

REDEEMER SEMINARY



Focusing on Jesus and Him Alone

**“FIXING OUR EYES ON JESUS, THE
AUTHOR AND PERFECTER
OF FAITH” (Hebrews 12:2)**

“WE PREACH CHRIST” (1 Corinthians 1:23)
ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἑσταυρωμένον



REDEEMER
BIBLE CHURCH

A MINISTRY OF REDEEMER BIBLE CHURCH
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WELCOME TO REDEEMER SEMINARY



A Quick Note from our Academic Dean, F. David Farnell

Welcome to Redeemer Seminary! Our purpose is to train humble, convictional pastors after the pattern of Jesus for local church ministry. We seek to accomplish this through (1) training in biblical studies, systematic theology, and pastoral ministry, (2) experience gained from involvement in the ministries of Redeemer Bible Church (RBC), and (3) mentoring from RBC pastors and staff members.

We are a nondenominational seminary that is firmly committed to the proclamation of the gospel and historic, Christian orthodoxy based in premillennial theology that is derived from a consistent grammatico-historical interpretation of Scripture. We unhesitatingly affirm the full inspiration, inerrancy, authority, and sufficiency of the 66 books of the Bible¹ while rejecting all forms of biblical interpretation that weaken the authority of Scripture and relativize its content.

In the end, Redeemer Seminary places *the central focus* on Jesus, the Chief Shepherd (1 Pet. 5:4); that is, learning how to lead, feed, care for, and protect His precious flock by carefully examining the Gospels and how He trained those He called to make “fishers of men” (Matt. 4:19). Our pastoral training takes seriously that Jesus frequently emphasized this focus as He trained His disciples saying, “It is enough for the disciple that he become like his teacher” and

¹ See “The Chicago Statement on Biblical Inerrancy,” *Journal of the Evangelical Theological Society*, 21/4 (December 1978) 289-296; “The Chicago Statement on Biblical Inerrancy,” *Journal of the Evangelical Theological Society* 25/4 (December 1982) 397-401. See also, R.C. Sproul and Norman L. Geisler, *Explaining Biblical Inerrancy: Official Commentary on the ICBI Statements* (Matthews NC: Bastionbooks.com).

“A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher” (Matt. 10:25, Luke 6:40; see also John 13:13, 16).

If, therefore, you want to be the best shepherd you can be for the glory of God and the good of His people, there is no better Teacher or Example for ministry than Jesus (Heb. 12:2). We invite you to consider Redeemer Seminary where you will study how to shepherd God’s precious flock by observing ministry’s perfect Model, the Lord Jesus.

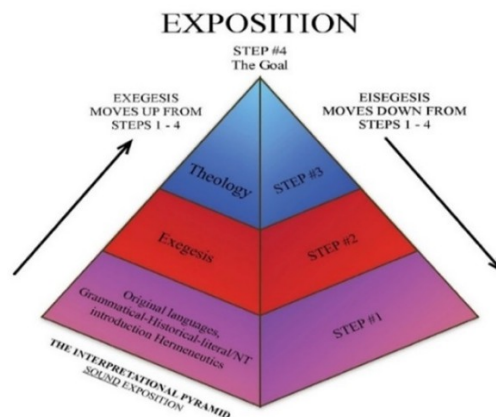
WHY CHOOSE REDEEMER SEMINARY OVER OTHER SEMINARIES?

The founders of Redeemer Seminary share a strong conviction that pastoring God’s precious flock is more than an academic exercise. While we do not minimize the intellectual training needed for ministry in the least, we believe that future church leaders need a critical balance of intellectual understanding, practical ministry skills, and social intelligence (i.e., how to interact with, care for, and relate to God’s flock on an everyday basis as their shepherd).

Many seminaries only provide the intellectual understanding, causing an imbalanced emphasis on academics to the exclusion of practical experience and relational awareness. Sadly, the result can be an overemphasis on biblical ‘data dumps’ rather than ministry that relates biblical truth to the people entrusted to the pastor’s care. The students of Redeemer Seminary will not only be trained in the Bible, as well as issues of theology and apologetics, but they will also be exposed to many of the pastors, staff, and ministries of Redeemer Bible Church and they will become more sensitive to the actual people God wants shepherded after His own heart (Jer. 3:15).

PHILOSOPHY OF THE REDEEMER SEMINARY M.DIV. PROGRAM

Redeemer Seminary designed our Master of Divinity program for the purpose of training humble, convictional pastors after the pattern of Jesus for local church ministry. How we think about the various disciplines needed to be a local church pastor can be graphed as follows:



As seen above, this is an inductive approach to Scripture where the first step to arriving at the biblical author’s intent in a given passage starts with understanding the biblical languages, proper hermeneutical principles, and the introductory matters regarding the OT/NT book the interpreter is working in. This forms a basis for the second step, exegesis, or the extracting of truth

from the text. Finally, this forms a basis for the third step, theological conclusions, which culminates in Step #4, a properly informed ministry based on the accurate exposition of God's Word.

To reverse this process is eisegesis, which happens when an interpreter reads his theological conclusions into Scripture (or worse, imposes them on Scripture) rather than deriving one's theology from Scripture. All true doctrine comes from the Bible; it is not read into the Bible.

This chart emphasizes the plain, normal interpretation of Scripture expressed by the grammatico-historical method, a practice that goes back to the Early Church, through the time of John Chrysostom and the Antioch School, through the Reformation, and into the 21st century. Only Scripture is God-breathed (2 Tim. 3:16); theological systems are man-made and often contaminated with philosophical elements that are imposed on Scripture. Thus, we do not champion any theologian, pastor, or school of theology, but ground all our theological commitments in sound exegesis, which keeps us submitted to the authority to Scripture.

THE HISTORY OF REDEEMER SEMINARY

In the early 2000s, Dave Farnell, as a seminary professor, had Jon Benzinger as a student in many New Testament courses. Over the years, they kept in contact with each other. During these years, both were teaching and pastoring, developing skills and convictions that relate to shepherding God's precious people. Together they have over 50 years of experience shepherding in the local church.

After long discussions over many months starting in 2020, both men realized a great need for a church-based seminary. Aiding this discussion was the fact that Redeemer Bible Church has experienced unprecedented spiritual, as well as numerical growth through the blessings of the Lord (1 Cor. 3:6). Because of this, Jon and Dave formed Redeemer Seminary to plant and strengthen local churches through the development of mature pastoral leadership that is dominated by the example of Jesus and a divine calling to shepherd God's people according to His will (1 Pet. 5:1-4).



OUR DISTINCTIVES AT REDEEMER SEMINARY

Tragically, solid seminaries rarely, if ever, stay faithful longer than a generation.² Many institutions start out committed to the inspiration and inerrancy of Scripture, but over time they compromise. Anti-biblical ideologies infiltrate the faculty as relevance begins to overshadow faithfulness. New seminaries, therefore, are always needed as older ones begin the downgrade. By God's grace and the courage that comes from biblical convictions, these distinctives (along with our doctrinal statement) will help protect Redeemer Seminary from sliding into apostasy. Not even one of these distinctives should ever be compromised. What follows is a more extensive expression of the themes already expressed in previous parts of this catalog.

We Believe in Unity in the Essentials & Stress Love in the Non-Essentials

Jesus high priestly prayer emphasized unity for His followers (John 17:20-21); the same unity that the Father and Son have (John 17:22). As part of a worthy walk for believers, the Spirit produces a humble, loving, peaceful unity among believers in the Lord Jesus Christ—a unity we are all expected to protect vigorously (Eph. 4:1-3).

Because of this, Redeemer Seminary believes that unity is a mark of the fruit of the Spirit, even though God's people may not always be united in non-essentials. Not only is unity critical, but Jesus also made it clear that the mark of His true followers was love for each other (John 13:34-35). We seek to practice this towards the whole of God's Church, while fully acknowledging that sound doctrine must at times divide (1 Tim. 1:3-11; 4:6; 6:3; 2 Tim. 4:3; Titus 1:9; 2:1). This does not mean that we will ever deviate from our doctrinal statement; it means we will love fellow believers who disagree with us on doctrines that do not impact salvation.

We Believe in Biblical Inerrancy

God tests every generation of believers for faithfulness. He allows doctrinal problems to challenge us to hold fast to the faithful Word in both the OT and NT (Titus 1:9; 2 Tim. 2:2). One of the contemporary issues that has repeatedly been fought in church history concerns the "inerrancy" of the Scriptures. "Inerrant" means "exempt from error," and dictionaries consider it a synonym for "infallible" which means "not liable to deceive, certain." However, due to the onslaught of historical-critical ideology and rationalism starting in the 19th century, these terms have unfortunately been distinguished, so that some could assert that while the Bible is "infallible" in faith and practice, it is not inerrant in its content.

A survey of church history shows that the inspiration and authority of Scripture as absolutely without error was an assumed and evident fact. Early fathers, such as Origen (AD 185-254) and Augustine (AD 354-430), stood steadfast in these beliefs.³ The Protestant Reformers,

² We strongly urge readers to obtain a copy of the following works that are an important sample of warnings to the churches: R. A. Torrey, A. C. Dixon and others, *The Fundamentals*, 4 vols. (1972 [1917]); Charles Feinberg, *The Fundamentals for Today* (1958), and J. C. Ryle, *Warnings to the Churches*, [1967]. These are a mere sampling of warnings to the present from past men desiring to remain faithful to God and His Word.

³ For example, see Augustine, *Epistolae*, 82, i.3.

reacting to the falling away of the church in their day from this belief, restored the proper emphasis on inspiration and infallibility. Calvin referred to the Scriptures as the “sure and infallible record”⁴ and the “unerring standard.”⁵ Luther also strongly affirmed the infallibility of Scripture. About the canonical books, he said, “I confidently believe that not one of their authors erred.”⁶

Our modern period has witnessed an unprecedented attack on this issue. Few understand that there are multitudes of philosophical motivations that crept in and deceived even more conservative elements in the church.⁷ Serious warnings have been issued to Christians in academia who have been strongly influenced to move away from the historic belief in inerrancy.⁸ Sadly, few heed such warnings. With Evangelicalism being infiltrated by rationalism, existentialism, and historical criticism in Christian seminaries, colleges, and schools, the result has been that Christians have unknowingly donated millions for propositional truth—that the Bible means what it says and says what it means plainly—to be dismissed and deconstructed.

So, how can a pastor have any clarity or certainty while preaching if the Scriptures are fallible? He cannot! However, the Scriptures consistently assert its infallibility and inerrancy. Jesus spoke of the Spirit of Truth (John 10:33-36; 14:24; 16:13; 1 John 4:4-6) that would guide the NT authors in the record of their writings. Second Peter 1:20-21 affirms that they were “carried along” by the Spirit so as to produce 66 written documents where God is the ultimate author (cf. 2 Tim. 3:16). In the end, to deny the inerrancy of Scripture is to defame God Himself.

This divine element of Scripture is the guarantee that the human element did not err while writing God’s Word. No one who truly understands inerrancy and infallibility denies that interpretive problems exist, but these problems are not inherent to the Bible. They lie within us since it’s the Bible, not humans, that are infallible. Regardless, would the Spirit of the Living God lead His followers away from confidence in God’s Word (cf. 1 John 2:27; 4:13)? Of course not! That is why we believe a denial of the doctrines of the inspiration and the inerrancy of the OT and NT is not from God and deeply damages the lives and ministries of all who embrace this lie.

We Believe in the Priority of Scripture

Only the 66 books of Scripture are God-breathed (2 Tim. 3:16)—what the Bible says, God says! In contrast, “systematic” or “dogmatic” theology, though a worthwhile endeavor, is a product of men. Admittedly, some systems of theology are better than others as that system prioritizes an inductive formulation of its beliefs through careful exegesis of Scripture.

Since the Bible, not theology, is inspired and inerrant, we believe that it must have priority in theological education. It must stand as judge of all theological systems (Heb. 4:12; 2 Tim. 2:2-3). We examine all theology in light of the Bible; theology is only true as it conforms to Scripture.

⁴ Calvin, *Commentary on Job*, p. 744.

⁵ Calvin, *Institutes*, I:749.

⁶ M. Reu, *Luther and the Scriptures*, 24.

⁷ Norman L. Geisler, Eds. *Errancy, An Analysis of Its Philosophical Roots* (Zondervan, 1981).

⁸ Norman L. Geisler, “Beware of Philosophy,” *JETS* 42/1 (1999) 3-19.

We Believe in Literal Interpretation

Closely allied to the inerrancy/infallibility of Scripture is literal interpretation. The technical term for this is “grammatico-historical interpretation.” This means all of Scripture should be trusted and allowed to speak for itself as evidenced in its plain, normal understanding by an examination of the immediate context, the study of words and grammar in the original languages, figures of speech and genre, as well as a text’s historical and cultural backgrounds. This method was championed in the Early Church by the Antioch School (AD 347-407) as well as the Reformers who led the modern revival of literal interpretation in the modern church.

We oppose what is known as “historical-criticism.” Historical-critical ideology should never be confused with grammatico-historical interpretation. The rise of modern philosophy gave birth to historical-critical ideologies that assault the plain sense of God’s Word.⁹ This wolf in sheep’s clothing has made strong inroads into evangelical scholarship today. Though evangelicals reject many extreme conclusions of liberal scholars, some have adopted their same methodology in the interpretation of Scripture, creating a crisis in evangelical scholarship. We reject this outright and without qualification. We will always affirm grammatico-historical interpretation.

We Believe in Premillennialism

Closely allied to grammatico-historical or literal interpretation of the Bible is premillennial theology. Every biblical text has only one meaning, the literal meaning. The goal of the interpreter is to reproduce the author’s intended meaning. That, and only that, yields the correct interpretation of any text. A text can never mean what it never meant to the original author.

Literal interpretation is the default setting for all human communication that endeavors to yield true understanding, which we assume was the goal when the Holy Spirit moved the biblical authors to write what they did (2 Pet. 1:20-21). Therefore, we see no reason to interpret any part of the Bible, even prophetic passages, in a non-literal way, unless the text itself demands that we do so (e.g., God, who is spirit, having a shadow in Psalm 91:1).

As a result, we agree with our non-premillennial brother, William Masselink, who wrote, “If all prophecy must be interpreted in a literal way, the Chiliastic [i.e., premillennial] views are correct.”¹⁰ In other words, premillennialism is the *result* of a consistent, literal interpretation of all Scripture, including prophecy; it is not a theological *a priori* for us.

We Believe in the Historicity and Factuality of Genesis 1-11 & the Gospels

Two areas of Scripture that have received constant attack are Genesis 1-11 and the canonical Gospels. A prominent reason for these attacks may be that they constitute the foundational aspects of Christianity (i.e., the Fall and Redemption of Man). As the Scriptures relate, “If the foundations are destroyed, what can the righteous do?” (Psalm 11:3). The whole plan of creation

⁹ See F. David Farnell, “*The Philosophical and Theological Bent of Historical Criticism*,” in *The Jesus Quest*.

¹⁰ William Masselink, *Why Thousand Years?* (Grand Rapids: Eerdmans, 1930), 31.

and the redemption of mankind rests on these two foundations. If we are not created in the image of God, yet fallen in sin, then the Lord Jesus Christ died needlessly.

In light of this, we affirm Genesis 1-11 as historical fact, with a plain, normal understanding of its interpretation throughout, e.g., creation in six literal days; the immediate creation of man in God's image (Gen. 1:27; 2:7, 22); a historical Adam and Eve (Gen. 2:7, 21-25); the fall of man (Gen. 3:1-7); the promise of redemption (Gen. 3:15); the Flood (Gen. 6-7); and the Tower of Babel (Gen. 11). We affirm their factuality in totality, just as Moses originally wrote them.

Similarly, the Gospels have received numerous attacks. In the first three centuries of Christianity, the physical reality of Jesus was denied, constituting a denial of redemption (Heb. 2:14-17; 1 John 1:1-4). Today, Jesus's existence is assaulted with a denial of the Virgin Birth (Matt. 1:29-25) and the miracles in Jesus's ministry, as well as the necessity of His vicarious, substitutionary atonement, and His physical resurrection from the dead (Rom. 1:4; 1 Cor. 15:1-19). We affirm the literal, historical reality of Jesus's birth, life, ministry, death, burial, and resurrection as faithfully presented in the four canonical Gospels.

We are Not Ashamed of the Gospel

We firmly stand for the bold proclamation of condemnation (Rom. 1-3); salvation by faith alone apart from works (Rom. 4-5) with the result being the need for sanctification (Rom. 6-8). It is only through the genuine experience of the New Birth (Jer. 31:31-33; Ezek. 36:25-27) that anyone can one enter the Kingdom and be truly acceptable before God through the redemptive work of the Son (John 3:3, 7). This salvation is a gift of God received solely on the basis of faith in Christ's redemptive work as a substitutionary atonement for sin (Eph. 2:8-9).

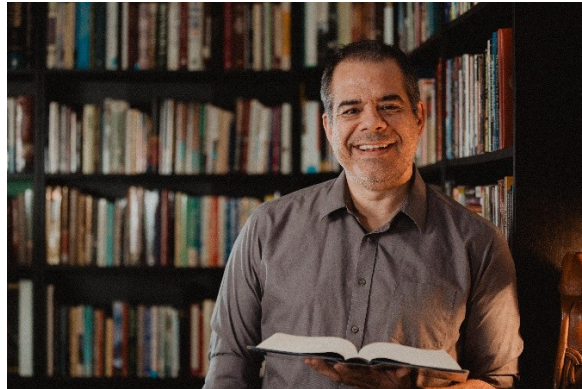
Any transformation of a believer's life is due to the work of God's Holy Spirit who is given to every believer at salvation (Gal. 5:16). Sanctification (i.e., conformity to the image of Christ [Rom. 8:29-30]) occurs through the redemptive work of the Lord Jesus Christ (1 Cor. 1:30). Good works demonstrate genuine faith as a result of the New Birth (James 2:14-17) and do not cause or contribute to salvation in any way (Rom. 3:21-5:21; Gal. 2:15-21).



REDEEMER SEMINARY'S STAFF

ADMINISTRATION

President/Lead Pastor Redeemer Bible Church



Jon Benzinger, D.Min.

Dean of Academic Administration



F. David Farnell, Ph.D.

FACULTY



Jon Benzinger, President

CHAIR of PRACTICAL THEOLOGY

D.Min., The Master's Seminary

M.Div., The Master's Seminary

M.A., Faith and Culture, Trinity Law & Graduate School

B.A., Biblical Studies, Vanguard University

PASSION FOR MINISTRY: My life verse is Philippians 1:21, “to live is Christ.” That’s what I want my life, my family, my preaching, my leadership, as well as Redeemer Bible Church and Redeemer Seminary to be all about. My passions are preaching, leadership, shepherding the flock, mentoring pastors, and training men for ministry who will have the humble conviction of Jesus in Mark 10:43-45 as their pattern for ministry: “whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”



F. David Farnell, Academic Dean

CHAIR OF BIBLE EXPOSITION

Ph.D., Dallas Theological Seminary, New Testament

Th.M., New Testament, Talbot School of Theology, Biola University

M.Div., Talbot School of Theology, Biola University

B.A., Biblical Studies, San Diego Christian College

PASSION FOR MINISTRY: My fervent passion is to train God’s ministers to be fervent imitators of Jesus Christ and Him alone. To learn how to minister to people by seeing how He dealt with people. All others in church history are imperfect examples. He is the Master. We are HIS disciples. The goal of ministry is conforming the flock to the image of Christ (Eph. 4:11-16). Only Jesus presents the perfect ministry example. May all our graduates truly understand “For me to live is Christ” (Phil. 1:21).

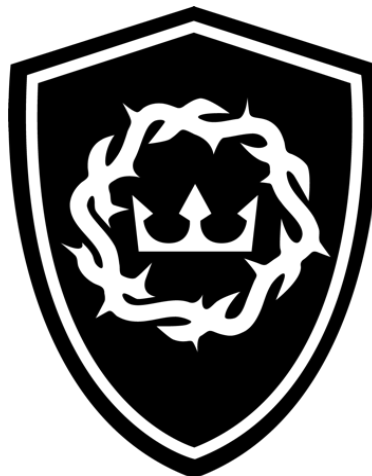


William Roach, Professor
East Coast Representative

CHAIR of SYSTEMATIC THEOLOGY

Ph.D., Southeastern Baptist Theological Seminary
Th.M., Southeastern Baptist Theological Seminary
M.A., Southern Evangelical Seminary
B.A., Southern Evangelical Bible College

PASSION FOR MINISTRY: I am passionate about helping people to know Jesus Christ and to make him known. I have committed my life to training church members and leaders to study the Bible and grow in Christlikeness for the Glory of God. Being able to bring these passions together is the reason I am committed to the vision and ministry of Redeemer Seminary.

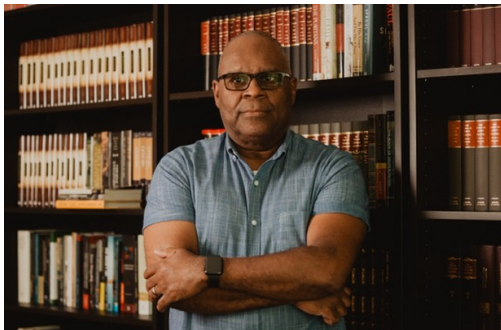




Todd Burgett, Professor

D.Min., The Master's Seminary, Expository Preaching
M.A., Biblical Theology, Trinity Theological Seminary
B.S., Christian Education, San Jose Christian College
B.A., Radio/TV, San Jose State University

PASSION FOR MINISTRY: It is such an immense honor to preach God's Word and shepherd God's people. The Apostle Paul's command to Timothy is something I have taken to heart throughout my life: "Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers" (1 Tim. 4:1). If I can pass this baton to the next generation, all the better!



Darrell Harrison, Associate Professor

Fellow, Black Theology & Leadership Institute, Princeton Theological Seminary
C:TM (Certificate in Theology & Ministry), Princeton Theological Seminary

PASSION FOR MINISTRY: Interestingly, my passion for pastoral ministry went undiscovered for many years until I came to Redeemer Bible Church. Through the wisdom and discernment of the pastors and elders of RBC, I came to realize that God had gifted me to shepherd His people, which I do primarily through teaching and biblical counseling.



David Jordan, Professor

D.Min., The Master's Seminary
M.Div., The Master's Seminary
B.A., Marycrest International University

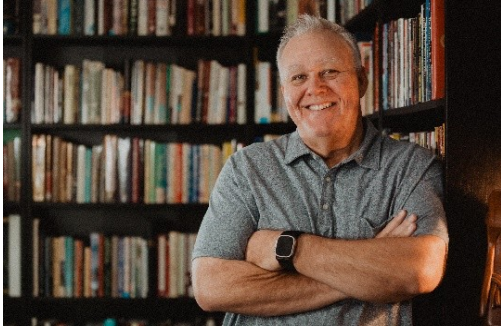
PASSION FOR MINISTRY: God has given me an insatiable desire to see men accurately handle the Word of God, preach Christ, and make disciples. Our Lord has commanded us to proclaim his name to the ends of the earth and to entrust the Scriptures to faithful men who will be able to teach others also (2 Tim. 2:2). May God use Redeemer Seminary to produce capable, well-trained men, who love Jesus and want to serve his church as good stewards of God's grace and love.



Kyle Swanson, Professor

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

PASSION FOR MINISTRY: My desire is to see God's people shepherded by men of Christlike character toward Christlike faithfulness in order to maximize their blessing and joy from the Lord in this life, and to maximize their spiritual investment into eternity. I pray that God multiplies the harvest of godly, qualified, humble, servant-hearted shepherd-leaders through the ministry of Redeemer Seminary in order to shepherd God's people with resolve for truth with a heart of selfless love toward others. It is truly a joy and a privilege to serve the Lord in this ministry and toward these goals.



Dale Thackrah, Associate Professor

D.Min. studies in progress, Talbot School of Theology, Biola University
M.A., Theology, Talbot School of Theology, Biola University
B.S., Organizational Leadership, Biola University

PASSION FOR MINISTRY: I am passionate about people experiencing the freedom that the gospel provides. I have been in pastoral ministry for the past two decades, serving in the local church as a Care and Counseling Pastor and the Executive Pastor at Redeemer Bible Church. I also love watching people practically express their theology as they worship Jesus and love people.

ADJUNCT FACULTY



Darryl DelHousaye

D.Min., Western Seminary
M.Div., Talbot School of Theology, Biblical Studies
B.A., Cal State University, Psychology



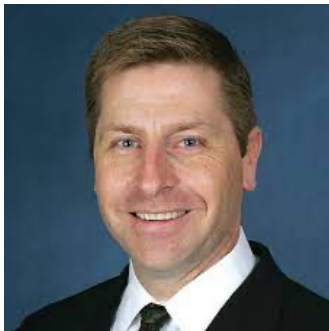
Kevin Lewis, Esq.

J.D., Whittier Law School
Th.M., Talbot School of Theology
M.Div., Talbot School of Theology
B.A., California State University, Long Beach



Owen Strachan

Ph.D., Trinity Evangelical Divinity School
M.Div., Southern Baptist Theological Seminary
A.B., Bowdoin College



Michael J. Vlach

Ph.D., Southeastern Baptist Theological Seminary
M.Div., The Master's Seminary
B.S., University of Nebraska-Lincoln

FACULTY PUBLICATIONS

Jon Benzinger

Stand: Christianity vs Social Justice (G3, 2023)

The Miracle of Biblical Exposition: Preaching and the Reviving Effect of the Divine Voice (2021)

Todd Burgett

Preaching the Cross-Taking Life (2022)

Darryl DelHousaye

Book of Acts Study Notes, NJKV Study Bible (Thomas Nelson, 2018)

John The Beloved: How the Son of Thunder Became the Apostle of Love (LLJ Ministries, 2016)

The Primacy of Our Faith: To Love Like Jesus (CreateSpace, 2016)

Servant Leadership: The Seven Distinctive Characteristics of Servant Leadership (SBC Press, 2004)

The Personal Journal of Solomon: A Commentary of Ecclesiastes for the Common Reader (Xulon, 2004)

Ask Pastor Darryl: 121 Answers to Frequently Asked Bible Questions (Sheridan, 2002)

Today for Eternity (Multnomah Books, 1991)

F. David Farnell

Associate Editor, Author of various articles for www.defendinginerrancy.com and *The Master's Seminary Journal* (TMSJ).

Is the Gift of Prophecy for Today? (Christian Publishing House, 2019)

The Canonical Gospels and Greco-Roman Biography (Bastionbooks, 2019)

How Reliable Are the Gospels?: The Synoptic Gospels in the Ancient Church (Christian Publishing House, 2018)

Biblical Criticism: Beyond the Basics (Christian Publishing House, 2017)

Vital Issues in the Inerrancy Debate (Wipf and Stock, 2017)

Basics of Biblical Criticism: Helpful or Harmful? 2nd Edition (Christian Publishing House, 2016)

The Jesus Quest (Xulon, 2014)

The Jesus Crisis (Kregel, 1998)

Darrell Harrison

A Biblical Theology of Climate Change (co-author w/Virgil Walker) (G3 Press, 2024)

Just Thinking: about Ethnicity (co-author w/Virgil Walker) (Founders Press, 2023)

Just Thinking: about the State (co-author w/Virgil Walker) (Founders Press, 2021)

David Jordan

The Benefits of Discipleship in the Farewell Discourse (2021)

William Roach

When to Disobey—Study Guide (Church and Family Life, 2021)

Defending Evangelicalism: The Apologetics of Norman L. Geisler (Christian Publishing House, 2020)

Sola Fide: A Primer on Paul's Doctrine of Justification in Romans (Bastion Books, 2018)

Vital Issues in the Inerrancy Debate (co-editor) (Wipf & Stock, 2016)

Hermeneutics As Epistemology: A Critical Assessment of Carl F.H. Henry's Epistemological Approach to Hermeneutics (Wipf and Stock, 2015)

Defending Inerrancy (co-author) (Baker, 2012)

The Shack: Helpful or Heresy (co-author) (Bastion Books, 2012)

Christian Ethics, 3rd ed. (contributor) (Bastion Books, 2010)

Kyle Swanson

Isaiah's Great Light: The Salvation of God in the Servant Songs (Kress, 2023)

DOCTRINAL ESSENTIALS

While all faculty of Redeemer Seminary agree with the more comprehensive Redeemer Bible Church doctrinal statement,¹¹ we ask students to agree with our Shorter Doctrinal Statement for admission. However, we also ask students to clearly state any disagreements with the Shorter Statement below during the admission process so that no misunderstandings occur.

OUR SHORTER DOCTRINAL STATEMENT

1. We believe that the Scriptures, that is the Old and New Testaments, are verbally inspired and inerrant in the autographs, and therefore totally reliable, sufficient, and solely authoritative for Christian faith and life. ([John 5:39](#); [2 Timothy 3:16](#); [2 Pet. 1:20-21](#))
2. We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit. ([Deut. 6:4](#); [Matt. 28:19-20](#))
3. We believe in the deity of Jesus Christ, God's only begotten Son, and His virgin birth, sinless life, miraculous works, atoning death, bodily resurrection, ascension into heaven, priestly ministry, and in His future, personal, imminent return, and reign. ([John 1:2](#); [John 3:16](#); [Luke 1:30-35](#); [Heb. 4:15](#); [John 5:25](#); [1 Tim. 2:6](#); [1 Cor. 15](#), [Acts 1:9-11](#); [Heb. 7:16-17](#); [Rev. 19:11-21](#); [20:4](#))
4. We believe in the personality and deity of the Holy Spirit, who convicts men of sin, regenerates dead sinners, and indwells those who believe in the Lord Jesus Christ. ([Acts 5:3-4](#); [John 16:8](#); [Titus 3:5](#); [Rom. 8:9](#))
5. We believe that man was created in the image of God; that he sinned, and thereby incurred not only physical death, but total depravity and spiritual death, which is total separation from God and the complete inability to save himself; and that all human beings are born with a sinful nature which condemns them and leads them to sin personally in thought, word, and deed. ([Gen. 1:27](#); [Eph. 2:1](#); [Ps. 51:5](#); [Rom. 3:23](#))
6. We believe that the Lord Jesus Christ died as a representative of sinners and substitutionary sacrifice for the sins of the world; and that all who believe in Him are justified on the basis of His shed blood. ([Matt. 20:28](#); [Rom. 3:24](#))
7. We believe in the resurrection of all men, those who are saved unto life eternal and those who are lost unto eternal condemnation. ([1 Thess. 4:16-17](#); [Rev. 20:4](#), [11-15](#))
8. We believe in the universal church as a living spiritual body of which Christ is the Head and all born-again persons are members. We believe that the ordinances of the church were appointed by the Lord and that their observance is a continuing obligation. These ordinances are water baptism and the Lord's Supper. ([Matt. 16:18](#); [Col. 1:18](#); [1 Cor. 11:23-26](#); [Rom. 6:3-5](#))

¹¹ <https://redeemeraz.org/what-we-teach>.

This statement includes the Chicago Statements on Biblical Inerrancy and Hermeneutics.¹²

ADMISSION INFORMATION AND REQUIREMENTS

The following areas delineate the applicant process:

Correspondence concerning admission should be addressed to the Admissions Office of Redeemer Seminary either by email correspondence to, davef@redeemeraz.org or by physical mail:

Redeemer Seminary
c/o Admissions, Dave Farnell
950 N. Greenfield Rd.
Gilbert, AZ 85234

We will email our application for the applicant to fill out online.

- (1) All applicants to be accepted must be a member in good standing of a local church that is in accord with the shorter doctrinal statement of Redeemer Seminary.
- (2) Redeemer Seminary encourages applicants to read both the full and shorter doctrinal statement carefully. The full doctrinal statement can be found online at <https://redeemeraz.org/what-we-teach>. The applicant must sign an agreement with our shorter doctrinal or designate specifically where any disagreement occurs.
- (3) The applicant must fill out an application form plus submit references mentioned in the application requirements. Forms may be obtained online and downloaded.
- (4) The applicant must undergo a personal interview by the Redeemer Seminary admissions committee. This interview may also include the spouse of the applicant to determine her support for involvement in the program. We reserve the right to determine the significance of any doctrinal disagreements as it relates to admission or non-admission.
- (5) At a minimum, the applicant must have completed high school with a diploma (GED acceptable). Any additional education needed for admission will be reviewed on a case-by-case basis.

PRE-SEMINARY REQUIREMENTS

Redeemer Seminary recommends the following pre-seminary guidelines for those who are planning to attend. Students should plan their own curriculum so that moderate competence will be possessed in the following areas and skills.

Background in undergraduate degrees

- (1) Understanding of humanities (e.g., Philosophy, Psychology)

¹² For further information, see R. C. Sproul, “The Chicago Statement on Biblical Inerrancy,” in the “Appendix” of *Inerrancy*, ed. by Norman L. Geisler (Grand Rapids: Zondervan, 1980), 493-502.

- (2) Understanding of modern social institutions and problems in the area of social studies.
- (3) Understanding of cultural history both in the United States and/or international situations (e.g., history, fine arts).
- (4) Understanding of science and technology (e.g., math, science, computer skills)
- (5) Understanding of modes of communication (English composition; literature; speech; public speaking).
- (6) Understanding of English composition (the student should have a matured experience in researching and writing on various topics).

Background in general theological understandings

- (1) Bible content and interpretation.
- (2) Theological systems and interpretation
- (3) Any deficiencies in this area will be matured through the program of the Seminary

Background in linguistic skills

Although Redeemer Seminary is English-based and does not require Greek, Hebrew, or Aramaic for its program, we strongly recommend that students come in with some experience in foreign languages (e.g., French, German, Greek, Hebrew, Latin, Spanish).

ADMISSIONS PROCESS

The following is the process of admission into Redeemer Seminary:

- (1) Completion and submission/uploading of the online application form.
- (2) The submission/uploading of all previous academic transcripts from other schools attended beyond high school.
- (3) A photograph of the student and/or family.
- (4) Payment of the Application Fee.
- (5) Statement of faith on one's Christian background and beliefs (including agreement or particular disagreements with our shorter doctrinal statement).
- (6) Applications should be submitted at least 15 days prior to start of classes.
- (7) The student will be notified of acceptance within 10 business days of application under normal circumstances via email from the Admissions Director.

Auditor's Policy

While Redeemer Seminary grants ministry degrees (M.Div.) only to men based on a biblical understanding of church leadership (1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:1-4), the Seminary welcomes both men and women to attend classes on the basis of audit who are not pursuing the Master of Divinity as a degree.

TUITION AND FEES INVOLVED IN THE PROGRAM

Various Fees are involved in the application process:

- (1) Application Processing Fee (non-refundable).
- (2) Student Services Fee (Learning Management Systems, record keeping, etc.)
- (3) Tuition per semester.

FINANCIAL INFORMATION

FEES

TYPE OF FEE	AMOUNT
Application Fee	\$25
Student Services Fee	\$100
Advance Deposit	\$250
M.Div. Tuition Month / Semester	\$80.00/\$480
Orientation Retreat Fee	\$50
Auditor Fee	\$50 ¹³
Graduation Fee	\$200

WITHDRAWAL FEES FROM CLASSES:

- (1) Withdrawal Fee within the first two weeks of class
 - a. 100% Tuition
 - b. 50% Fees
- (2) Withdrawal after first two weeks and before the eighth week
 - a. 50% Tuition
 - b. 25% Fees
- (3) Withdrawal after eight weeks of classes—No refund on Tuition or Fees

Please note:

Payments may be made online at Redeemer Seminary (rsaz.org) and will be refunded in same manner of original payment. All refunds must be formally requested by completing and submitting an Add/Drop form. The official withdrawal date from classes will determine the amount of any refund.

WITHDRAWAL POLICY

A student seeking to withdraw from Redeemer Seminary before the end of the semester must first consult with the teacher or the assigned advisor. A student *officially* withdrawing will receive on academic record a “W” in all courses where passing work is done. A student who fails to withdraw officially will receive a grade of UW (“unofficial withdrawal”) for each course.

¹³ Members of Redeemer Bible Church may qualify for a reduced tuition amount.

To receive an honorable dismissal a student must have a satisfactory conduct record and must have satisfied all obligations to the school. Transcripts will be released to other schools only if there is no financial obligation.

GENERAL GRADUATION REQUIREMENTS

Spiritual – Candidates for degrees must manifest exemplary, consistent Christian character.

Theological – Candidates for degrees must sign the Redeemer Seminary doctrinal statement or clearly declare any disagreements, which will then be adjudicated by the Administration for impact on graduation.

Practical – Candidates for degrees must evidence promise of usefulness in Gospel.

TITLE IX POLICY

The policy and practice of Redeemer Seminary in the admission of students, the hiring of employees or the operation of any of its educational policy, programs, and activities, is that the Seminary does not discriminate on the basis of race, color, sex, handicap, or national or ethnic origin. Inquiries concerning this policy may be made to the Academic Dean for Title IX.

ACADEMIC LOAD

The minimum full-time academic load is 6-9 units in the program. Those carrying less than 6 units will be considered part-time. A unit of credit generally consists of one class hour (50 minutes) a week for a semester of 15 weeks total. Most classes are 3 units credit, meeting for a total of three hours per week with 10-minute breaks per hour of class.

M.DIV. PROGRAM INFORMATION

OUR PROGRAM LEARNING OUTCOMES

The Redeemer Seminary Master of Divinity Program provides biblical theological understanding, personal growth, and professional preparation for local church ministry or missionary endeavors, as well as assisting those Christians desiring a greater understanding of the Bible.

PLO #1: *As a future elder/pastor, missionary, educator, or spiritual leader, comprehend the significant areas of Biblical Interpretation, Christian Theology, and Pastoral Ministry.*

PLO #2: *As a future elder/pastor, missionary, educator, or spiritual leader, construct personal theological convictions as well as a biblical philosophy of ministry with application to one's desired vocational goals.*

PLO #3: *As a future elder/pastor, missionary, educator, or spiritual leader, combine the input of hermeneutical principles, the biblical languages, Bible backgrounds, and theological constructs to preach and teach expository messages to varied age levels and abilities within any ministry context.*

PLO #4: *As a future elder/pastor, missionary, educator, or spiritual leader, cultivate a genuine love for the Lord and for the people who may be entrusted to one's care in the future.*

PLO #5: *As a future elder/pastor, missionary, educator, or spiritual leader, confirm the disciplines of holiness, compassion, prayer, and leadership that Jesus required for ministry.*

COHORT STRUCTURE

In accordance with our desire to imitate Jesus, the M.Div. program at Redeemer Seminary utilizes the cohort model of education. This allows for a more intimate environment where students learn to shepherd God's flock together along with greater personal interaction from the professor. Each cohort will consist of at most 12 men who share their efforts, encourage one another, and form personal relationships in ministry.

ELECTRONIC RESOURCES

Redeemer Seminary requires that all students own *Logos Bible Software* (logos.com). Either PC or Apple computers may be used.

MENTOR LABS

The M.Div. program at Redeemer Seminary also includes Mentor Labs during the coursework. These occur for six out of the eight semesters. We design these labs for students to learn ministry from pastors and staff members who have had extensive experience in the local church. These groups dialog with questions regarding ministry and other areas of personal concern. Labs afford another very important way for encouragement and ministry preparation as students progress through the program.

WEEKEND SEMINARS

Redeemer Seminary may conduct at least one Weekend Seminar per semester. These occur on Fridays 6:30p-9p and Saturdays 8:30am-12:00pm. Redeemer invites specialists in various aspects of spiritual growth and church leadership to conduct the seminar for cohorts.

WINTER SESSION

During the month of January, between the Fall and Spring Semesters, Redeemer Seminary may offer courses in a concentrated format for 2-3 weeks. Enrollment is open to students

who are currently enrolled at Redeemer Seminary, have been accepted for admission, or choose to attend only during Intersession (typically as an auditor).

GRADING SCALE

Redeemer Seminary employs following numerical and letter grading system in determining a student's final grade:

• A (96-100)	Outstanding
• A- (94-95) 3.7	
• B+ (91-93) 3.3	
• B (88-90) 3.0	Good
• B- (86-87) 2.7	
• C+ (83-85) 2.3	
• C (80-82) 2.0	Satisfactory
• C- (78-79) 1.7	
• D+ (75-77) 1.3	
• D (72-74) 1.0	Poor
• D- (70-71) 0.7	
Below 70 F	Failure/Withdrawal while failing
UW	Unofficial Withdrawal
X	Audit/No credit
I	Incomplete
W	Withdrawal

REDEEMER SEMINARY CLASS SCHEDULE

KEY:

BE = Exposition of the English Bible

TH = Systematic Theology

PT = Practical Theology

ODD NUMBER CLASSES = *FALL*

EVEN NUMBER CLASSES = *SPRING*

FIRST YEAR = *JUNIOR YEAR*

100 level classes

SECOND YEAR = *MIDDLER YEAR*

200 level classes

THIRD YEAR = *SENIOR YEAR*

300 level classes

FOURTH YEAR = *SENIOR YEAR PLUS*

400 level classes

NOTE: All classes are 3 units each with class sessions that meets weekly for 15 weeks. This constitutes 72 total units for completion. Unit credit may be given from previous academic classes completed or practical experience in the area of Pastoral Theology, awarded at the discretion of the Administration.

OUR PROGRAM VALUES AND OUTCOMES

The purpose of Redeemer Seminary is to train humble, convictional pastors after the pattern of Jesus for local church ministry. To accomplish this, we are committed to the following values and work towards the following outcomes.

Values	Outcomes
1. Jesus-Dominated Orientation (Luke 6:40)	1. Humble Shepherds, Lovers of God’s Flock
2. Designed Exclusively for Future Pastors	2. Exhort in Doctrine & Refute Contradiction
3. Church-Based Training	3. Strong on the Chicago Statements
4. English Bible Proficiency	4. Committed to Being a Lifelong Expositor
5. Balance Between BE, TH & PT Courses	5. Experience from Redeemer’s Ministries
6. Prepared to Preach Expository Sermons	6. Wisdom from Redeemer’s Pastors & Staff

OUR PROGRAM CURRICULUM

Biblical Exposition (BE)	Systematic Theology (TH)	Practical Theology (PT)
BE100 Research Methods		
BE101 Hermeneutics	TH101 Proleg. & The Bible	PT101 How Jesus Trained Men
BE102 The Gospel of Luke	TH102 Theology Proper	PT102 Pastoral Skills
BE201 OT Survey	TH201 Man & Sin	PT201 Pastoral Counseling
BE202 NT Survey	TH202 Spirit & Salvation	PT202 Church Administration
BE301 OT Introduction	TH301 Christ & Angels	PT301 Expository Preaching I
BE302 NT Introduction	TH302 Church & End Times	PT302 Expository Preaching II
BE401 Genesis & Deut.	TH401 Church History	PT401 Preaching Psalms
BE402 The Book of Acts	TH402 Cultural Apologetics	PT402 Preaching John
		PT403 Pastoral Portfolio
24 Units	24 Units	24 Units

The educational emphases of Redeemer Seminary are as follows: (1) **Christological**: BE 102, BE 202, TH 202, PT 101, PT 402 specifically, and all classes in general start with, “What did Jesus say about this?” so as to encourage our students to imitate their Lord above all else; (2) **Expositional**: Students study the big picture of the Bible through OT and NT survey (BE 201, BE 202) and introduction classes (BE 201, BE 202) as well as giving attention to the six of the most important books of the Bible: Genesis, Deuteronomy, Psalms, Luke, Acts and John. (3) **Theological**: While students are exposed to all major areas of systematic theology, they go much deeper in the key ~~the~~ subjects of Bibliology and Theology Proper to ensure that their convictions are firm therein.

Additional emphases in the above chart include (4) **Apologetics**: BE 301, BE 302, as well as all TH courses will help our students not only exhort in sound doctrine, but also refute those who contradict (Titus 1:9); (5) **Preaching**: We offer four classes on preaching—two on the who, what, why, and how of preaching, and two on how to preach the two main OT & NT books for

preaching, Psalms and John; (6) **Pastoral**: Our program is geared towards practical application, giving students real-world wisdom from ministry mentors while using Redeemer Bible Church as a lab to see how what they've learned in class takes place in real time; (7) **Experience**: Our program is overseen by our elders, connected to our pastors and staff, and offers prolonged exposure to Redeemer Bible Church ministries like kids, students, small groups, music, counseling, finance, hospitality, assimilation, men's & women's, and more.

Finally, BE 100 Research Methods is a non-credit class that must be completed by incoming students during their first August enrolled at the school. PT 403 is a non-credit class where the student, with oversight from his advisor, gets prepared to candidate at churches.

4-Year Track

	Year 1	Year 2	Year 3	Year 4
FALL	BE101 Hermeneutics TH101 Prolegomena & Bible PT101 How Jesus Trained	BE201 OT Survey TH201 Man & Sin PT201 Pastoral Counseling	BE301 OT Introduction TH301 Christ & Angles PT301 Expos. Preaching I	BE401 Genesis & Deut. TH401 Church History PT401 Preaching Psalms
SPRING	BE102 The Gospel of Luke TH102 Theology Proper PT 102 Pastoral Skills	BE202 NT Survey TH202 Spirit & Salvation PT202 Church Admin.	BE 302 NT Introduction TH302 Church & End Times PT302 Expos. Preaching II	BE402 The Book of Acts TH402 Cultural Apologetics PT402 Preaching John

3-Year Track

	Year 1	Year 2	Year 3
FALL	BE101 Hermeneutics BE201 OT Survey TH101 Prolegomena & Bible PT101 How Jesus Trained	BE301 OT Introduction TH201 Man & Sin TH301 Christ & Angels PT201 Pastoral Counseling	BE401 Genesis & Deuteronomy TH401 Church History PT301 Expository Preaching I BE401 Preaching Psalms
SPRING	BE102 The Gospel of Luke BE202 NT Survey TH102 Theology Proper PT102 Pastoral Skills	BE302 NT Introduction TH202 Spirit & Salvation TH302 Church & End Times PT202 Church Administration	BE402 The Book of Acts TH402 Cultural Apologetics PT302 Expository Preaching II BE402 Preaching John

BIBLICAL EXPOSITION COURSES

Chair, F. David Farnell, Ph.D.

The philosophy of the Bible Exposition Department places a strong emphasis on Grammatico-Historical Interpretation of the Bible. The Scripture must be allowed to speak plainly and normally on the issues it addresses, not conformed to an *a priori* method, ideology, or preferred system of thought. Although the English Bible is the main emphasis for the program, the classes will give consistent attention to important elements of the Hebrew, Aramaic, and Greek elements of the Old and New Testaments.

BE 101 Hermeneutics, History and Grammatico-Historical Method (3 units)

A study of the fundamental principles of the Grammatico-Historical method for a sound interpretation of the biblical text of both the Old and New Testaments. Special consideration also given

to the history of biblical interpretation. Comparison and contrast of the Grammatico-Historical method with that of historical-critical ideologies predominating today's theological landscape.

BE 102 The Gospel of Luke (3 units)

Application of sound Grammatico-Historical principles to the Gospel of Luke and a survey its contents with special application to the formulation of Jesus's ministry and presentation of the Gospel of salvation.

BE 201 OT Survey (3 units)

A sweeping survey of the major content of 39 books of the OT Canon.

BE 202 NT Survey (3 units)

A sweeping survey of the major content of the 27 books of the OT Canon.

BE301 OT Introduction (3 units)

Critical examination of significant interpretive issues involving the 39 books of the OT Canon and their impact upon Christian doctrine and understanding.

BE302 NT Introduction (3 units)

Critical examination of significant interpretive issues involving the 27 books of the NT Canon and their impact upon Christian doctrine and understanding.

BE401 Genesis & Deuteronomy (3 units)

Application of sound Grammatico-Historical principles to these critical OT books for their implications on doctrine and ministry.

BE 402 Exposition of Acts (3 units)

Application of sound Grammatico-Historical principles to the Book of Acts and a survey its contents with special application to local church ministry.

* The seminary offers elective courses in Greek and Hebrew for interested students.

SYSTEMATIC THEOLOGY COURSES

Chair, William Roach, Ph.D.

The Department of Theology places a main emphasis on inductive study of the theological elements of the Bible while starting with the question, "What did Jesus say about this subject?" The goal is to give Jesus priority and to allow the Bible to speak. We examine all theological systems in light of Scripture and correct theology to conform to Scripture.

TH 101 Prolegomena & The Bible (3 units)

Study of prolegomena on canonical Bible issues, dealing with the essence and source of systematic theology and reasons for its study, while emphasizing inspiration, inerrancy, and canonicity.

TH 102 Theology Proper (3 units)

Study of theology proper, including revelation, trinitarianism, God's existence, His relation to the universe, and His character.

TH 201 Man and Sin (3 units)

A study of anthropology, focusing on the origin and nature of man, and hamartiology, dealing with the fall and its consequences.

TH202 Spirit and Salvation (3 units).

A study of the nature and role of the Holy Spirit, as well as soteriology, dealing with the atonement of Christ, election, regeneration, conversion, justification, sanctification, and glorification.

TH301 Christology and Angelology, and Demonology (3 Units).

A study of Christology, the person and work of Jesus Christ; and angelology, including the nature and ministry of angels, Satan, and demons.

TH302 Church and End Times (3 units).

A study of ecclesiology, focusing on the inception, organization, ordinances, and ministry of the church; and eschatology, including a study of the biblical covenants, the rapture, tribulation, the millennial reign of Christ, the resurrections, the eschatological judgments, the eternal state, and personal destiny.

TH401 Church History (3 units)

A survey of church history from Pentecost to the Reformation and into the modern era of the twenty-first century. Emphasis will be given to individuals, as well as theological, religious, and denominational developments during these periods of time.

TH402 Cultural Apologetics (3 units)

A study of how pastors can surmount the cultural challenges of today's society in reaching people with the Gospel.

PRACTICAL THEOLOGY COURSES

Chair, Jon Benzinger, D.Min.

The Department of Practical Theology focuses on the practical application of theology in the experience of the pastor. Here, theory about church development, leadership, and function meets practical application. We involve our students in the various aspects of practical ministry in the local church so that the graduate has a good grasp of the pastoral vocation. The seminary uses Redeemer Bible Church as a training lab, giving students practical experience of ministry in the local church rather than a mere emphasis on theory in the classroom. Students can avail themselves of different opportunities through mentorship with pastors as they hone their own personal understanding of ministry in the church and through exposure to all the ministries being offered.

PT 101 How Jesus Trained Men (3 units)

Investigation into Jesus' leadership theory and practice with an emphasis on bibliocentric skills derived from the NT with a focus on how He trained people for ministry. This course is the key study to understanding pastoral actions focused on Christ as our prime example of servant-leadership.

PT 102 Pastoral Skills (3 units)

Attention will be paid to interpersonal relationships between members as well as management in church related groups. Discussion of personal and professional growth, family life, relationship with staff, and total life management. Emphasis on problem solving, conflict management, decision-making, time management skills as well as ethical principles needed in the pastoral setting.

PT201 Pastoral Counseling (3 units)

Principles and techniques of pastoral counseling with an emphasis on the characteristics of an effective counselor, how to counsel someone biblically, and the place of counseling within the local church setting.

PT202 Church Administration (3 units)

An analysis of administrative principles and processes as they apply to the church. Special attention will be given to administrative functions and ministry derived from the NT Epistles.

PT301 Expository Preaching 1 (3 units)

A study of the principles and practice of expository preaching, including an examination of the fundamentals of speech as they relate to pulpit ministry, as well as sermon construction and delivery of expository messages.

PT302 Expository Preaching 2 (3 units)

Continued study of the principles and practice of expository preaching, with live sermons done in class. Preparation and delivery of sermons for weddings and funerals.

PT401 Preaching Psalms (3 units)

In-depth study of the Book of Psalms to enhance the preaching skills of the expositor/pastor.

PT402 Preaching the Book of John (3 units)

In-depth study of the Gospel of John to enhance the preaching skills of the expositor/pastor.

ACCREDITATION

While we are not against accreditation and may seek it in the future, Redeemer Seminary is not accredited at this time. A lack of accreditation does not imply anything about the quality of our education or the competence of our faculty who have all received degrees from accredited institutions. The state of Arizona has certified us to grant degrees and we are accountable to the Board of Elders at Redeemer Bible Church. Their ‘accreditation’ of our seminary is what matters most to us as a school dedicated to local church-based, pastoral training.

