

The Expositors Seminary

2026-2027 Academic Catalog

CAMPUS LOCATIONS

Atlanta

Faith Community Church
345 Parkway 575, Woodstock, GA 30188
(770) 516-1996

Grand Rapids

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

Houston

Cornerstone Bible Church
1200 South Mason Road, Katy, Texas 77450
(281) 742-9809

Huntsville

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

Jacksonville

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

Jupiter

Grace Immanuel Bible Church
17475 Jonathan Drive, Jupiter, FL 33477
(561) 746-4617

Kansas City

Immanuel Bible Church
6601 Monticello Rd, Shawnee, KS 66226
(913) 648-2233

Lynchburg

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

Phoenix

Northwest Community Church
16615 N 43rd Ave, Phoenix, AZ 85053
(480) 968-6085

Sarasota

Saving Grace Bible Church
2550 Englewood Rd, Englewood, FL 34223
(941) 474-1905

Winston-Salem

Twin City Bible Church
1337 Ebert St, Winston-Salem, NC 27103
(336) 722-1844

Welcome from Pastor Jerry Wragg

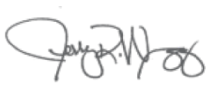
Greetings, and welcome to one of the most exciting concepts in seminary education! The Expositors Seminary combines academic excellence with hands-on pastoral mentoring on church campuses. Through advanced audio and video-conferencing technology, the ministry resources of multiple local churches are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

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

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

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

For the sake of His name,



Dr. Jerry R. Wragg
President
The Expositors Seminary

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INTRODUCTION

A MESSAGE FROM THE ACADEMIC DEAN

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

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

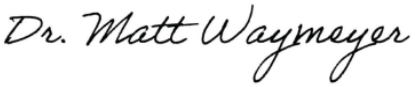
The development of the communication skills of the aspiring biblical expositor is a priority at The Expositors Seminary. Preaching sermons that express the riches gleaned from exegetical study requires thoughtful preparation and reflection by the man of God. Exegetical accuracy and depth is most complemented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

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

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

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

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



Matt Waymeyer, Ph.D.
Academic Dean
The Expositors Seminary

PURPOSE STATEMENT

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

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

CORE DISCIPLINES

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

Expository Disciplines

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

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

Theological Disciplines

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

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

Practical Disciplines

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

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

Discipleship Disciplines

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

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

EDUCATIONAL PRESUPPOSITIONS

The Scriptures

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

The Church

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

The Ministry

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

The Minister

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

The Glory of God

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

GENERAL INFORMATION

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

Unique Church-based Training

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

Use of Technology

Each of our campus churches has a state-of-the-art classroom that is linked to the others by real-time video technology. This allows for gifted pastors and teachers from each church to instruct students in all campus locations simultaneously with live interaction between the student and his teacher.

Each church campus provides a resource center for the student which includes primary reference volumes for biblical research, periodicals, and exceptional access to online libraries.

Incorporation

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

Licensure and Authorization to Grant Degrees

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

Legal Notice Concerning Racial Nondiscrimination

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

Additional Information

Additional information regarding the seminary may be obtained by contacting Dr. David Atwell, Administrator of The Expositors Seminary, 17475 Jonathan Drive, Jupiter, FL 33477 or by sending an email to: datwell@expositors.org.

DOCTRINE

STATEMENT OF FAITH

The Word of God

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

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

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

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

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

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

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

Believing unreservedly in the total truth and trustworthiness of Scripture, we employ the grammatico-historical method of interpretation. Such a literal or normal method as it is sometimes called, does recognize the Bible's varieties of expression and literary forms and allows for figurative language; however, these vehicles of revelation find themselves in service to, not in contradiction with, the Word's incontestable clarity, consistency, and irreproachable historicity. In application to theology, these great truths about the Bible demand that we neither fall behind nor charge ahead of the scriptural data upon which all true doctrine is founded and expressed.

The God of the Word

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

God the Father

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

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

He exhibits an array of attributes (e.g. Exodus 34:5-7; Deuteronomy 7:9-10; 32:3-4; 1 Kings 8:22ff; Psalm 145:8ff; Nahum 1:2-8). Those which display His incomparable deity–His self-existence or aseity, infinitude (including eternality, omnipresence [everything is totally exposed before Him], omniscience [everything is fully known by Him], and omnipotence [He is all-powerful over everything]), immutability (His unchanging purpose) and incomprehensibility (no creature can fully fathom His person) (cf. respectively, Exodus 3:14; Psalms 90:2; 139:7-10; Hebrews 4:13; Revelation 11:17; Malachi 3:6; Isaiah 55:8-9)–are appropriately referred to as His attributes of greatness. Characteristics such as these are

God's unique possessions (e.g. Isaiah 45:5-6) and are, therefore, incommunicable (i.e. non-transferable). He also richly displays communicable (or moral) attributes, i.e., characteristics of His goodness, such as justice or righteousness, grace (including His love, beneficence, restraint), and faithfulness (cf. respectively, Genesis 18:25; Psalms 103:4, 13; 119:68; 2 Peter 3:9, 15; Lamentations 3:23). All of these particular attributes are circumscribed by His absolute holiness (e.g. Leviticus 11:44; Isaiah 6:3; John 17:11) and utter perfection (e.g. Matthew 5:48).

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

God the Son

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

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

Today He is building His church (Matthew 16:18) and continually ministers to her as the heavenly Advocate (e.g. Hebrews 7:25; 1 John 2:1). He will return for His bride at the Rapture

(1 Thessalonians 4:13-18) then will subsequently establish His Millennial Kingdom, reigning on the throne of David (e.g. Luke 1:31-33; Revelation 20). Furthermore, He will judge all people and either reward or punish them (e.g. Acts 17:30-31; 2 Corinthians 5:10; Revelation 20:11-15).

God the Spirit

We believe and teach that the Holy Spirit, the third person of the Godhead, is equal in nature with God the Father and God the Son (e.g. Acts 5:3-4; 1 Corinthians 12:4-11, 18; 2 Corinthians 13:14). His divine personhood is attested by many references to His attributes of greatness and goodness. In His role of functional subordination within the economy of the Trinity, He bears divine witness to the person and work of Christ in this age (e.g. John 15:26). In His relationship to the Scriptures, the Holy Spirit is their divine author and applier (e.g. 2 Samuel 23:2; John 14:25-26; 16:13; 1 Corinthians 2:6-16; Ephesians 6:17; 2 Peter 1:21).

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

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

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

Creation, Preservation, and Providence

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

We also believe and teach the sovereign providence of God (e.g. Psalms 103:19; 135:6; Isaiah 14:26-27; Daniel 4:34-35; Romans 8:28; Ephesians 1:11). His absolute sway is all-inclusive,

including, for example, history (e.g. Daniel 2:20-21), circumstances of life (e.g. James 4:13-15), duration of life (e.g. Job 14:5), manner of death (e.g. John 21:18-19), helpful acts of men (e.g. Isaiah 44:28-45:7), harmful acts of men (Genesis 45:4-8; 50:20; Acts 4:27-28), salvation of sinners (e.g. 2 Thessalonians 2:13-14), eternal punishment of ungodly men (e.g. Proverbs 16:4; Romans 9:22; 1 Peter 2:8; Jude 4), the greatest world events (e.g. Revelation 13:8), seemingly trivial circumstances (e.g. Proverbs 16:33; Matthew 10:29-30), etc. These truths, however, never nullify the responsibilities of created, moral beings (e.g. Acts 2:22-23).

Angels

We believe and teach the existence of angels which were apparently the first issue of God's creation (cf. Job 38:6-7 with Genesis 1:1; Exodus 20:11; Nehemiah 9:6; Colossians 1:16). In relation to men, these created spirit-beings currently have greater powers (e.g. 2 Peter 2:11), and yet, elect angels minister on behalf of elect people (Hebrews 1:14). Furthermore, someday redeemed people will judge angels (1 Corinthians 6:3).

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

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

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

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

Man and Sin

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

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

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

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

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

condition (e.g. Psalm 51:5; Ephesians 2:1, 3) and commission (e.g. Romans 1:18-3:20) before their Creator and Judge.

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

Salvation

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

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

We believe that as Christians God has saved us to be holy and consequently to do good works. This holiness has both fixed and progressive aspects. Our sanctification–the process by which we become holy–has three sequential manifestations: first, positional

sanctification which describes our standing before God having been unalterably set apart unto God for eternity (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2); second, progressive sanctification which describes our spiritual growth, victory over sin by means of God's grace, through the resources of the Spirit of God, the Word of God and the people of God (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23); third, glorification which describes a day when God will perfectly complete our maturity so that it corresponds to the position in Christ He has already given to us.

The Church

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

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

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

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

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

Last Things (Eschatology)

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

Although it is difficult to organize and interrelate the two kinds of resurrection and biblical references to the various judgments, the overarching facts are transparently clear. All men will experience a bodily resurrection: the saved to eternal life and overwhelming joy; the unsaved to eternal separation and everlasting punishment (e.g. Daniel 12:2-3; Matthew 25:31-46; John 5:19-29; 2 Thessalonians 1:6-11).

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

According to that dimension of His sovereign plan mediated through time, space, and history, the final stage of His kingdom over the present cosmos draws nearer in an accelerating manner. His covenant and kingdom promises are being fulfilled in successive

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

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

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

ACADEMIC INFORMATION

PROGRAMS OF STUDY

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

The seminary will evaluate the student's academic and life experiences to ensure adequate abilities and preparation for graduate level study. If admitted, the student's academic progress will be monitored and evaluated after the each semester of study.

If a student who successfully obtains a diploma subsequently should attain a baccalaureate degree from an accredited institution, he may petition the seminary in writing to begin a process of converting his Diploma into its corresponding Masters degree.

Diploma in Pastoral Ministry and Expository Preaching

Requirements for receiving the Diploma in Pastoral Ministry and Expository Preaching are identical to the requirements for the Master of Divinity degree; however, the diploma credential is not considered a degree.

Diploma in Church Music

Requirements for receiving the Diploma in Church Music are identical to the requirements for the Master of Church Music degree; however, the diploma credential is not considered a degree.

Master of Divinity Program

The Master of Divinity curriculum presents a study program in graduate level theological education to provide a prospective pastor-teacher with the necessary exegetical, theological, and practical skills needed for pastoral or missionary service. The MDiv degree requires the satisfactory completion of 96 credit hours.

Master of Church Music

The Master of Church Music curriculum presents a study program in graduate level theology education to provide a prospective pastor-music minister with the necessary theological, practical, and musical skills needed for pastoral or missionary service. The MCM degree requires the satisfactory completion of 68 credit hours, and the successful completion of 4 semesters of practicum, as well as musicianship and applied keyboard exams.

Doctor of Pastoral Theology

The Doctor of Pastoral Theology is a rigorous three-year doctoral program designed to deepen the theological understanding, sharpen the ministerial skills, and refine the pastoral convictions of experienced church leaders. This professional doctorate emphasizes the integration of advanced biblical and theological study with practical ministry application, equipping pastors for a lifetime of faithful shepherding and expository preaching.

ACADEMIC POLICIES

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

Course Registration

Course registration is facilitated via Populi. Students may not attend any course for which they have not registered.

Cancellation of Courses

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

Course Requirements

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

Grade Point Average

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

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

Withdrawals

Students may add or drop courses without penalty during the first two weeks of the course (during the add/drop period). After the add/drop date, students who wish to withdraw from one or more classes for which they have registered, whether or not they have attended, must officially withdraw by submitting a Course Withdrawal Form via Populi. These courses will be issued a W (withdrawal). Courses that are withdrawn from after 9 weeks will be issued an F (failure). For information on tuition refunds because of withdrawals please see the Tuition Refund Policy.

Retaken Course Tuition

Students must pay tuition for any course for which they register, including retaken and audited courses.

Continuous Enrollment

Students are expected to maintain continuous enrollment. After two consecutive semesters without registering for a course students will be locked out of Populi and will need to reach out to the seminary admin to regain access (admin@expositors.org).

Intent to Graduate

Students at The Expositors Seminary are expected to actively work toward completing their chosen program of study. Students who no longer intend to complete all program requirements—such as opting out of biblical languages in the MDiv program—but would like to continue taking courses must inform their campus pastor and the TES Administrator, and transition to auditing.

Students seeking an exception to this policy may make an appeal to the Academic Dean and Administrator of the Seminary.

Academic Audit

Students should maintain a clear understanding of their progression through their program of study by accessing their Academic Audit in Populi.

Academic Integrity and Technology Use

Each student must demonstrate Christlike character that is above reproach, maintaining a godly pattern of behavior in all areas of life, including an avoidance of deception.

Artificial Intelligence

The use of artificial intelligence (AI), generative or otherwise, in any way that misrepresents AI-assisted work as entirely one's own constitutes deception and is forbidden. Unless an instructor provides explicit written permission for a specific assignment, students may not use AI to generate, edit, or substantially develop content and present it as their own work.

Permitted uses, unless otherwise restricted by the instructor, include:

- Accessibility tools (e.g., text-to-speech, speech-to-text)
- Basic spelling and grammar checkers
- Research assistance, provided all sources are independently verified and properly cited

Recording Policy

No student may create a private recording—whether video, audio, or text-based—of any TES event, including classroom instruction, meetings, or school functions, without the express consent of TES administration. This prohibition includes the unauthorized use of AI note-takers, transcription tools, or similar technology.

Grading System

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

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

Courses in which a student receives a W or F must be re-taken in order to fulfill graduation requirements. Some courses may be evaluated with the pass/fail method. A pass/fail course is not taken into account when a student's grade point average is calculated.

Grade points are awarded according to the following scale:

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

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

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

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

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

Incomplete Coursework

Recognizing that providence (extended illness, death in the family, etc.) may hinder a student from completing a course on time, an incomplete (I) grade may be given. To receive an incomplete grade, the student must secure the instructor's approval before the last day of class. If granted approval and in order to achieve an acceptable grade, the student will be required to submit the completed course work to the instructor within 4 weeks from the last day of final exams.

Upon acceptable completion of all course work within the appropriate time, the instructor will change the grade in Populi. If the deadline passes without the completed course work, the grade will change automatically from the Incomplete (I) to an F.

Academic Honors

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

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

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

Attendance

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

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

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

Chapel Attendance

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

Excused absences from chapel include those resulting from personal illness, jury duty, active military service, or death in the immediate family.

Unexcused absences must be requested on a term-by-term basis by submitting a Chapel Attendance Waiver Form via Populi.

Course of Study and Curriculum

The Expositors Seminary does not guarantee that all course work will be completed within the expected program duration. From the seminary's perspective, courses may not always be offered due to insufficient enrollment (cf. cancellation of courses policy).

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

2 Timothy 2:2

MASTER LEVEL ACADEMIC CALENDAR 2026-2027

Fall Semester	**2026**
Registration	June 1
New Student Orientation	August 8
Classes Begin	August 11
Final Day to Add/Drop Class Without Penalty	August 21
Thanksgiving Recess	Nov 24-26
Final Day of Semester	Dec 3
TES Offices Closed	Dec 21-Jan 4

Spring Semester	**2027**
Registration	Nov 1
Classes Begin	Jan 5
Final Day to Add/Drop Class Without Penalty	Jan 15
Courageous Churchmen Conference Recess	Feb 2-4
Spring Recess	Mar 9-11
Final Day of Semester	May 6
Graduation at Jupiter, FL Campus	May 16

MASTER OF DIVINITY PROGRAM OF STUDY

The total program of 96 credit hours can be accomplished through 4 years taking 1.5 days of class per semester, overlapping biblical languages, or 6 years taking 1 day of class per semester with only one biblical language at a time. Upon acceptance to the Expositors Seminary MDiv program, students will be provided a Program of Study Worksheet and offered support in creating an individualized plan.

MDIV COURSE DESCRIPTIONS

Courses are listed in Alph Numeric order unless grouped in prerequisite progression for clarity.

Course Area/Study Identification

BE	Bible Exposition
BC	Biblical Counseling
MO	Missions and Outreach
MW	Music and Worship
NT	New Testament and Greek
OT	Old Testament and Hebrew
PM	Pastoral Ministries
TH	Theology and Church History

Course Level Numbers

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

Course Offering = Ending Number
Fall Semester = Typically Odd Numbers
Spring Semester = Typically Even Numbers
(BE501: Biblical Exposition First Year Fall)

PREREQUISITE COURSES

Several of the course areas progress systematically through prerequisites to ensure that students have the background knowledge necessary to be successful in subsequent coursework. This is true for Old Testament, New Testament, the first course of Biblical Counseling and the first two courses of Biblical Exposition. Since courses are offered on a 2-year rotation it is imperative that students plan their course of study to ensure that all requirements are fulfilled.

BIBLICAL COUNSELING

BC602 *Introduction and Methods of Biblical Counseling* 2 Credit Hours
Prerequisite: Not required, but helpful to have had Theology I and II.
This course provides the student with a general introduction to basic concepts and distinctive features of biblical counseling. It addresses the issues of why biblical counseling is an essential ministry of the church as well as what makes counseling truly biblical. The majority of the course will deal with the methods employed by the biblical counselor. While biblical counseling is not a mechanical process there are distinct elements of effective counseling. The student will gain a working knowledge of these elements through reading assignments, class lectures and work with case studies.

BC702 *Marriage and Family Counseling* 2 Credit Hours
Prerequisite: BC602
This Marriage and Family Course is designed to address the significant biblical principles relating to marriage and family. Since much of the Pastor's counseling time will be taken up with marriage and family issues, a thorough understanding of the biblical instruction in this area is essential. The student will learn these principles as well as the specific application of them to their own lives and the lives of their counselees. Emphasis will be placed on discussion of case studies and the students' personal experiences.

BC801 *Biblical Counseling Case Studies* 2 Credit Hours
Prerequisite: BC602
This course provides an opportunity for students to apply the principles learned in Introduction and Methods of Biblical Counseling (BC602) to a variety of specific counseling issues. Detailed explanations of applicable scriptural passages, biblical principles, and pastoral priorities equip students to wisely address both common and more difficult counseling scenarios such as: anger, anxiety, depression, eating disorders, pornography, homosexuality, sexual abuse, and suicidal threats.

BIBLICAL EXPOSITION

BE501 *Hermeneutics* 3 Credit Hours
A study of the basic principles and procedures of biblical interpretation.

BE502 *Exposition and Homiletics* 2 Credit Hours
Prerequisites: BE501
As the basis for the Preaching Practica that will follow, this course will provide a solid foundation for the preparation and delivery of sermons. Attention is given to defining biblical preaching, spiritually preparing the preacher, processing the exegesis of a passage into a biblical sermon, and developing skill in sermon delivery. The course will also compare contemporary models of preaching with biblical exposition.

BE601 *Preaching Practicum I* 1 Credit Hour
Prerequisite: BE501, BE502, cannot be taken concurrently with BE602, BE701, BE702
This is essentially a lab class wherein the student preaches and receives constructive criticism from his pastor- professors and peers.

BE602 *Preaching Practicum II* 1 Credit Hour
Prerequisite: BE501, BE502, cannot be taken concurrently with BE601, BE701, BE702
See BE601

BE701 *Preaching Practicum III* 1 Credit Hour
Prerequisite: BE501, BE502, cannot be taken concurrently with BE601, BE602, BE702
See BE601

BE702 *Preaching Practicum IV* 1 Credit Hour
Prerequisite: BE501, BE502, cannot be taken concurrently with BE601, BE602, BE701
See BE601

English Proficiency

EP101 *English Proficiency* 0 Credit Hours
An introductory course covers the basic areas of English grammar and syntax.

MISSIONS AND OUTREACH

MO502 *Introduction to Missions and Outreach* 2 Credit Hours
A careful examination of the mission of the church. This class will particularly emphasize a biblical philosophy of ministry that leads to an understanding of the purpose of the local church and its essential role in the great commission of the Lord Jesus Christ.

MUSIC AND WORSHIP

MW502 *Music and Worship* 2 Credit Hours
This course will equip students with both a biblical theology of worship and practical skills to enable even those who are not musically trained, to effectively plan and lead corporate worship services.

NEW TESTAMENT

NT502 *New Testament Introduction and Survey* 4 Credit Hours
An exposure to the background and books of the New Testament.

NT503 *Beginning Greek I* 4 Credit Hours
An introductory course in New Testament Greek. The course calls for diligence in the study of New Testament vocabulary, grammar, and syntax. Exams and quizzes will be given regularly.

NT504 *Beginning Greek II* 4 Credit Hours
Prerequisite: NT503
See course description for NT503

NT601 *Greek Readings* 2 Credit Hours
Prerequisites: NT503, NT504
This course is largely translational. It continues and expands upon the morphology and elementary syntax of the first two semesters of Greek utilizing various readings from different portions of the New Testament.

NT602 *Intermediate Greek* 3 Credit Hours
Prerequisites: NT503, NT504
This class continues to develop the student's understanding of grammar and syntax. The course basically involves the studying and critiquing of selected works along with practical exercises in the Greek text of the New Testament.

NT701 *Greek Exegesis* 2 Credit Hours
Prerequisites: NT503, NT504, NT602, concurrent NT/BE705
A more in-depth study of the Greek text involving a book or portion(s) from the NT.

NT/BE705 *Sermonic Preparations: Greek* 2 Credit Hours
Prerequisites: NT503, NT504, NT602, concurrent NT701
This course involves exercises in sermonic preparation from the Greek text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

NT/BE802 *Senior Preaching Based on Greek Texts* 2 Credit Hours
Prerequisites: NT503, NT504, NT601, NT602, NT/BE705

OLD TESTAMENT

OT501 *Old Testament Introduction and Survey* 4 Credit Hours
An exposure to Old Testament backgrounds, history, and general and special introduction.

OT503 *Beginning Hebrew I* 4 Credit Hours
An introductory course in Old Testament Hebrew. This course calls for diligence in the study of Hebrew vocabulary, grammar, and syntax. Exams and quizzes will be given regularly.

OT504 *Beginning Hebrew II* 4 Credit Hours
Prerequisite: OT503
See course description for OT503

OT605 *Intermediate Hebrew* 2 Credit Hours
Prerequisite: OT503, OT504
This course is largely translational. It continues and expands upon the morphology and elementary syntax of the first two semesters of Hebrew utilizing various readings from different portions of the Old Testament.

OT606 *Hebrew Readings* 2 Credit Hours
Prerequisites: OT503, OT504, OT605
This course continues to develop the student's understanding of grammar and syntax. The course basically involves the studying and critiquing of selected works along with practical exercises in the Hebrew text of the Old Testament.

OT701 *Hebrew Exegesis* 2 Credit Hours
Prerequisites: OT503, OT504, OT605, concurrent OT/BE704
A more in-depth study of the Hebrew text involving a book or portion(s) from the OT.

OT/BE704 *Sermonic Preparations: Hebrew* 2 Credit Hours
Prerequisites: OT503, OT504, OT605, concurrent OT701
This course involves exercises in sermonic preparation from the Hebrew text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

OT/BE802 *Senior Preaching Based on Hebrew Texts* 2 Credit Hours
Prerequisites: OT503, OT504, OT605, OT701, OT/BE704

PASTORAL MINISTRIES

Pastoral Ministries Practica

During the course of the student's MDiv studies, qualified campus and local pastors will cover a variety of topics related to church ministries along with the sharing of wisdom that has come from their years of shepherding people. These classes are designed to develop the student's pastoral character and practical wisdom in the duties and privileges of leading God's people.

PM501 *Pastoral Leadership I* 1 Credit Hour
Targeted Topics: The Pastor's Character; the Pastor's Call to Ministry; The Pastor's Study and Tools; The Pastor's Relationship to His Congregation

PM502 *Pastoral Leadership II* 1 Credit Hour
Targeted Topics: The Pastor's Family; Unity in Leadership; Unity in Doctrine and Ministry Philosophy; Developing and Training Leaders

PM601 *Pastoral Leadership III* 2 Credit Hours
Targeted Topics: Enduring the "Fishbowl" of Ministry; Battling the Lure of Power and Personal Significance; Dealing with Criticism; Avoiding Moral Catastrophe; Shepherding the Flock Through Leadership Crises

PM602 *Pastoral Leadership IV* 1 Credit Hour
Targeted Topics: Practicing Hospitality; Hospital and Bereavement Ministry; Funerals; Premarital Counseling and Weddings

PM701 *Pastoral Leadership V* 1 Credit Hour
Targeted Topics: The Church Ordinances; Special Services; Common Mistakes in Early Ministry

PM702 *Pastoral Leadership VI* 2 Credit Hours
Targeted Topics: Women's Ministries, Biblical Counseling; Church Discipline

PM801 *Pastoral Leadership VII* 1 Credit Hour
Targeted Topics: Pastoral Care; The Pulpit and Ministerial Schedule; The Role of Associate Pastors; Resource Stewardship

PM802 *Pastoral Leadership VIII* 2 Credit Hours
Targeted Topics: Shepherding the Administrative Needs; The Pastor's Correspondence; Ministerial Reputation and Christian Liberties; Handling Information Biblically; Candidating and First Pastorate Concerns; Church planting dynamics

THEOLOGY

TH501 *A Survey of Church History and Historical Theology* 3 Credit Hours
An introductory survey of the main personalities, movements, and theological battles of Christianity.

TH503 *Theology I* 3 Credit Hours
An introduction to theology followed by an examination of the doctrines of Revelation, Bibliology, Theology Proper, Christology, Pneumatology, Divine Decrees, Creation, Preservation and Providence, and Angelology. The course is lecture oriented. Exams will be given.

TH602 *Theology II* 3 Credit Hours
Prerequisite: Not required, but helpful to have had the first year of Greek and Hebrew. The specific fields examined are the doctrines of Anthropology, Hamartiology, and Soteriology. The course is lecture oriented. Exams will be given.

TH603 *Christian Apologetical Methodology* 2 Credit Hours
A survey and critique of the main schools of Christian apologetics with an emphasis on the exegetical, theological, methodological superiority of presuppositionalism. Because of the nature of the last part of this course, it could well be sub-titled a "Biblical Theology of Ministry." The course is lecture oriented, but it also calls for some supplemental readings. Exams based upon the syllabus and lectures elucidating it will be given.

TH701 *Theology III* 4 Credit Hours

An introduction to vital issues of continuity and discontinuity. Such issues most frequently are associated with the doctrines of Ecclesiology and Eschatology.

ELECTIVES

Students are required to complete three 2 credit hour electives as part of their program requirements. Electives are available in various fields of study. Some of these electives are listed below. Others will be offered periodically, especially when notable guest professors are available.

BE503 *Israel Study Tour Elective* 2 Credit Hours

A "hands-on" introduction to the geography of Palestine for the purpose of helping students understand the Bible in its geographical setting, involving of both 1 hour per week of classroom time and a 2-week trip to Israel at the end of the semester. The Israel trip is not guaranteed and is dependent upon the current tourism climate in the region.

MASTER OF CHURCH MUSIC PROGRAM OF STUDY

MCM VISION STATEMENT

To raise up a generation of theologically grounded, pastorally minded, musically gifted men who lead God's people in biblically faithful, Christ-exalting worship that magnifies the glory of God and strengthens the local church through the skilled integration of sound doctrine, musical excellence, and pastoral care.

MCM MISSION STATEMENT

The Master of Church Music program exists to equip pastor-music ministers for faithful service in the local church by comprehensive training in the biblical theology of corporate worship, applied musicianship, and pastoral leadership of musical ministry. Through church-based mentoring and rigorous academic study, we prepare men to serve as worship leaders who feed God's people with truth, cultivate congregational participation in God-centered worship, and shepherd musicians and worship teams with pastoral wisdom—all in support of the church's primary ministry of expository preaching and the making of disciples.

MCM COMPLEMENTARY RELATIONSHIP TO MDIV

While both programs share the same theological foundation and pastoral emphasis, the MDiv focuses on preparing expositors of God's Word, and the MCM prepares worship leaders who support and enhance that proclamation through biblically faithful corporate worship. MCM Graduates will be trained to humbly serve alongside preaching pastors with the shared purpose of building up the body of Christ through the complementary gifts of preaching/teaching and worship in music leadership.

MCM RESIDENCY REQUIREMENT

MCM students are required to be resident at a TES MCM Campus. Exceptions to this requirement are at the discretion of the Academic Dean and may include:

- Students who serve as lead music ministers for a TES Campus with 0-5 years of experience: Required to fulfill a partial residency.
- Students who serve as lead music ministers for a TES Campus with 5+ years of experience: Not required to fulfill residency.

The Master of Church Music Program of Study includes coursework in Applied Music, Music History, Music Theory, and Music and Worship. In addition to MCM courses students will take MDiv Courses in the areas of Theology and Church History, Pastoral Ministries, Biblical Counseling, and New and Old Testament Survey (see below).

The MCM program of study is 4 years consisting of semesters with 1-1.5 days of class.

Upon acceptance to the Expositors Seminary MCM program, students will be provided a Program of Study Worksheet and offered support in creating an individualized plan.

Course Code	MDiv Course Name	Credits
BC602	Intro to Biblical Counseling	2
BE501	Hermeneutics	3
NT502	NT Intro and Survey	4
OT501	OT Intro and Survey	4
PM501	Pastoral Leadership I	1
PM502	Pastoral Leadership II	1
PM601	Pastoral Leadership III	2
PM602	Pastoral Leadership IV	1
PM701	Pastoral Leadership V	1
PM702	Pastoral Leadership VI	2
PM801	Pastoral Leadership VII	1
PM802	Pastoral Leadership VIII	2
TH501	Survey of Church History	3
TH503	Theology I	3
TH602	Theology II	3
TH603	Apologetical Methodology	2
TH701	Theology III	4

PRACTICUM

As students progress through the program (generally years 3-4), part of their hands-on experience will be to regularly plan, direct rehearsals with other musicians, and lead corporate worship services. They may also serve in ongoing leadership roles within small-group settings. This internship will be facilitated under faculty oversight either in-person or remotely.

MUSICIANSHIP EXAM

Incoming students should already have the equivalent of two semesters of undergraduate music theory and two semesters of undergraduate aural skills. The Musicianship Exam tests a student's ability in these two areas. Students should pass the Musicianship Exam before admission but must pass it before advancing to MT601 (within the first year).

Students may need to seek guided self-study in preparation for the Musicianship Exam.

APPLIED KEYBOARD EXAM

Students must demonstrate keyboard proficiency by passing the Applied Keyboard Exam within their first 2 years of the program. Students may be granted an exemption from this exam if deemed appropriate by the admissions committee during the application process due to evident proficiency.

MCM COURSE DESCRIPTIONS

Courses are listed in Alph Numeric order unless grouped in prerequisite progression for clarity.

Course Area/Study Identification		Course Level Numbers	
MA	Applied Music	500	Typically a 1st Year Course
MH	Music History	600	Typically a 2nd Year Course
MT	Music Theory	700	Typically a 3rd Year Course
MW	Music and Worship	800	Typically a 4th Year Course

Note: Course level numbers reflect the seminary's master numbering system and do not necessarily correspond to the year in which MCM students take the course. Refer to the MCM Program of Study for recommended course sequencing.

PREREQUISITE COURSES

Several of the course areas progress systematically through prerequisites to ensure that students have the background knowledge necessary to be successful in subsequent coursework. Since courses are offered on a rotation it is imperative that students plan their course of study to ensure that all requirements are fulfilled.

APPLIED MUSIC

MA601 *Rhythm Band Methods* 1 Credit Hour

Students will learn about the instruments of the rhythm band and how they interact with one another. Instructing students how to lead a band rehearsal, helping band members improve and grow in their collaborative skills. Discussions will include Nashville numbers, capo charts, lead sheets, and common terminology used in different contexts. Students will be required to attend weekly band rehearsals and give written evaluations on various aspects of band musicianship.

MA701 *Vocal Methods* 2 Credit Hours

A study of basic choral techniques and tools for working with ensembles, both adults and children. Introduction to choral conducting techniques. Students will be required to conduct and lead rehearsals, including forming and rehearsing their own small vocal ensemble for public performance, as well as demonstrating proficiency in reading and using choral scores.

MA702 *Conducting Methods* 2 Credit Hours

Prerequisite: MA701

Students will learn about the common orchestral instruments: their ranges, characteristics, and how they can be used in corporate worship. Students will be required to conduct and lead several orchestra or instrumental ensemble rehearsals, as well as demonstrating proficiency in reading and using orchestral scores. Introduction to orchestral conducting techniques.

MA703 *Instrumental and Vocal Arranging* 2 Credit Hours

Prerequisite: MT601, MT602

Students will learn the basics of arranging for singers and instrumentalists. Emphasis on flexibility and adaptation to use who is available. Students will be required to write arrangements for string ensemble, brass ensemble, full orchestra, choir, and a range of solo instruments. Semester midterm and final will include orchestral reading sessions with a church orchestra, supplemented by hired players, and church choir or vocal ensembles.

MUSIC AND WORSHIP

MW501 *Biblical Foundations of Worship* 2 Credit Hours

A biblical theology of worship and how it informs our practice. Discussion of historical liturgies and contemporary models. Students will be required to write a philosophy of corporate worship.

MW503 *The Psalms* 2 Credit Hours

An in-depth study of Israel's songbook, in content and structure. Discussion of psalm singing practices in the church, past and present, including their place in corporate worship.

MW601 *Music Ministry Leadership I* 3 Credit Hours

Apply a biblical philosophy of corporate worship to the leadership and administration of a music ministry in the local church, including an understanding of a music minister's role in relation to the pulpit. Structuring the service, cohesion of elements, public prayer, public reading of Scripture; transitions between songs. Class time will be given to discussing contemporary issues and practices, focusing on the centrality of corporate participation. The final project will be five worship services, written out in full, giving a biblical justification for each element and its presentation.

MW602 *Music Ministry Leadership II* 3 Credit Hours

The second semester will continue the discussion of application to the corporate worship service. Students will observe and evaluate recorded worship services from other contexts in class and will attend worship services at other churches in person.

This course will also include discussions about planning, scheduling, developing volunteers, and the weekly and yearly cycles of church life. It will provide the student an introduction to sound reinforcement, monitoring, projection, AV networking, and broadcasting.

MUSIC HISTORY

MH501 *European Hymnody* 2 Credit Hours

A survey of congregational music in corporate worship in Europe from the early church through the 19th century. Students will learn and memorize 100 hymn tunes. Final research paper on a hymn writer of the student's choice.

MH502 *American Hymnody* 2 Credit Hours

A survey of congregational music in corporate worship in America from the colonies to the present day, as well as global movements and practices of the 20th century. Students will learn and memorize 40 hymn tunes. Final research paper on a hymn writer of the student's choice.

MUSIC THEORY

MT601 *Applied Musicianship I* 3 Credit Hours

Prerequisite: Pass Musicianship Exam

Students will develop keyboard skills using hymnal scores and charts. Emphasis on chord voicing. Students will demonstrate mastery of diatonic tonal harmonic paradigms, including inversions. Students will study sight-singing (decoding) and transcription (encoding). Emphasis on improvising and teaching vocal harmonization in a diatonic context, transcribing contemporary rhythmic paradigms, and aural harmonic identification.

MT602 *Applied Musicianship II* 3 Credit Hours
Prerequisite: MT601
Continued study of applied theory at the keyboard. Choral and instrumental score study. Emphasis on playing by ear, modulation, and song structure improvisation. Students will write out lead sheets by ear, including melodic parts for transposing instruments. Students will demonstrate mastery of extended diatonic harmonic paradigms in every key, including secondary dominants and borrowed chords.

ELECTIVES

Students are required to complete two 1-credit hour electives as part of their program requirements. Electives are available in various fields of study. Some of these electives are listed below. Others will be offered periodically, especially when notable guest professors are available.

MA501 *Private Voice Instruction* 1 Credit Hour

MA502 *Private Voice Instruction* 1 Credit Hour

MA801 *Orchestration* 1 Credit Hour
Prerequisite: MA703
Students will write for full orchestra. Semester midterm and final will include orchestral reading sessions with volunteer and hired players.

MA802 *Advanced Choral Conducting* 1 Credit Hour
Prerequisite: MA702
Advanced study of vocal and choral methods, including extended rehearsal leadership opportunities.

MA804 *Recording and Production* 1 Credit Hour
Study of techniques and tools for recording and producing music for the church.

MA805 *Songwriting* 1 Credit Hour
Guided private study in writing biblically-rich lyrics and music suitable for both congregational singing and presentation.

DOCTOR OF PASTORAL THEOLOGY PROGRAM OF STUDY

Designed for experienced pastors, the DPT requires a minimum of 5 years vocational ministry experience. The first two years of the DPT program consist of four 8-day seminars, one per semester. All seminars will take place in Jupiter Florida at Grace Immanuel Bible Church, 17475 Jonathan Drive Jupiter Florida. The third year of the program will be devoted to completion of the dissertation. The Doctor of Pastoral Theology degree is designed to be completed in three years. Continuous enrollment is required for all those who may take longer than three years to complete the degree requirements.

First Year

Summer Seminar I

DPT TH101	History of Poimenics I
DPT TH103	Pastoral Theology I
DPT PM101	Pastoral Mentoring I
DPT NT101	NT Exegetical Methodology I

Winter Seminar I

DPT TH102	History of Poimenics II
DPT TH 104	Pastoral Theology II
DPT PM102	Pastoral Mentoring II
DPT NT102	NT Exegetical Methodology II

Second Year

Summer Seminar II

DPT TH201	Advanced Apologetics I
DPT BE201	Advanced Hermeneutics I
DPT BE203	Advanced Homiletics I
DPT OT201	OT Exegetical Methodology I

Winter Seminar II

DPT TH 202	Advanced Apologetics II
DPT BE202	Advanced Hermeneutics II
DPT BE204	Advanced Homiletics II
DPT OT 202	OT Exegetical Methodology II

Third Year

Dissertation

PROGRAM PROGRESSION

No registration for courses is necessary as students are automatically enrolled each semester. For each course, students receive a syllabus and have approximately 6 months to complete the assigned coursework before attending the seminar. After the seminar students may interact and receive feedback from their professors for approximately 6 months. At the discretion of the professor, this may include a Zoom meeting with the cohort. The Syllabi for the next seminar's courses will be given to the students during, or shortly after each seminar.

- Summer Seminar I
    - January: Receive Syllabi
    - February-May: Complete All Coursework
    - June: Attend Summer Seminar I
    - July-December: Professor Feedback & Possible Zoom Call
- Winter Seminar I
    - June: Receive Syllabi
    - July-December: Complete All Coursework
    - January: Attend Winter Seminar I
    - February-May: Professor Feedback & Possible Zoom Call
- Summer Seminar II
    - January: Receive Syllabi
    - February-May: Complete All Coursework
    - June: Attend Summer Seminar II
    - July-December: Professor Feedback & Possible Zoom Call
- Winter Seminar II
    - June: Receive Syllabi
    - July-December: Complete All Coursework
    - January: Attend Winter Seminar II
    - February-May: Professor Feedback & Possible Zoom Call

DPT COURSE DESCRIPTIONS

Course Area/Study Identification

DPT BE	Doctoral Level Bible Exposition
DPT NT	Doctoral Level New Testament and Greek
DPT OT	Doctoral level Old Testament and Hebrew
DPT PM	Doctoral Level Pastoral Ministries
DPT TH	Doctoral Level Theology and Church History

THEOLOGY AND CHURCH HISTORY

DPT TH101 *History of Poimenics I*

This seminar examines American Poimenics (spiritual shepherding) from the 1700s and 1800s. Students explore historical approaches to pastoral care, identifying key milestones and paradigm shifts that shaped early American pastoral ministry through extensive readings and interactive discussion.

DPT TH102 *History of Poimenics II*

This seminar covers American Poimenics from the 1900s and 2000s, comparing modern movements with historical parallels. Students develop biblical safeguards against theological drift and prepare presentations examining how historical Poimenics intersects with their current ministry practice.

DPT TH103 *Pastoral Theology I*

Students examine elder character, ministerial duties, and church leadership through critical analysis of congregational, shared, and plurality polity models. Using Socratic methodology, the course addresses pastoral wisdom in handling elder conflict, doctrinal controversy, moral character, and critical thinking.

DPT TH104 *Pastoral Theology II*

Building on the first seminar, students articulate and defend a comprehensive biblical model of pastoral ministry through additional reading, discussion, and writing. The course deepens exploration of leadership dynamics, suffering in ministry, and leading congregations through hardship.

DPT TH201 *Advanced Apologetics I*

This doctoral seminar explores presuppositional apologetics, examining the transcendental argument's epistemological foundations, the noetic effects of sin, and the relationship between reason and faith within a biblical framework. Students engage with key works by Bahnsen, Frame, and Zemek, analyzing the transcendental argument and its practical application in pastoral ministry and evangelism.

DPT TH202 *Advanced Apologetics II*

This doctoral seminar continues the study of presuppositional apologetics, examining the transcendental argument's epistemological foundations, the noetic effects of sin, and the relationship between reason and faith within a biblical framework. Students engage with key works by Bahnsen, Frame, and Zemek, analyzing the transcendental argument and its practical application in pastoral ministry and evangelism.

PASTORAL MINISTRIES

DPT PM101 *Pastoral Mentoring I*

Students examine how to identify, cultivate, and train future church leaders by studying the mentoring models of Jesus, Paul, and church history. Through Socratic dialogue, students evaluate their current leadership training practices and assess various theological education models.

DPT PM102 *Pastoral Mentoring II*

Students refine their mentorship principles and practices through additional assignments and Socratic interaction. The course culminates in developing a comprehensive philosophy and practical plan for training future generations of pastoral leadership.

NEW TESTAMENT AND GREEK

DPT NT101 *NT Exegetical Methodology I*

Students strengthen their Greek facility by exegeting Philippians 2:5-8 using the methodology in *New Testament Interpretation*. Through Socratic discussion, students complete historical/contextual analysis, produce Greek translations, and develop independent exegetical skills without consulting outside resources.

DPT NT102 *NT Exegetical Methodology II*

Students advance their Greek exegetical skills through continued work on the New Testament passage. Building on the first seminar, students refine their grammatical, syntactical, and structural analysis abilities through Socratic interaction, emphasizing practical application for expository preaching.

BIBLE EXPOSITION

DPT BE201 *Advanced Hermeneutics I*

This course introduces foundational issues in advanced hermeneutics, including the nature of the biblical text, the defense of authorial intent, and the role of confessionalism in interpretation. Students engage with the "Great Tradition" of premodern exegesis alongside theological, canonical, and redemptive-historical approaches to Scripture.

DPT BE202 *Advanced Hermeneutics II*

Students examine how the New Testament writers used the Old Testament, exploring intertextuality, typology, and the apostolic hermeneutic. Additional topics include modern trends in genre analysis, semantics and word study, discourse analysis, and contemporary hermeneutical movements.

DPT BE203 *Advanced Homiletics I*

This course focuses on the theological and biblical foundations that undergird a commitment to expository preaching. Students engage with key works on the theology of preaching, exploring how bibliology and the historical-grammatical method compel an expository approach.

DPT BE204 *Advanced Homiletics II*

The second semester of Advanced Homiletics shifts to the practical mechanics of crafting expository sermons, covering the process from exegesis to exposition. Topics include sermonic structuring, genre-sensitive preaching, and the evaluation of preaching through peer feedback on content and delivery.

OLD TESTAMENT AND HEBREW

DPT OT201 *OT Exegetical Methodology I*

This seminar strengthens students' Hebrew exegetical skills through an intensive study of an Old Testament text, covering historical context, grammatical and structural analysis, theological implications, and homiletical application. The learning is driven by Socratic interaction among pastors in the cohort, building on foundational M.Div. training in the biblical languages.

DPT OT202 *OT Exegetical Methodology II*

OT Exegetical Methodology II applies the same exegetical methodology shifting focus to Hebrew poetry. Students work through a passage's historical background, grammatical features, and theological themes, culminating in a homiletical analysis for pastoral ministry.

DPT DISSERTATION GUIDELINES

To conduct further study after the completion of his coursework, the DPT student will write a research dissertation during his third year of the program. The objective of this research is not to break new academic ground, but to make a significant contribution by bringing greater clarity to a topic addressed in the DPT curriculum. With hands-on guidance from his TES faculty advisor, the student will produce a dissertation of 175–200 pages in conformity with the latest edition of Turabian and the TES Style Manual.

Prior to beginning this work, the student will seek initial approval of his dissertation topic by crafting a single paragraph stating in broad terms both the subject he wishes to explore and the approach he wishes to take. After receiving this approval, the student will refine his dissertation topic under the supervision of his advisor, with a focus on the proposed structure of the project. This will culminate in the submission of a formal proposal for the topic of his dissertation, known as a prospectus, which contains five elements: (1) a title page, (2) a one-page abstract, (3) a simple outline, (4) an annotated outline, and (5) a preliminary bibliography of 30-50 sources. A sample prospectus has been provided.

After writing his first draft, the student will turn it in to his advisor, who will identify needed revisions in writing. A second reader (from TES) and an outside reader (from another institution) will also make suggestions for revisions, and the adviser will meet with the student to discuss what changes need to be made for the final draft. After completing his final draft, the student will defend his dissertation orally before a committee consisting of his mentor and two additional faculty readers. This defense will take place over Zoom and last a maximum of two hours. It will consist of an initial 30-minute presentation of the student's thesis, followed by questions from the committee. Immediately following this defense, the committee will vote whether to approve the dissertation and recommend the student for graduation, making suggestions for any final minor revisions of the dissertation. If major revisions are required by the committee, the student may need to delay his graduation by a full year.

Final approval of the student's dissertation will be based on both his written work and his ability to defend his thesis before the committee.

ADMISSIONS

ADMISSIONS POLICIES AND PROCEDURES

Policy of Non-discrimination

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

Admission to all programs is limited to men. This admission policy derives from The Expositors Seminary's commitment to operate according to the Holy Scriptures and the Seminary's stated purpose to prepare men for pastoral ministry.

Special Needs

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

Admissions Requirements

Requirements for admission to TES are:

- Acceptable testimony of saving faith in Jesus Christ
- Acceptable explanation of desires for vocational ministry
- Affirmation by leadership of home and/or current church
- For the diploma program, an acceptable level of education and applicable ministry experience
- For the MDiv and MCM programs, a completed bachelor's degree from an institution recognized by TES
- For the DPT program, a completed master's degree from an institution recognized by TES and a minimum of 5 years of vocational ministry experience
- Completed application process

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

Application Procedure

Application for admission requirements:

- Application Deadlines:
    - MDiv Student and Auditor Application Deadlines:
        - Fall Semester: June 30
        - Spring Semester: November 30
    - MCM Student Application Deadline: June 30
    - DPT Student Application Deadline: November 30 (years between cohorts at the discretion of TES Administration, see DPT Application for details)
- Complete the online application, which is posted on the seminary website expositors.org. Reference requests are sent by the applicant through the online application.
- Arrange for official transcripts from undergraduate and/or previous graduate schools (even if no program was completed) to be sent directly from the institution to the Seminary Office.
- In certain cases, a personal interview with a representative of TES at the campus you plan to attend may be necessary. If the applicant is married, his wife may also be asked to attend the interview and be prepared to answer suitable questions relative to the seminary training process.
- Once your application is submitted, including all references, and your references are received, the Admissions Council will consider the application as quickly as possible. You will then be notified regarding your acceptance to the seminary. If accepted, you will be sent a registration and information packet.
- MCM Musicianship Exam: All applicants for the MCM program are required to take the Musicianship Exam.
    - Failure of the exam: Denied application.
    - Pass with required remediation: Student is considered for admission with the caveat that they must fully pass the exam before taking Applied Musicianship I.
    - Pass fully: Student is considered for admission.

Non-Native English Speaking Students

Each applicant whose native language is other than English may be required to present a minimum score on the ETS Test of English as a Foreign Language (TOEFL). The minimum required score is 107 on the internet-based test (iBT). This examination is administered several times annually in major cities throughout the world. Applicants may make arrangements for taking the examination by visiting www.ets.org. Test results should be sent directly to TES.

Admissions Policy for Transfer Students

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

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

Non-Credit Students (Audit Students)

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

- Complete the online application, which is posted on the seminary website expositors.org. Reference requests are sent by the applicant through the online application.
- Pay the audit fee(s) ($75/credit hour).
- The audit student attends class as an observer and may not take the instructor's time from for-credit students via questions and discussion. They will not have access to assignments, tests, or grades.
- DPT courses are not available for auditing.
- Due to seat limitations access to audit is not guaranteed.

STUDENT LIFE

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

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

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

Christian Service

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

Christian Conduct

Each student enrolled in the seminary must:

- Demonstrate Christ-like character that is above reproach, maintaining a godly pattern of behavior in all areas and relationships of his life (e.g. home, church, school, employment, hobbies, etc.). Such conduct includes an avoidance of deceit (e.g. lying, plagiarism, cheating, etc.), failure to meet financial obligations, patterns of irresponsibility (e.g. family, employment, education, ministry, etc.), immorality, and self-indulgent behavior (e.g. drunkenness, addiction to narcotic and/or prescription medicine, etc.).
- Manifest a growing spiritual maturity, including concern for others in matters of Christian liberty, and an eagerness to benefit from the wisdom and counsel of other more mature believers (e.g. TES faculty, local church leadership, etc.).
- Students must give their full and undivided attention to the instructor. This means actively listening, taking notes, and engaging with the material rather than attending to unrelated tasks. Side conversations, sleeping in class, or any conduct that distracts the instructor or fellow students is unacceptable. Because TES classrooms are linked across multiple campuses by live video, students are reminded that their conduct is visible to peers and faculty at every location and should reflect the seriousness of the training.

- Each student enrolled in the seminary must demonstrate sensibility and maturity in manners and personal appearance. Specifically, students are expected to attend class wearing, at a minimum, a collared shirt, casual slacks (no blue jeans), and appropriate footwear (no sneakers or sandals).
- Beverages are permitted in the classroom. Light snacks may be consumed discreetly, when necessary, but full meals should be eaten before or after class rather than during instruction. Students are responsible for cleaning up after themselves and leaving the classroom in good order for the next session.

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

STUDENT TUITION AND FEES

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

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

Item:	**Fee**
All Programs	
Application Fee (non-refundable)	$45
Transcript Fee	$5
MDiv & MCM Specific	
Tuition (per credit hour)	$200
Registration fee (per semester)	$25
Technology fee (per semester)	
MDiv	$200
MCM	$100
Graduation fee: Diploma, cap & gown, and related expenses	$125
DPT Specific	
Tuition (per semester)	$3,500
Dissertation External Reader Fee	$250
Dissertation Style Reader Fee	$500
Dissertation, Cost of 2 Library Copies	Market
Graduation Fee	$200
Graduation Regalia Fee	Market
Auditor Specific	
Auditing Tuition Fee (per credit hour)	$75

Computer

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

Textbooks

Acquisition of required books and materials are the responsibility of the student.

Housing

Out-of-town students are responsible for securing their own lodging for the MDiv and MCM programs. Congregation members at each campus church are encouraged to assist commuting students.

Financial Aid

Through the Lord's generous provision there is often financial aid available to our students. If a student would like to be considered as a recipient, they must submit a scholarship application each term via Populi.

FINANCIAL POLICIES

Payment of Accounts

Upon successful registration and after the add/drop period, students will be invoiced for the term. At that time all tuition, fees, and charges are due and payable in full.

Students are responsible for their own tuition and fees. If students receive financial aid from third parties, such as their churches or other individuals or organizations, students must make necessary arrangements with them to ensure payments are made. Both payment by students, and third parties are facilitated on the student financial dashboard on Populi. It is the responsibility of students to send the necessary payment links to third parties.

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

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

Tuition Refund Policy

Since students are not invoiced until after the add/drop date, there is no financial penalty for dropping a class during that period. Refunds of tuition are based, not according to the time the student ceases to attend the class(es) but according to the week the Course Withdrawal Form is submitted via Populi. Refunds will be issued as follows:

Week of Withdrawal	**Percentage of Refund**
1-2 (during add/drop period)	Not Billed
3	75%
4	50%
5 and beyond	0%

PERSONNEL

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President

Dr. Lance Quinn
Executive Vice President

Dr. Matt Waymeyer
Academic Dean

Robert Whitney
Director of Alumni

Dr. David Atwell
Administrator

FACULTY

Dr. Scott Christmas
BA *Criswell College,* **MDiv** *The Master's Seminary,* **DMin** *The Southern Baptist Theological Seminary*
Scott serves as the Pastor-Teacher of Northwest Community Church. He has been involved in pastoral ministry since 1990, serving churches in Texas, California, Illinois, and Florida. In 1996, Scott planted Grace Community Church in Jacksonville, Florida. He and his wife, Heather, have four adult sons (two of which are married).

David Diez
BA Florida International University, **MDiv & ThM** The Master's Seminary
David serves as Pastor-Teacher of Miami Bible Church. He also serves as a conference speaker and adjunct professor of expository preaching for MEDA Seminary in Siguatepeque, Honduras. David and his wife, Cheryl, have six children.

Dr. Todd Dykstra
BS *The United States Air Force Academy,* **MDiv & DMin** *The Master's Seminary*
Todd has served as Teaching Pastor at Maranatha Bible Church in Grand Rapids, MI since 2004. Prior to that he served for four years as a college and equipping pastor at Faith Bible Church in Spokane, WA and for three years as a campus pastor at UCLA. During his time in the Air Force, he was an aerospace physiologist, teaching pilots about the physiological hazards of flight. He has a passion to equip the saints for the work of ministry, especially training future pastors in the context of the local church both locally and globally. Todd and his wife, Julie, have been married since 1993 and have five children: Andrew, John, Anna, Katherine, and Emily.

Dr. Bryan Ferrell

BA *in Business, Marshall University,* **MDiv** *Liberty Baptist Theological Seminary,* **DMin** *The Master's Seminary*

Bryan is originally from Charleston, WV. Before his conversion he was a business executive, serving as a vice president and a COO in the medical industry. Shortly after his conversion, Bryan left the business world and started pursuing pastoral ministry. He serves Timberlake Baptist Ministries as the Senior Pastor and the President of Timberlake Educational Foundation and Timberlake Christian Schools. He is on the Board of Trustees for The Expositors Seminary, and he is a faculty member as well. He and his wife Tracey married in 1993 and have five children.

Dr. Peter Goeman

BS *in Business, The Masters University,* **MDiv, ThM & PhD** *The Master's Seminary*

Dr. Goeman has a background involved in various pastoral ministry positions, currently serving at The Shepherd's Church, overseeing the young adult ministry. He is married to Kinsley, and they have three sons and one daughter. He is a member of the Evangelical Theological Society and has authored regular journal articles.

Kyle Harding

BM *in Church Music &* **MM** *in Church* Music, Bob Jones University, **MDiv** *The Expositors Seminary*

Kyle presently serves as the minister of music at Twin City Bible Church in Winston-Salem, NC. He has been in that capacity since the summer of 2019. Prior to Twin City, Kyle had been involved in music ministry at both academic institutions and local churches. His wife, Emily, serves alongside him in the music ministry at TCBC as well as homeschooling their three children, teaching private piano lessons, and maintaining involvement in local music groups as a singer and accompanist.

W. Carey Hardy

BS *in Pharmacy, University of Houston,* **MDiv** *The Master's Seminary*

A former pharmacist from Texas, Carey graduated from The Master's Seminary in 1996. In 1993 he joined the pastoral staff at Grace Community Church in the Los Angeles area, serving as Senior Executive Pastor and Personal Assistant to John MacArthur. Carey has served as Senior Pastor at Twin City Bible Church in Winston-Salem, NC, since 2006. His Sunday sermons are broadcast on the weekly radio program, Loving the Truth. He is also on the board of The Italian Theological Academy, which allows yearly opportunities to teach classes and speak at conferences in Italy to provide training for Italian church leaders. Carey and his wife, Pam, have been married since 1976, and are blessed with four adult children and two grandchildren.

Dr. Rick Holland, Preaching Department Head

BS *University of Tennessee, Chattanooga,* **MDiv** *The Master's Seminary,* **DMin** *The Southern Baptist Theological Seminary,* **ThM & PhD** *Midwestern Baptist Theological Seminary*

Rick was born and raised in Chattanooga, TN and became a Christian in high school. He served as a youth pastor in Georgia, Michigan, and California and spent twenty-five years at Grace Community Church in Sun Valley, CA. While at Grace he pastored Crossroads, the college and singles ministry, and served as the Executive Pastor under Dr. John MacArthur. He is the author of Uneclipsing the Son (Kress Biblical Resources, 2011) and has contributed chapters in other books as well as articles in theological journals. He serves on the faculty of The Expositors Seminary where he teaches Homiletics and Expository Preaching.
Rick has served as Senior Pastor of Immanuel Bible Church since August of 2011. He and his wife Kim have been married since 1994 and have three married sons and five grandchildren.

Darby Hughes

BS *The Master's University,* **MACM** *Southwestern Baptist Theological Seminary*

Darby has served as the Director of Worship at Faith Community Church in Woodstock, Georgia since 2010. Darby grew up at Grace Community Church in Sun Valley, California, where he served in music ministry in a volunteer capacity for a number of years. After completing a college degree in math, Darby decided to change directions and pursue vocational music ministry. He finished a Master of Arts in Church Music in 2009 and began serving full time at Faith Community Church. Darby also writes and produces worship music and runs Faith Music Academy through the church. Darby and his wife, Karyn, have 3 children.

Aaron Johnson
BA *The Master's University*, **MM** *California State University Northridge*, **MDiv** *The Expositors Seminary*
Aaron was born in southern California, and lived there most of his growing up years. After graduating from college, he began vocational ministry as a music director and carried out that role for six and a half years. The Lord then gave him the opportunity to join the pastoral staff at Immanuel Bible Church in February of 2012. He is married to Kimberly, and they have five children: Linnea, Natalie, Silas, Sophie, and Nicholas.

Dr. Brad Klassen
BTh *Providence University College,* **MDiv, ThM & PhD** *The Master's Seminary*
Dr. Klassen serves as an elder at Grace Community Church (Sun Valley, CA), where he teaches in the church's weekly men's ministry, "Men of the Word," and co-pastors the adult fellowship group "Commissioned." Prior to 2013, Dr. Klassen was involved in pastoral training in the former Soviet Union for over a decade. He and his wife, Heather, have four adult children and one son-in-law.

Dr. Shane Koehler
BA *University of Mobile,* **MDiv** *The Master's Seminary*, **PhD** *Southeastern Baptist Theological Seminary*
Shane has served as Teaching Pastor at Faith Community Church in Woodstock, GA since 2003. Prior to his time at Faith Community, Shane served for three years at East Columbia Baptist Church in Columbia, SC and for two years with the International Mission Board in East Asia. From his time on the mission field, Shane carries a passion for equipping pastors around the globe and regularly serves in Europe, Africa, and South America. Shane and his wife, Tara, have been married since 1996 and have two sons and two daughters.

Dr. Dan Kreider, Church Music Department Head
BM *in Piano Performance* **& MM** *in Church Music Bob Jones University,* **DMA** *in Choral Conducting, University of South Carolina*
Dan has served as the Minister of Music at Grace Immanuel Bible Church in Jupiter, Florida since 2013. He leads the choir, orchestra, and children's choirs and leads weekly with rhythm band and vocals. He loves to write and arrange for his fellow musicians in his local church and at other churches. Dan and his wife Rachel have eight children.

Dr. Paul Lamey, Pastoral Leadership Department Head
BA *University of Mobile*, **MDiv & DMin** *The Master's Seminary*
Since 2002, Paul has served as pastor of Grace Community Church in Huntsville, AL where he oversees the pulpit ministry and leadership training. From 1998–2002, he served as a staff ministerial resident and assistant to Jerry Wragg with Grace Community Church (Los Angeles). He has been a regular instructor in training pastors with The Samara Center for Biblical Training (Russia) also serving on the International Board of Advisors for Samara. He has taught courses at TES in pastoral ministry, Bible exposition, and systematic theology. He has been a regular writing contributor with ACBC, The Master's Seminary Journal, The Journal of Modern Ministry, Christianity.com, and ChurchPastor.com. He is a member of The Evangelical Theological Society and completing certification with The Association of Certified Biblical Counselors. He and his wife, Julie, married in 1998 and have four children.

Dr. Phillip Marshall
BA *The Master's College*, **MDiv** *Westminster Theological Seminary in California*, **PhD** *The Southern Baptist Theological Seminary*
Dr. Phillip Marshall has been teaching full-time at Houston Baptist University (Dept of Classics and Biblical Languages) since 2008. His teaching focus (and passion) is Classical Biblical Hebrew and Hellenistic Greek. Areas of specialization are the Septuagint, early Greek translations of the Hebrew Bible, textual criticism, Hebrew and Greek grammar, and biblical exegesis. He is also a part-time Pastor of Adult Education and Discipleship at Founders Baptist Church in Spring, TX. In 2017 he began teaching Hebrew for The Expositors Seminary. He and his wife, Cheryl, have been married over twenty-five years and have three children: John-Phillip, Kathryn, and Andrew. Dr. Marshall is co-author of a grammatical commentary on Ecclesiastes called Qoheleth, published by Baylor Press in 2017.

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

Tim Moschera
MDiv *The Expositors Seminary*, **ThM** *Southeastern Baptist Theological Seminary*
Tim serves on staff at Timberlake Baptist Church in Lynchburg, VA, where he is involved in shepherding, training men for pastoral ministry, and overseeing church administration. Prior to this, he served as faculty member and academic dean at Central African Preaching Academy in Lilongwe, Malawi. Tim and his wife, Emily, were married in 2011 and have one son.

J. Todd Murray, MCM Program Director
Diploma *Moody Bible Institute*, **BMus** *University of Arkansas at Little Rock*, **MA** in Ministry, *Moody Graduate School*
Todd serves on the pastoral staff of Grace Immanuel Bible Church and on the faculty of The Expositors Seminary. He is the author of Beyond Amazing Grace: Timeless Pastoral Wisdom from the Letters, Hymns, and Sermons of John Newton and co-author with Dr. George Zemek of Love Beyond Degree: The Gospel According to Hosea. He and his wife Tandy have been married since 1982, they have been blessed with five children an ever-growing number of grandchildren.

Whitney Oxford
BA *University of Central Oklahoma,* **MDiv** *The Expositors Seminary*
Whitney serves on the pastoral staff at Grace Immanuel Bible Church where he is part of Grace Life fellowship group. He also serves on staff at TES and teaches Old Testament. One of his greatest privileges is helping future pastors understand and proclaim the Word of God with clarity, accuracy, and precision. Whitney and his wife Julie have six children.

Dr. Lance Quinn, Executive Vice President & DPT Program Director
BS *Arkansas State University*, **MDiv, ThM & DMin** *The Master's Seminary*, **Doctorandus de in Theology** *Evangelische Theologische Facultate, Leuven, Belgium*, **PhD** *Mid-America Baptist Theological Seminary*
Lance Quinn serves on the Pastoral Team at Grace Immanuel Bible Church in Jupiter, Florida as the Vice-President of The Expositors Seminary. He has been in continuous vocational ministry for over 40 years, including 25 years as Senior Pastor of two churches in both Arkansas and California. He is also a board member and fellow of ACBC (Association of Certified Biblical Counselors). Additionally, he has written or contributed to several books, including The Five Points of Calvinism: Defined, Defended and Documented and most recently wrote God the Preacher and Apologist: The Essential Relationship Between Presuppositional Apologetics and Expository Preaching. He and his late wife, Beth, have eight adult children and a growing number of grandchildren.

Cameron Sharrock
BMus *Moody Bible Institute,* **MDiv** *The Expositors Seminary*
Cameron has served as the Minister of Music at Grace Community Church in Jacksonville, Florida since 2021. Cameron and his wife, Sara, have three children.

David Temple
BA *Multnomah Bible College,* ***MA*** *Azusa Pacific University,* **MDiv** *The Expositors Seminary*
Dave grew up as a missionary kid in Europe and was exposed to the gospel from his earliest years. It wasn't until age 17 when the Lord softened his heart to the gospel and Dave repented of his sin. Ten years later Dave married his wife Amy and found himself in a church that practiced expository preaching and that upheld a clearly defined philosophy of ministry. This season was a catalyst for intense growth that eventually led him to join Grace Immanuel Bible Church and attend The Expositors Seminary in Jupiter, FL from 2009 to 2013. During that time Dave and Amy deepened in their desire to serve the Lord overseas, which the Lord answered by opening an opportunity to minister in Malawi, Africa (2016-2021). Dave served at a pastoral-training center for 5 years before returning to Jupiter to accept the role of Student Ministries Pastor at Grace Immanuel Bible Church. Dave and Amy are blessed with two children.

Austin Thompson
BA *Point Loma Nazarene University*, **MM** *University of Southern California*, **MDiv** *The Cornerstone Bible College and Seminary*
Since 2023, Austin has served as an Associate Pastor at Grace Bible Church in Naples, Florida. From 2013-2023, Austin served in vocational ministry at Creekside Bible Church in Cupertino, CA. Austin and his wife, Emily, were married in 2018 and have been blessed with four beautiful children.

Dr. Matt Waymeyer, Academic Dean & MDiv Program Director
MDiv, ThM & PhD *The Master's Seminary*
Matt serves on the pastoral staff at Grace Immanuel Bible Church and on the faculty of The Expositors Seminary. After graduating from The Master's Seminary and being ordained at Grace Community Church in 2003, he became the pastor of Community Bible Church in Vista, California, where he served for seven years. Matt began teaching as an adjunct professor at TMS in 2010, and from 2011 to 2015 he taught there full-time as Instructor of New Testament and Bible Exposition. He completed his PhD in Systematic Theology at TMS before joining the faculty of The Expositors Seminary in summer of 2015. He and his wife, Julie, were married in 1995, and they have five children: Jessica, Caleb, Courtney, Jacob, and Zachary.

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

Dr. Jerry R. Wragg, President
BTh *The Master's Seminary*, **MA** *Trinity Theological Seminary*, **DMin** *The Master's Seminary*
Jerry has served as the Pastor-Teacher at Grace Immanuel Bible Church in Jupiter, Florida since 2001. After four years in the United States Air Force, Jerry worked for the Lockheed Advanced Development Company until 1991 when he joined The Master's College as the Dean of Enrollment. Shortly thereafter, he joined the staff of Grace Community Church where he served Sr. Associate Pastor to Dr. John MacArthur. Along with his teaching responsibilities, Jerry serves as President of The Expositors Seminary. Jerry and his wife, Louise, have four married children and many precious grandchildren.

Dr. Marc Wragg
BA *The Master's College*, **MDiv & DMin** *The Master's Seminary*
Dr. Marc Wragg has served as the Pastor-Teacher of Saving Grace Bible Church since 2010. He was saved in February 1994, and shortly after his conversion Marc entered into The Master's College (TMC) as a Biblical Counseling major learning under Dr. Wayne Mack. Upon graduating from The Master's College, Marc completed his work as a Microsoft Certified Systems Engineer and started working as a Network Administrator for Grace to You (GTY). While working at GTY fulltime, Marc attended The Master's Seminary to work toward his Master of Divinity, and co-labored with Phil Johnson in GraceLife, a fellowship group at Grace Community Church. Upon completing his education at The Master's Seminary in 2004, Marc and his family moved to Jupiter, Florida to attend Grace Immanuel Bible Church (GIBC). During his five years of ministry at GIBC, Marc helped to start the Institute of Grace, a training institute for lay people. He also helped launch The Expositors Seminary. In 2015, Marc started working towards his Doctor of Ministry in Expository Preaching at The Master's Seminary, graduating in May 2018. He and his wife Jill have been married since 1997 and have been blessed with six children.

STAFF

Dr. David Atwell, Administrator

BA *Palm Beach Atlantic University*, **MS & PhD** *Florida Atlantic University*

David has attended Grace Immanuel Bible Church in Jupiter, Florida since 2007, serving in student ministries, missions, event coordination, and home bible study and fellowship group leadership. After 15 years working for the School District of Palm Beach County as a teacher, dean, Career and Technical Education Specialist, Manager of Educational Technology, and Director of Educational Technology, he joined the staff at Grace Immanuel Bible Church and The Expositors Seminary in 2025. Dave and his wife Kenzie have been married since 2009, and have 5 children, Silas, Willow, Finley, Isla, and Remi.

Ciera Clemons, Administrative Assistant

Ciera is a born and raised Floridian attending Grace Immanuel Bible Church since 2022, serving in children's ministries, Choir, and any opportunities the Lord gives her to serve families within and outside the church. She graduated from Arizona State University in 2018 and has worked in customer service and administration since 2011. When the Lord redeemed her, she stepped away from her career path in health and wellness to be closer to the body of Christ (Proverbs 16:9), and it has been her joy in doing so.

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