and teaching of dispensationalism. Course demonstrates dispensationalism's variance with the Reformed faith. *2 hours*

Th 613—Introduction to Apologetics. Study of the presuppositions and implications of the Christian faith. Attention to the problem of evil, the uniqueness of Christ, and the relationship between science and faith. Includes a practical focus that integrates presuppositionalism with preaching. *3 hours*

Th 614—Contemporary Theology. A survey of the history and a biblical evaluation of the doctrine of modern theological systems and theologians. *2 hours*

Th 615—Theological Systems. A survey and evaluation of theological systems at variance with the Reformed faith, such as Romanism, cults, and Islam. *2 hours, R*

Th 616—The Westminster Standards. A general study of the Confession and catechisms, including the "Declaratory and Explanatory Statements of the Free Presbyterian Church of North America." *2 hours, R*

Church History

CH 601—Church History. Study of the history of the church from the Apostolic Age up to the Reformation. Emphasis on the expanding church, the Dark Ages, and pre-Reformers. *3 hours, R*

CH 602—Church History. Study of the history of the church beginning with the Reformation and continuing through the modern era. Emphasis on the Reformers, Counter-Reformation, revivals, missionary endeavors, the rise of modern liberalism, and the church's responses to apostasy. *3 hours, R*

CH 603—History of Doctrine. Study of the development of doctrine from early church through the Middle Ages. Emphasis placed on the six ecumenical councils, various doctrinal apostasies, and the church's theological responses. *3 hours, R*

CH 604—History of Doctrine. Study of the development of doctrine beginning with the Reformation and continuing into the modern era. Emphasis is placed on what the Reformers taught, Romanism's responses, and modern theological affirmations. *3 hours*

CH 605—Presbyterian History. Particular focus on the founding and development of Presbyterian denominations in the United States. Includes the history of the Free Presbyterian Church. *2 hours, R*

CH 606—The History of Revivals and Revivalism. A study of the great movements of God's Spirit in the history of the church, especially during the Great Awakening and the 1859 revivals. Attention will also be given to various theologies of revival and the development of revivalist methods. *2 hours*

CH 607—History of Fundamentalism and Evangelicalism. A study of the origins and development of the Fundamentalist Movement and the later New Evangelicals, with consideration of the philosophies of each movement and an analysis of the present status of the two movements in American Christianity. *2 hours*

CH 608—John Calvin: His Life and Theology. Key events of the life of John Calvin and a focus on central theological themes of his writings. *2 hours*

Practical Theology

PT 601—Pastoral Theology. Practical instruction concerning church government, counseling, and the personal life of the minister. *3 hours, R*

PT 602—Theory and Methods of Counseling. Practical instruction concerning issues related to the pastoral ministry, including marriage, family, and personal counseling. *3 hours, R*

PT 603—Practical Ecclesiology. Practical studies in the Book of Church Order of the Free Presbyterian Church of North America. Required of and restricted to students under care of presbytery. *2 hours*

PT 604—Theory and Practice of Reformed Worship. Study of biblical principles of worship and application of the regulative principle with an analysis of various contemporary issues such as exclusive psalmody. *2 hours*

PT 605—Church Planting. A survey of biblical principles and practical methodologies and strategies for establishing new churches. *2 hours*

PT 606—Ministry of Eldership. A survey of the polity of the church in the New Testament with a focus on the office of ruling elder providing biblical instruction for effective shepherding. *2 hours*

PT 607—Evangelism. A survey of the biblical justification and mandate for evangelism, the character and gifts of the personal evangelist, and an analysis of methods of personal evangelism. *2 hours*

PT608—Principles of Discipleship. Attention to the biblical principles of mentorship for Christian training and growth, especially in personal and small-group situations. *2 hours*

PT 609—Principles of Christian Leadership. A study of the biblical foundations and qualities for leadership. Includes survey instruction in church finances, legal and ethical issues, and the development of spiritual gifts in others. *2 hours*

PT 610/611/612—Homiletics I, II, III. Construction and delivery of sermons. Practical instruction on different sermon types with an emphasis on the proper use of Scripture. Preaching practicums in each module. *3 hours each, R*

PT 613—Contemporary Issues. A study of issues confronting the pastor, such as church standards, child protection policy, and religious movements. *2 hours, R*

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Faculty

FACULTY

It is the conviction of the Free Presbyterian Church that the training of its ministers should rest with men who have the necessary academic qualifications as well as experience in church ministry. In addition to the core faculty, other qualified ministers in the denomination occasionally offer special courses within their respective fields of training and interest.

Mark Allison, BA, MA, MDiv, PhD (*Grand Valley State College; Bob Jones University*)

- President of Geneva Reformed Seminary
- Professor of Theology and Practical Theology

Alan Cairns, DD (*Whitefield College of the Bible; Foundations Bible College*)

- Adjunct Professor of Practical Theology
- Minister Emeritus of Faith Free Presbyterian Church

Reginald Kimbro, BA, MA, MDiv, PhD candidate (*Bob Jones University; Whitefield College of the Bible; Evangelical Theological College of Wales*)

- Adjunct Professor of Biblical Interpretation
- Minister of Grace Free Presbyterian Church

David Mook, BA, MA, MDiv, (*Bob Jones University; Whitefield College of the Bible*)

- Adjunct Professor in the field of practical theology
- Minister of Phoenix Free Presbyterian Church
- Clerk of Presbytery

Mark Sidwell, BA, MA, PhD (*Bob Jones University, American Military University*)

- Adjunct Professor of Church History
- Professor of Church History at Bob Jones University

John Wagner, BA, MDiv (*Bob Jones University; Westminster Theological Seminary; Whitefield College of the Bible*)

- Adjunct Professor of Homiletics
- Minister of Covenant Free Presbyterian Church



Mark Allison

Dr. Mark Allison is the president of Geneva Reformed Seminary in Greenville, South Carolina. He earned his doctorate in Theology from Bob Jones University with a special emphasis on the biblical theology of creation. His dissertation was titled *A Demonstration of the Use of God's Creative Power After the Original Creation*. He has been associated with the seminary since 1986 when he was Academic Dean and lectured in Theology, English Bible, Languages, and Church History. He was also an assistant pastor to Dr. Alan Cairns at Faith Free Presbyterian Church and was director of the annual Youth Camp for many years. In 2000, he became pastor of the Free Presbyterian Church of Malvern, PA. While in Malvern, he continued as a GRS adjunct professor for fifteen years and taught English Bible and Practical Theology. As an adjunct professor, he travelled on many occasions to Liberia to lecture to men who were training for the ministry. In April 2015 he became the acting president of GRS, and in October 2015 he assumed his present position as its president. In addition, Dr. Allison has been the chairman of the FPCNA Mission Board for over ten years. He and his wife, Charlene, reside in Travelers Rest, SC, with their daughter Hannah who is a CPA and works for an international accounting firm.



Alan Cairns

Dr. Alan Cairns was born in Belfast, Northern Ireland and was saved as a boy in the Salvation Army. He became a member of the Free Presbyterian Church of Ulster almost from its inception and was called by the Lord to minister in the denomination. After his graduation from the Theological Hall of the Free Church, he pastored churches in Dunmurry and Ballymoney. While ministering in Ulster, Dr. Cairns was instrumental in establishing and producing the Let the Bible Speak radio program, a ministry with worldwide influence. He also served as the professor of Systematic Theology in the Theological Seminary for the Ulster denomination. When he assumed the pastorate

of Faith Free Presbyterian Church in Greenville, he continued both his radio and teaching ministries. It was under his direction that the training of preachers for the North American ministry of the FPC commenced in 1982. Geneva Reformed Seminary exists because of his vision and tireless labors. His radio ministry continues to be blessed as the North American version of Let the Bible Speak which is reaching a vast area. Many of his sermon series have been adapted and published in book form, and his *Dictionary of Theological Terms* has received a wide circulation. He and his wife, Joan, have a son. Dr. Cairns now resides in Ballymoney, Northern Ireland.



Reginal Kimbro

Rev. Reggie Kimbro is adjunct professor of Biblical Interpretation at GRS. Born to believing parents and born again in his youth, Mr. Kimbro studied at Bob Jones University where he received a B.A. in Bible and an M.A. in Theology. He finished a Master of Divinity

degree at the Whitefield College of the Bible in 1987. In the same year he and his wife, Jan, moved to Winston-Salem, North Carolina, to pioneer Grace Free Presbyterian Church, where he has served as pastor for almost twenty years. Mr. Kimbro has authored a book entitled *The Gospel According to Dispensationalism* in an attempt to renew interest in historic covenant theology. Mr. Kimbro is the father of three daughters. His hobbies include family camping and backpacking on the Appalachian Trail. He is presently pursuing a Ph.D. in Theology from the Evangelical Theological College of Wales.



David Mook

Rev. David Mook is adjunct professor at GRS, teaching in the field of practical theology and church history. Mr. Mook did undergraduate and graduate work at Bob Jones University, graduating from there in 1976

with a Master of Arts in Dramatic Production. He served as a faculty member in the speech department at BJU until 1983, when he entered

what is now called Geneva Reformed Seminary. He received his Master of Divinity degree, was licensed to preach, and moved with his family to Phoenix, Arizona, to begin establishing a new congregation for the Free Presbyterian Church. Services began early in 1986 and the congregation was formally constituted by the presbytery in 1995. The church dedicated a new building in 2010. Mr. Mook has served in a number of capacities in the denomination both as a part of the standing commission of the presbytery for North America and now in the presbytery of the Free Presbyterian Church of North America. In 2006 he was elected moderator of the presbytery and now serves as its clerk. Mr. Mook and his wife, Mary, have a daughter and three granddaughters.



Mark Sidwell

Dr. Mark Sidwell is adjunct professor of Church History. He was born and reared in New Castle, Indiana, and was converted as a child. He earned a B.A. in history from Bob Jones University and then an M.A. and Ph.D. in church history from the same school. He also completed additional graduate hours in history from American Military University. His dissertation was on the history of the Winona Lake Bible Conference in Indiana. He serves as Professor, Division of Social Science, at Bob Jones University. He has been a member of Faith Free Presbyterian Church in Greenville, SC, for twenty-five years. He is a member of the American Society of Church History and the Conference on Faith and History. Among his writings are *The Dividing Line: Understanding and Applying Biblical Separation* and *Free Indeed: Heroes of Black Christian History*. Dr. Sidwell and his wife, Mary, have three children—John, Anne, and Stephen.



John Wagner

Rev. John Wagner is the minister of Covenant Free Presbyterian Church in Columbia, South Carolina. For almost fourteen years he was the pastor of Orlando FPC until the Lord called him to pioneer a new

church in Columbia in the spring of 2002. In the fall of that year he was appointed professor of homiletics at Geneva Reformed Seminary. During his ministry of over 25 years in the Free Church, Mr. Wagner has served the denomination in a number of capacities including moderator of Presbytery. He holds a Bachelor of Arts degree in speech from Bob Jones University and a Master of Divinity degree from Whitefield College of the Bible, now known as GRS. He has also studied at Westminster Theological Seminary in Philadelphia. Mr. Wagner and his wife, Kim, have seven children and seven grandchildren.



Michael Barrett

GRS offers online courses by Dr. Michael Barrett. While Dr. Barrett has provided the lectures, another professor will facilitate his courses.

Dr. Barrett is Vice President for Academic Affairs/Academic Dean, a Professor of Old Testament at Puritan Reformed Theological Seminary, and a minister in the Heritage Reformed Congregations. Formerly Dr. Barrett served as president of Geneva

Reformed Seminary for 12 years while he was an associate minister at Faith Free Presbyterian Church in Greenville, SC. He earned his doctorate in Old Testament Text with a special focus on Semitic languages. His dissertation was titled “A Methodology for Investigating the Translation Philosophies and Techniques of the Septuagint”. For almost thirty years, he was professor of Ancient Languages and Old Testament Theology and Interpretation at Bob Jones University. He contributed to and served as the Old Testament editor for *The Reformation Heritage KJV Study Bible*. His other published works include *Beginning at Moses: A Guide to Finding Christ in the Old Testament*; *Complete in Him: A Guide to Understanding and Enjoying the Gospel*; *God’s Unfailing Purpose: The Message of Daniel*; *The Beauty of Holiness: A Guide to Biblical Worship*; *Love Divine and Unfailing: The Gospel According to Hosea*; *The Hebrew Handbook* and *The Next to Last Word: Service, Hope, and Revival in the Postexilic Prophets*.

Geneva Reformed Seminary is the educational arm of the Free Presbyterian Church of North America and is under the authority of the presbytery. It is governed directly by the Seminary Committee, consisting of ministers and elders appointed by the presbytery. The daily administration of seminary business is under the direction of the president, who is not a member of the Seminary Committee but is directly answerable to it.

SEMINARY COMMITTEE

Appointed by the Presbytery

Rev. Geoff Banister, *Chairman*, Minister of Indianapolis Free Presbyterian Church, Indianapolis, Indiana.

Dr. Ed Dunbar, Elder in Faith Free Presbyterian Church, Greenville, South Carolina.

Rev. Aaron Dunlop, Minister in Free Presbyterian Church of North America.

Mr. Timothy Farr, Elder in Faith Free Presbyterian Church Greenville, South Carolina.

Rev. Stephen Hamilton, Minister of Lehigh Valley Free Presbyterian Church, Allentown, Pennsylvania.

Rev. Colin Mercer, Minister of Faith Free Presbyterian Church, Greenville, South Carolina.

Rev. John Wagner, Minister of Covenant Free Presbyterian Church, Lexington, South Carolina.



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