



GRS  
BULLETIN

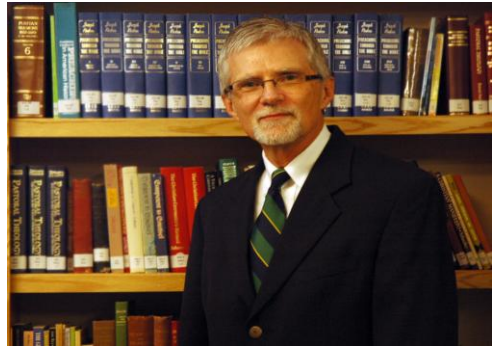
2011-2013







## A Word from the President



There is no occupation with greater consequence than the gospel ministry, and there is no greater folly than entering the ministry unprepared. Ministers cannot afford to do shoddy work, and time for ministry is too precious to waste. Too much is at stake, and time flees too quickly. Training time, however, is not wasted time.

Geneva Reformed Seminary is a place where prospective preachers can train for the ministry of the gospel—where they can discover and hone their skills in using their spiritual gifts efficiently and effectively for God’s glory and the good of the church. Realizing that only God can call a man to preach and equip him with all the necessary gifts and that only the Holy Spirit can empower a man for a spiritually successful ministry, GRS is committed to cultivating those divinely distributed gifts and to keeping before students the need for their absolute dependency on the Holy Spirit for the execution of their calling. Connecting the head and the heart—the intellect and devotion—is a major concern in every aspect of the seminary’s course. Knowledge without zeal is always dangerous; zeal without knowledge is potentially destructive.

GRS is committed as well to connecting orthodoxy and practice. Our motto is “Separated Unto the Gospel.” We believe that evangelical separation must pervade every sphere of ministry and life. Affirming the biblical, historical, Reformed, and Protestant faith, we believe that ecclesiastical separation from all forms of unbiblical ecumenism and personal separation from the vices of the world are the logical and necessary consequences of true Reformed theology. Given that so

much of modern Christianity—even fundamental and evangelical segments—is either aberrant or eccentric, GRS with its unapologetic and uncompromising commitment to a Reformed theology that is Christ-centered, biblical, evangelistic, and separatist is crucial. It is our prayer that those who study at GRS will have a firsthand knowledge of God and the gospel coupled with a burning zeal for the glory of Christ and the advance of His kingdom.

In service to Christ,

A handwritten signature in black ink that reads "Michael P. V. Barrett". The signature is written in a cursive, flowing style with a long horizontal stroke at the end.

Michael P. V. Barrett

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# ACADEMIC CALENDAR 2012-2013 (Tentative)

## **Fall Term**

|                        |                                 |
|------------------------|---------------------------------|
| August 27              | Classes begin                   |
| October 8-12           | Week of Prayer                  |
| November 12-16         | Final exams for first trimester |
| November 19-December 7 | Fall module, including exam     |
| December 10-January 4  | Christmas break                 |

## **Winter Term**

|             |                              |
|-------------|------------------------------|
| January 7   | Classes begin                |
| March 18-22 | Final exams second trimester |

## **Spring Term (modules)**

|                 |            |
|-----------------|------------|
| March 25-June 6 |            |
| June 7          | Graduation |

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

## WEEKLY SCHEDULE

### Monday-Thursday

|          |             |
|----------|-------------|
| Chapel   | 8:15-8:30   |
| Period 1 | 8:40-9:40   |
| Period 2 | 9:50-10:50  |
| Period 3 | 11:00-12:00 |
| Period 4 | 12:30-1:30  |
| Period 5 | 1:40-2:40   |

### 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).



# General Information



## STATEMENT OF PHILOSOPHY

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 threefold 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 anti-Christian 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 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 SEMINARY

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 order to address that need, the presbytery established a branch of its theological seminary in Greenville in 1982 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). 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.





# 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. This program is not open to international students.

#### **Bachelor of Divinity**

The Bachelor of Divinity degree is for those who have not 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, therefore,

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 is not open to international students.

### **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. This program can be completed in three years of full-time study.

### **Personal Testimony**

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 that the Free Presbyterian Church believes to be set forth in Scripture.

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.

Students who are not Free Presbyterians will be required to have personal recommendations from their home church or 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, which course must be taken at GRS unless the administration is satisfied that the course description 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/toefls.html](http://www.ets.org/toefls.html). TOEFL scores (600 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**

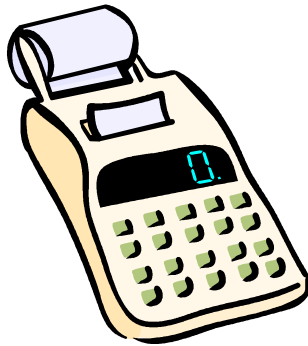
Geneva Reformed Seminary is approved for veterans benefits by the South Carolina Commission on Higher Education for training veterans and dependents under Title 38 of the US Code of Federal Regulations. Veterans who are eligible for this benefit should notify the administrative assistant at the time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

### **Non-degree Students**

Certain specific classes will be open for those not enrolled in the degree program. 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, and the number of courses will increase as the online program develops. 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](http://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 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 <sup>st</sup> week.....       | full refund    |
| 2 <sup>nd</sup> week.....       | 90% of tuition |
| 3 <sup>rd</sup> week.....       | 75% of tuition |
| 4 <sup>th</sup> week.....       | 50% of tuition |
| 5 <sup>th</sup> week.....       | 25% of tuition |
| After 5 <sup>th</sup> week..... | no refund      |



## **ADMISSION PROCEDURES**

1. Submit a completed application.
2. Submit a written personal testimony of your conversion and of 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, email).
6. Students who are Free Presbyterians and who desire to be placed 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:

*Mrs. Sandra Barrett  
Administrative Assistant  
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](http://www.grsonline.org).
4. By emailing a request to [info@grsonline.org](mailto:info@grsonline.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](http://www.artseminaries.org).

### The Grading System

| Letter Grade | Percentile   | Quality Points | Significance      |
|--------------|--------------|----------------|-------------------|
| 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+           | 67-79        | 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 and are subject to a prorated refund. Withdrawals after the midway point in the term will not be refundable.

**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 BD and MDiv 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 in a local congregation. The presbytery retains the right to assign the candidate to the particular place of service.

## 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 for the BDiv or MDiv program would follow this pattern:

### **Old Testament, 18 credits**

*Core Courses (15 credits)*

Old Testament Introduction (3)

Elementary Hebrew (3)

Old Testament English Bible (6 min.)

*Electives (3 credits)*

Hebrew Exegesis (3)

Biblical Aramaic (2)

Advanced Hebrew Exegesis (3)

**New Testament, 15 credits***Core Courses (12 credits)*

New Testament Introduction (3)

Greek Exegesis I (3)

New Testament English Bible (6 credit minimum)

*Electives (3 credits)*

Advanced Greek Exegesis (9)

**Theology, 30 credits***Core Courses (28 credits)*

Systematic Theology (18)

Biblical Theology (3)

Hermeneutics (2)

Apologetics (3)

Westminster Standards (2)

*Electives (2 credits)*

Contemporary Theology (2)

Theological Systems (2)

**Church History, 16 credits***Core Courses (14 credits)*

Church History (12)

Presbyterian History (2)

*Electives (2 credits)*

History of Revivals (2)

History of Fundamentalism (2)

**Practical Theology, 17 credits***Core Courses (15 credits)*

Pastoral Theology (3)

Theory/Methods of Counseling (3)

Homiletics (9)

*Electives (2 credits)*

Practical Ecclesiology (2)

Reformed Worship (2)

Church Planting (2)

**Certificate of Religious Studies (32 hours 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***Biblical Studies (12 credits)*

OT Introduction (3)

OT English Bible (3)

NT Introduction (3)

NT English Bible (3)

*Theology (17 credits)*

Systematic Theology (12)

Intro to Apologetics (3)

Basic Hermeneutics (2)

*Practical Theology (13 credits)*

Ministry of Eldership (2)

Church Planting (2)

Evangelism (2)

Principles of Discipleship (2)

Theory and Methods of Counseling (3)

Principles of Christian Leadership (2)

*Church History (6 credits)*

*Electives (12 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 11,000 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.





# General Regulations



## **GENERAL REGULATIONS**

### **Attendance Requirements**

#### **Chapel**

Chapel meets at 8:15 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.

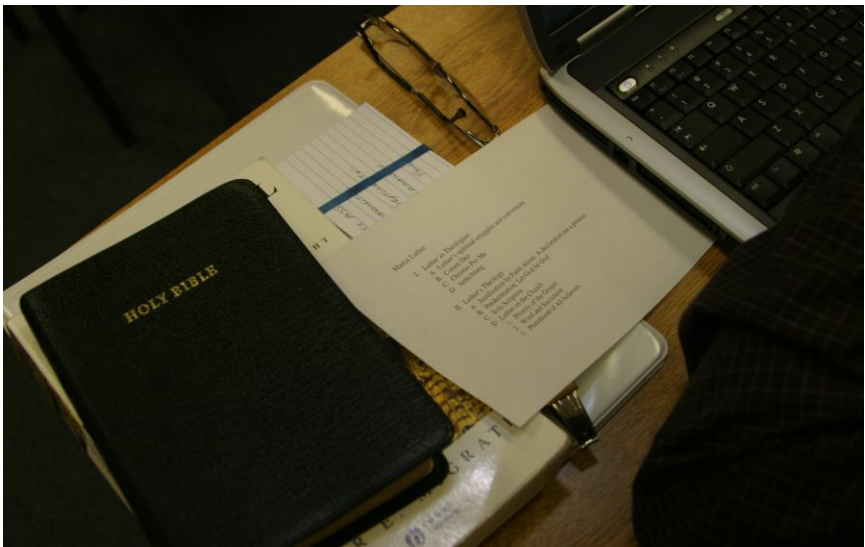
Three tardies in a class will constitute one absence. Tardiness exceeding fifteen minutes will constitute an absence.

#### **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 Scripture. 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.





# Course Descriptions



## COURSE DESCRIPTIONS

(*R = required*)

### Old Testament

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**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.

*2 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.

*2 hours*

## **New Testament**

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**NT 500/501—Elementary Greek.** Basic grammar and vocabulary of New Testament Greek.

*3 hours each (no credit)*

**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**

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**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, R*

**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 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, R*

**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 Dispensationalism.

*2 hours*

**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*

**Th 617—Introduction to Philosophy & Christian Thought.** Introduction to Ancient Greek, Medieval, Reformation, Renaissance, Modern, and Contemporary philosophical schools of thought.

*2 hours*

## **Church History**

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**CH 601—Early Christianity.** Study of the history of the church from Pentecost to Gregory I with emphasis on the expansion of the church, doctrinal development, and the rise of Papacy.

*3 hours, R*

**CH 602—Medieval Christianity.** Study of the church from Gregory I to the Reformation with special emphasis on the organization of the Roman Catholic Church and its doctrine, especially the Roman sacramental system. Attention will also be given to the Renaissance and its role in preparing Europe for a Reformation.

*3 hours, R*

**CH 603—Reformation Christianity.** Study of the history of the church during the sixteenth century, focusing on various Protestant reformers and their theology. Attention will also be given to the Catholic Reformation and Counter-Reformation, including the doctrinal contents of the Council of Trent.

*3 hours, R*

**CH 604—Modern Christianity.** Study of the history of the church since the Reformation, focusing on the leading movements and on the rise of theological liberalism and its effect upon the church.

*3 hours, R*

**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.** Attention will be given to the origins and development of the Fundamentalist Movement and the later New Evangelicalism. The class will include a study 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**

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**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 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*

**PT 608—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—Homiletics I.** Practical instruction on sermon preparation, focusing on the construction of different types of sermons and the proper use of Scripture.


*3 hours, R*

**PT 611—Homiletics II.** Preaching practicum. Attention to the actual construction and delivery of sermons.

*3 hours, R*

**PT 612—Homiletics III.** Preaching practicum. Attention to the actual construction and delivery of sermons.

*3 hours, R*



Faculty



It is the conviction of 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.

## FACULTY

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

- Adjunct Professor of Theology and Pastoral Theology
- Minister of Malvern Free Presbyterian Church

**Charles M. Barrett, BA, MA, PhD, MAR candidate** (*Bob Jones University; Reformed Theological Seminary*)

- Professor of Church History and Systematic Theology
- Assistant Minister of Faith Free Presbyterian Church

**Michael P. V. Barrett, BA, MA, PhD** (*Bob Jones University*)

- President of Geneva Reformed Seminary
- Professor of Ancient Languages and Biblical Interpretation
- Associate Minister of Faith Free Presbyterian Church

**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, MTh and PhD candidate**  
(*Bob Jones University; Whitefield College of the Bible; Wales Evangelical School of Theology*)

- 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 of Practical Theology
- Minister of Phoenix Free Presbyterian Church
- Clerk of Presbytery

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

- Professor of Homiletics
- Minister of Covenant Free Presbyterian Church



## Michael Barrett

Dr. Michael Barrett is the president of GRS and associate minister of Faith Free Presbyterian Church, Greenville, South Carolina. Raised in a Christian home, he was converted as a child and was called to the Christian ministry early in his college career. By divine providence, he was led to pursue the ministerial call in the field of academics. 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 assumed his present position at GRS in the fall of 2000. Formerly a member of the Reformed Presbyterian Church, Evangelical Synod, Dr. Barrett has had an active role in the ministry of the Free Presbyterian Church since its inception in North America. He is a member of the Evangelical Theological Society and has published numerous articles in both professional and popular journals. 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*, and *The Hebrew Handbook*. Dr. Barrett and his wife, Sandra, have two sons and five grandchildren. Dr. Barrett’s hobbies include hunting and thinking about hunting.



## Charles Barrett

Charles Barrett is professor of Church History, Historical Theology, and Systematic Theology at GRS, and assistant minister of Faith Free Presbyterian Church in Greenville, South Carolina. He was born into a Christian home where he was under the sound of the gospel and has attended Faith Free Presbyterian Church his entire life. Before his senior year in high school, he came into the assurance of salvation in Christ and yielded his life to the gospel ministry. After receiving an undergraduate degree in Bible, he earned a master's degree in Theology and a doctorate in Church History. His dissertation focused on the separatist principles of Henry Barrow and John Greenwood, two English Separatists in the sixteenth century. He is a member of the Evangelical Theological Society. Dr. Barrett serves the Career Fellowship at Faith Free Presbyterian Church and is the camp director of the Free Presbyterian youth camp. Dr. Barrett and his wife, Bridget, have a son and a daughter. Dr. Barrett's hobbies are reading about two of the finer subjects in life—theology and sports—and playing golf as often as possible.



## 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

GRS. He has been a member of the Free Presbyterian Church for over twenty-five years and has served the denomination in a number of capacities including moderator of the standing commission of the presbytery for North America. Mr. Wagner, who has a bachelor of arts degree in speech from Bob Jones University and the master of divinity degree from Whitefield College of the Bible, has studied at Westminster Theological Seminary. Mr. Wagner and his wife, Kim, have seven children—four girls and three boys—and one grandson. Mr. Wagner's hobbies include desktop publishing.



## Mark Allison

Dr. Mark Allison is an adjunct professor of Theology and Pastoral Theology at GRS. He is the minister of Malvern Free Presbyterian Church in Malvern, Pennsylvania, and is the chairman of the Mission Board of the Free Presbyterian Church of North America. Dr. Allison was saved in high school in Michigan. He moved to Greenville, South Carolina, in 1973 to attend Bob Jones University, eventually earning a BA in Bible, an MA in Bible, an MDiv, and a PhD in Theology. His dissertation was titled “A Demonstration of the Use of God’s Creative Power after the Original Creation.” In Greenville he found a home at Faith Free Presbyterian Church, where he worked with the youth and in various outreach ministries. He served as a deacon and then an elder in the church and became an assistant minister in 1986. From 1986 to 2000 he was academic dean of the Whitefield College of the Bible (later GRS) and lectured in English Bible, Theology, Church History, Apologetics, and Ancient Languages. From 1994 to 2002 he served as director of the Free Presbyterian Youth Camp (USA). Dr. Allison and his wife, Charlene, have one daughter.



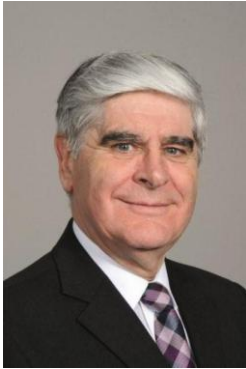
## Reginald Kimbro

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 BA in Bible and an MA 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-five 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 and his wife have three daughters and one grandson. His hobbies include family camping and backpacking on the Appalachian Trail. He is presently pursuing an MTh and PhD in Theology from the Wales Evangelical School of Theology.



## David Mook

Rev. David Mook is an adjunct professor at GRS, teaching in the field of practical theology. 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.



## 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 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 who currently serves in the U.S. Army. Dr. Cairns now resides in Ballymoney, Northern Ireland.

**G**eneva 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

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

**Mr. Ryan Elliott**, Elder in Indianapolis Free Presbyterian Church, Indianapolis, Indiana.

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

**Rev. Reggie Cranston**, Minister of Port Hope Free Presbyterian Church in Port Hope, Ontario, Canada.





