

# EVANGELICAL SEMINARY OF WEST AFRICA



**SWAKAMORE COMMUNITY, CONGO TOWN  
MONROVIA, LIBERIA  
EVANGELICAL SEMINARY OF WEST AFRICA**



# Evangelical

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## SEMINARY *of* WEST AFRICA

*Light your heart; Impact your world*

“Thy word is a lamp unto my feet and a light unto my path.”

“The entrance of your words gives light.”

Psalm 119:105, 130

**EVANGELICAL SEMINARY OF WEST AFRICA  
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### DISCLAIMER

The Seminary catalog is the primary source of delivery of official information, required forms, and other important information. This catalog was prepared on the best information available as of June 2021. All information including students' tuition and fees, courses offered, and admission and graduation requirements is subject to change without notice or obligation. This catalog shall not be construed as a contract between the Evangelical Seminary of West Africa and potential or current students.

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## Message from the President

*Dear Prospective Student:*

*It is my delight to introduce you to the Evangelical Seminary of West Africa (ESWA). After years of persistent prayer and hard work on the part of many people in Liberia and beyond, the Lord, in 2019, helped us realize the fulfillment of the vision for a thoroughly evangelical, interdenominational graduate level seminary in Liberia. We are now two and a half years old and growing in grace and knowledge of the Word of God. Our staff, faculty and our first candidates for the Master of Divinity degree are anticipating the first ESWA graduation scheduled for December, 2022!*

*Our commitment is to provide the very best evangelical theological training for a lifetime of study and ministry. At ESWA, we seek to glorify Jesus Christ by training godly servant-leaders to serve the Church, fulfill the Great Commission and transform the world.*

*I am confident that your experience at ESWA will be a rich blend of spiritual formation, ministry preparation, worship, fellowship and intense study. Our prayer is that as you progress through your studies, whether in the classroom, in the library, in chapel, or through the experience of our Christian community, you will become more like Jesus Christ, better prepared to serve him faithfully in your generation. Rest assured that we as administration, faculty and staff are here to serve you as we seek to model servant-leadership inside and outside of the classroom. I am personally ready to meet you and serve you in any way I can.*

*The purpose of this catalog is to introduce you to the Evangelical Seminary of West Africa. Like any new school, we are beginning to build a legacy and heritage, and as a student and future graduate, you will help build that legacy. Thus, it is our prayer that God will send us sincere, humble, teachable, called men and women of high moral character who will prove diligent students and who will become faithful and well trained servant-leaders who love God, love His Word and love people.*

*I am very confident that if God calls you to study at ESWA, He will accomplish His purposes for you and for us (Philippians 1:6) and you will be well prepared to light your world with the light of His Word!*

*In His grace,*

*Dr. Richard D. Calenberg*

## **ACCREDITATION AND AFFILIATION**

The Evangelical Seminary of West Africa (ESWA) is accredited by the National Commission on Higher Education (NCHE) of Liberia for granting the Master of Divinity degree with emphases in Pastoral/Theological Studies and Educational Administration and Management.

The Seminary also enjoys affiliation with Dallas Theological Seminary of Dallas, Texas, USA. In addition, the Seminary has enthusiastic partnerships with SIM-Liberia, the Evangelical Church of Liberia (ECOL), the Evangelical Free Church of Africa (EFCA) and the United Liberia Inland Church.

## **MISSION STATEMENT**

The Evangelical Seminary of West Africa exists to glorify the Lord Jesus Christ by producing Godly servant-leaders to serve the church and transform Liberia, West Africa, and ultimately the world through a Great Commission vision (Matthew 28:18-20), innovative training, relevant research, and compassionate engagement in communities.

## **ESWA PHILOSOPHY OF EDUCATION**

ESWA philosophy of education is rooted in the conviction that the inspired, inerrant Word of God is the light of humankind, Africa and the world. When proclaimed by an equipped, godly, servant-leader, through the power of the Holy Spirit, it will positively affect and potentially bring transformation to the cultural context of modern Africa and the world. This concept is reflected in the ESWA theme verse: “Thy word is a lamp unto my feet and a light unto my path” (Ps. 119:105 KJV).

## **VALUES**

1. Christ-Glorifying and Great Commission-Centered: a missional approach to faith and theology rooted in a passion to worship and obey Jesus Christ.
2. Spirituality and Integrity: an integration of deep personal holiness and discipleship that is above reproach.
3. Servant Leadership: a focus and modeling of Christ-like, sacrificial leadership manifesting genuine compassion and love for all people.
4. Excellence and Relevance: an approach to learning that is innovative and solution driven.

## **CONFESSION**

The Evangelical Seminary of West Africa affirms the Bible as the authoritative Word of God. We further affirm the Lausanne Covenant, the Chicago Statement on Biblical Inerrancy and the Danvers Statement on Biblical Manhood and Womanhood.

## **ESWA STATEMENT OF FAITH**

### **The Scriptures**

The sixty-six books of the Old and New Testaments were given by inspiration of God, without error in the words of the original writings, and constitute the complete revelation of God's will for the salvation of all people. It is the only sufficient, certain, divine and final authoritative rule of all saving knowledge, faith, and obedience (2 Timothy 3:16; 2 Peter 1:21; 1 Corinthians 2:13).

### **God**

There is but one God, the Creator, Preserver and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience. He is revealed to us and exists eternally in three persons, as Father, Son and Holy Spirit, each co-equal and co-eternal, each with distinct person attributes, while also one God with no division of nature or essence of being (Deuteronomy 6:4; Matthew 28:19; Hebrews 1:1-13; Colossians 1:5-19).

### **Jesus Christ**

Jesus Christ, the only begotten Son of God, very God and very man, having been conceived of the Holy Spirit and born of the Virgin Mary, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again bodily from the dead on the third day, and ascended to His Father, at whose right hand He ever lives to make intercession for His people. He is the only Mediator, Advocate, the Prophet, High Priest, and Royal Sovereign of the Universe (Luke 2:3-35; Philippians 2:5-8; 1 Corinthians 15:1-4; Hebrews 1:3, 19; 1 John 2:1-2).

### **The Holy Spirit**

The Holy Spirit is the third person of the Trinity who regenerates, (that is, gives new life to anyone who, dead in sins and trespasses, exercises saving faith in Jesus Christ, Romans 10:9,10; John 3:16, 6:63a) indwells (that is, resides permanently in everyone who truly believes in Jesus Christ, John 14: 16,17; 1 Corinthians 6:19), baptizes (that is, places every true believer into a mystical union with Christ and the Body of Christ, Romans 6:3,4; 1 Corinthians 12:13; Galatians 3:26,27), seals (that is, by the abiding presence in the believer, the Holy Spirit is the divine mark of ownership as God's own eternal possession, Ephesians 1:13-14, 4:30), and fills those who believe (that is, controls and empowers those yielded to God in daily conduct and service, 2 Corinthians 3:18; Ephesians 5:18; Galatians 5:16, 22-25; Colossians 3:17). The Holy Spirit's ministry is to bring glory to Jesus Christ in the life of the believer as He guides, instructs, empowers, and gives spiritual abilities for service (John 3:3-6; 1 Corinthians 6:19, 12:13; Ephesians 5:18).

### **Creation**

We believe that God created the heavens and the earth (Genesis 1-2), including all life (Colossians 1:16-17; John 1:3), "each after its own kind" (Genesis 1:24), by direct act, and not

by the process of evolution (Psalm 33:6).

### **Providence**

God, from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events, yet so as not in any way to be the author or approver of sin, nor to destroy the free will and responsibility of creatures created in His image (Job 10:12; Psalms 65, 104, 147; John 6:37; Roman 9:14-29; Ephesians 1:11).

### **Election**

Election is God's eternal choice of persons unto everlasting life--not because of foreseen merit in them, but of His mercy in Christ--in consequence of which choice they are called, justified and glorified (Matthew 24:31; Romans 8:28-39; 11:7; Ephesians 1:3-14; 2 Pet. 1:3-11).

### **The Fall**

God created mankind in his own image and originally free from sin; but, through the temptation of Satan, in Adam, all mankind transgressed the command of God and fell from the original state of holiness and righteousness into sin. As a result, all of Adam's descendants inherited a depraved nature, corrupt and wholly opposed to God and His law, and as a result are under condemnation and as soon as they are capable of moral action, become actual transgressors. Mankind is without hope apart from the grace of God (Genesis 1:25, 27, 2:17, 6:5; John 3:6, 16; Romans 3:10-19).

### **Salvation**

Salvation is by the grace of God and received by faith alone in the God-man, Jesus Christ, apart from works or any personal merit (Ephesians 2:8-9). Jesus Christ died as a substitutionary sacrifice to pay the penalty to redeem sinners, who must believe in Him for this salvation. His shed blood and resurrection provides the only ground for justification and salvation. Only those who receive Jesus Christ are born of the Holy Spirit and are truly Christians, the very children of God. There is no salvation for those who die outside of Christ (John 1:12; 2:18; 3:5, 18; Acts 4:12; Romans 5:8, 10:9-10; 2 Corinthians 5:21).

### **Regeneration**

Regeneration is the new birth and bestowing of a new nature wrought by the Holy Spirit at the moment a sinner exercises saving faith in Christ for salvation. It is a work of God's free and special grace alone (John 3:3. Titus 3:5).

### **Faith**

Saving faith is the belief, on God's authority, in the gospel concerning Jesus Christ and His death and resurrection which a person accepts and rests upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces including repentance for sin, and leads to a life of holiness, (Habakkuk 2:4; Matthew 9:2; Luke 17:5-6; 24:47; Acts 17:30; Romans 1:17; 3:22; 5:12; 10:17; 2 Corinthians 5:7; Galatians 2:16; 3:24-26; Colossians 2:12; 1 Timothy 6:12; Hebrews 11:1-3).

### **Justification**

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ's atoning work on the cross has made. This is not for anything wrought in them or done by them but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith (Romans 3:24-30; 4:25; 5:1, 9; 8:30; Galatians 2:16-17; 3:24; Titus 3:7).

### **Sanctification**

Those who have been regenerated are also sanctified by God's Word and Spirit dwelling in them. Believers are set apart unto God in three ways: positionally, at the point of salvation; progressively, on a daily basis as the Christian pilgrim walks in holiness through the supply of divine strength and ultimately in full conformity to the image of Christ, realized in the future when each believer enters into the presence of the Lord (John 17:17; 2 Corinthians 3:18, 7:1; Ephesians 4:24; 5:25-27; 1 Thessalonians 5:23; Hebrews 10:10,14; 12:10; 1 John 2:15-17, 3:2).

### **Eternal Security**

Those whom God has accepted in the Beloved, who truly believe in Jesus Christ's atoning work, who have appropriated this benefit personally to life and who are sanctified by His Spirit, are assured of salvation both now and forever. Those so assured are eternally kept saved due to the abiding presence of the Holy Spirit unto the day of redemption. Though they may fall into carnality through neglect and temptation unto sin whereby they grieve the Spirit, impair their graces and comforts, bringing temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation, (John 5:14, 10:28; Romans 8:28-39; Colossians 2:2; Hebrews 6:11; 7:25; 10:22; 12:4-11; 1 John 2:1-2; 5:13).

### **The Church**

The local Church is intended to be a local, organized representation of the mystical body of Christ, and should be composed only of true believers. The Church, embracing all true believers, is the body and bride of Christ, formed by the work of the Holy Spirit. The Lord Jesus is the Head of the Church; in Him is vested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular local churches; and to each of these churches He has given needful authority for administering the order, discipline and worship which He has appointed. The regular officers of a church are elders/pastors (bishops, overseers) and deacons (Acts 2:42-47, 6:1-6; 1 Corinthians 12:13; Ephesians 1:20-23; 4:3-10, 30; Philippians 1:1; Colossians 3:14-15; 1 Timothy 3:1-13; 1 Peter 5:1-4; Hebrews 10:25).

### **Ordinances**

The ordinances of the Church are the Lord's Supper and water baptism by immersion, which are to be observed by the Church during the present age. They are designed to strengthen believers spiritually and to be a public witness to the Lordship of Jesus Christ. They are not a means of salvation (Matthew 28:19; Luke 22:19-20; Acts 8:36-38; 10:47-48; 16:32; 18:7-8; 1 Corinthians 11:23-26).

### **Baptism**

Christian baptism is an ordinance of the Lord Jesus, an act of obedience for every believer, wherein he or she is immersed in water in the name of the Father and the Son and of the Holy Spirit. Baptism is a sign symbolizing one's faith in, and fellowship with the death, burial and resurrection of Jesus Christ and of walking in newness of life. Being a church ordinance, it is normally required as a prerequisite to the privileges of church membership (Matthew 3:13-17; 28:19-20; Mark 1:9-11; Luke 3:21-22; John 2:29-34; Acts 2:41; 8:35-39; 16:30-33; Romans 6:3-5; Colossians 2:12).

### **The Lord's Supper**

The Lord's Supper is a regular act of obedience and worship whereby members of the church commemorate the death of their Savior and anticipate His second coming. The Supper is in no sense a sacrifice or sacrament, nor does it hold salvific or miraculous value, but is designed to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him and of their church fellowship (Matthew 26:26-30; Mark 14:22-26; Luke



22:19-20; Acts 2:42; 20:7; 1 Corinthians 10:16-17,21; 11:23-29; Colossians 2:12).

### **The Lord's Day**

The Lord's Day is a Christian institution for regular observance and should be employed in rest and exercise of worship and spiritual devotion, both public and private (Genesis 2:2-3; Leviticus 23:3; Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 2:1-4; 20:7; 1 Corinthians 16:2).

### **Evangelism and Missions**

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to engage in the work of making disciples of all nations. Local and global evangelistic and church planting efforts should engage all believers and local churches based on the purpose of God (*missio Dei*) and the commands of Jesus Christ. It is the duty of every child of God to be light in the darkness and to seek to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ (Matthew 9:37-38; 13:18-30, 37-43; 28:18-20; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; 2 Corinthians 5:11-21; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; 1 Peter 2:4-10).

### **Family**

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship and sexual expression according to biblical standards, and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents. (Genesis 1:26-28; 2:15-25; Exodus 20:12; Deuteronomy 6:4-9; Ephesians 5:21-33; 6:1-4; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7).

### **Spiritual Gifts**

These are grace gifts given sovereignly to each believer by the Holy Spirit for the edification of the body of Christ and for service to the glory of God. Some of the spiritual gifts listed in Scripture were sign gifts associated with the ministry of the apostles and thus are not granted commonly to believers today. However, God is able to do whatever He chooses in order to accomplish His will in the establishment of His Church in the world. It is important to note that any undue emphasis on possession of any certain gifts as a means or prerequisite for salvation, material prosperity, or as a mark of spiritual superiority is unscriptural and is rejected (Romans 12:6-8; 1 Corinthians 12:14; Ephesians 4:11-13; 1 Peter 4:10-11).

### **The Return of Christ**

The blessed hope of the Church is the personal, imminent and premillennial second coming of Jesus Christ to earth with His raptured and rewarded Bride (the Church). His return will follow a period of divine judgment on the whole world known as the Tribulation. He will crush all opposition and establish his righteous Messianic reign for 1000 years in fulfillment of his promises to the Jewish nation. This hope must have a vital bearing on the personal life and service of believers awaiting His return. (John 14:1-3; 1 Corinthians 15:51- 52, 1 Thessalonians 4:13-18 Titus 2:11-14; 2 Peter 3:11; Revelation 19:11-20:6).

### **The Resurrection**

The bodies of believers after death return to dust, but their spirits are transported immediately to the presence of God in conscious bliss and rest with Him. The wicked are separated from God, reserved in darkness and distress for the future judgment. At a future day, the bodies of all the dead, both just and unjust, will be raised in their order, believers to everlasting blessedness and joy with their Lord and participation in His Kingdom rule on earth, unbelievers into judgments and everlasting conscious punishment in the Lake of Fire (John 11:25-26; Luke 16:19-26; 23:42; 1 Corinthians 15:20-22; 2 Corinthians 5:8; 2 Thessalonians 1:7- 9; Revelation 20:11-15).

## **MASTER OF DIVINITY (M.Div.) DEGREE PROGRAM**

### **INTRODUCTION OF THE MASTER OF DIVINITY PROGRAM**

The Master of Divinity (M. Div.) program is a professional graduate degree designed to equip those entering Christian ministries such as pastors, denominational leaders, instructors in Bible colleges/seminaries, or principals of secondary schools. This 90 hour (minimum) academic program draws from various theological and educational disciplines: Biblical studies, theology, Church history, missiology, hermeneutics, exegesis, expository preaching, and pedagogy. The program seeks to develop ministry skills such as evangelism, counseling and administration. For students training for educational ministries, the program also offers studies in educational psychology, teaching methodology, school administration and management and counseling. The program provides the opportunity for concentration in one of two emphases: Pastoral and Theological Studies, with or without biblical languages, and Educational Administration and Management. The program in both emphases also requires a minimum of one semester of internship under the supervision of a competent church leader or school administrator and the writing of a masters thesis.

### **SPECIFIC OBJECTIVES**

A graduate of the Evangelical Seminary of West Africa Master of Divinity program shall demonstrate evidence of the following:

1. Spiritual and emotional maturity evidenced by:
  - Consistent habits of cultivating Christ-like character;
  - Godliness and integrity in all relationships;
  - Commitment to continue in obedience to Christ and service to humanity.
2. Critical biblical and theological thinking and competence by demonstrating:
  - Ability to interact biblically, critically, intelligently and historically with current theological issues and positions both in the African and global contexts;
  - Ability to conduct scholarly research which displays careful analysis and critical judgment;
  - Ability to appropriately and contextually apply the essential doctrines and worldview of evangelical Christianity.
3. Professional capacity by:

- Clearly articulating his/her call, using his/her gifts and abilities to minister effectively and efficiently in the chosen area of specialization;
- Ministering (in preaching, counseling, teaching, leading, etc.) with appropriate skills that promote the unity and harmony in the body life of the Church and enhance opportunities for evangelism and discipleship;
- If pastoring, providing godly servant leadership for a local Church, a denomination, an academic institution or Christian organization exemplifying humility, integrity and morality.

4. Cultural sensitivity that:

- Displays knowledge and understanding of the cultural context of 21st Century Africa;
- Exhibits respect and concern for all people and the ability to inculcate healthy African norms and worldview in the ministries of preaching, teaching and counseling.

### **Mode of Operation**

The Evangelical Seminary of West Africa Master of Divinity program runs on a modular system. Each course is offered for the period of one month, divided into two weeks of intensive lectures from Monday to Friday, 3:00-6:00 pm. Additional weeks will be devoted to individual research, reading and other assignments required by the professor.

### **Program Duration**

The Master of Divinity program is designed for three years for full-time or six years for part-time students. All work leading to the Master of Divinity must be completed within eight years from the time a student begins the program. Extension beyond the eight years period requires approval by the Vice President for Academics.

## **COURSE NUMBERING FORMAT**

### **Letter Codes**

The first three letters of the course code indicate the academic content of the course:

BIB	Biblical Studies
BIL	Biblical Languages
GNS	General Studies
THM	Theological Studies
CHH	Church History
CED	Christian Education
GED	General Education
WMI	World Missions
PAS	Pastoral Studies

### **Digital Codes**

500	First year of masters level courses
600	Second year of masters level courses
700	Third year of masters level courses

### **Course Numbering Sequence (GNS531)**

Course numbers consist of three letters followed by three numbers. The first three letters indicate the category of the course. The first number indicates the year/level of master studies; the second number identifies the credit hour(s) awarded for that course. The last digital number identifies the semester the course is offered. All first semester courses take an odd numbering format: 1, 3, 5 etc. Second semester courses have even numbering format: 2, 4, 6, etc.

However, normally courses offered in sequence follow a consecutive numbering format, e.g. 1, 2, 3, etc. (unless another course has already received the number).

## **MASTER OF DIVINITY CURRICULUM**

### **Year One, Semester One**

CODE	COURSES	CREDITS
GNS521	Graduate English	2
GNS531	Spiritual Formation	2
BIB521	Story of the Bible	2
BIB541 (OT)	Bible Survey: Old Testament	2
BIB541 (NT)	Bible Survey: New Testament	2
BIB531	Bible Study Methods and Hermeneutics	3
BIL531	Greek I/Hebrew I	3
		15/18

### **Year One, Semester Two**

CODE	COURSES	CREDITS
GNS522	Research and Writing	2
WMI522	Introduction to World Missions	2
CED522	Educational Ministry of the Church	3
THM532	Systematic Theology I	3
CHH532	Introduction to Church History	3
BIB522	Principles and Practice of Exegesis	2
BIL532	Greek II/Hebrew II	3
		15/18

### **Year Two, Semester One**

CODE	COURSES	CREDITS
WMI621	Evangelism, Discipleship & Church Planting	2
WMI623	Spiritual Warfare	2
CED621	Church Ministry to Youth and Young Adults	2
THM631	Systematic Theology II	3
BIB621	Pentateuch	2
BIB623	Old Testament History and Poetry	2
GNS631	Liberian Realities	3
BIL631	Greek III/Hebrew III	3
		16/19

### **Year Two, Semester Two**

CODE	COURSES	CREDITS
BIB622	Old Testament Prophets	2
WMI622	World Religions and Cults	2

CHH622	History of Christianity in Africa	2
THM632	Systematic Theology III	3
BIB624	Gospels and Life of Christ	2
BIB626	Acts & Pauline Epistles	2
BIB628	General Epistles & Revelation	2
GNS602	Thesis Writing Seminar	NC
		15

### **Year Three (Educational Administration and Management Emphasis)**

#### **Year Three Semester One**

CODE	COURSES	CREDITS
THM731	Contemporary African Worldview and Theology	3
GED721	Educational Foundations	2
GED725	Educational Psychology	3
GED731	Teaching and General Methodology	3
GED723	Teaching Practicum	2
GED735	School Administration & Management	3
		16

#### **Year Three Semester Two**

CODE	COURSES	CREDITS
GED734	Curriculum Planning & Evaluation	3
GED724	Educational Supervision	2
GED726	Educational Guidance and Counseling	2
GED732	Thesis	3
GED722	Internship	2
THM712	Doctrinal Assessment	1
	Elective	2
		15

TOTAL		90
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### **Year Three (Pastoral and Theological Studies Emphasis)**

#### **Year Three Semester One**

CODE	COURSES	CREDITS
THM731	Contemporary African Worldview and Theology	3
PAS731	Pastoral Theology and Leadership	3
PAS721	Expository Preaching	3
PAS723	Preaching Practicum	2
PAS725	Pastoral Counseling	2
CED721	Church Ministry to Children and Families	2
	Elective	2
		17

#### **Year Three Semester Two**

CORE	COURSES	CREDITS
WMI722	Contextualized Biblical Communication	2
PAS724	Church Administration	2

PAS726	Church and Community Development	2
PAS728	Church Financial Management	2
GED732	Thesis	3
PAS722	Internship	2
THM712	Doctrinal Assessment	1
		14
TOTAL		90/99
<b>Electives</b>		
THM724	Apologetics	2
BIB729	Romans	2
GNS721	Theology and Practice of Prayer	2
WMI721	Islam	2
GED739	Adult Literacy	2
CED729	Special Topics in Christian Education	2

## COURSE DESCRIPTIONS

### General Studies (GNS)

#### GNS521 Graduate English – 2 hours

This course reviews the basics of English grammar and composition: phrases, clauses, syntax, sentence structure, paragraphing, vocabulary, etc. The course also introduces students to techniques of theological/educational library research for academic purposes.

#### GNS522 Research and Writing – 2 hours

This course gives special attention to discovering, gathering and organizing print, digital, and other research information sources and methods of evaluating their relevance and quality. Students are further exposed to the skills of reading analytically, note-taking critically and proficiently and ethically documenting sources. A study of the process of academic research (both library and field), research strategies, topic selection, formatting and using computerized databases and bibliographic resources. Attention is given to research writing, documentation and the use of the Bible as a tool for theological research. GNS521 is required.

#### GNS531 Spiritual Formation – 2 hours

This foundational course establishes the biblical and theological foundations for spiritual formation in the life of the minister of the gospel. It emphasizes the concepts and principles of spirituality and facilitates personal spiritual growth to maturity and a life that pleases God.

#### GNS631 Liberian Realities – 3 hours

A theological, historical and sociological study of some of the major realities of the Church and society of Liberia. Identifying the path to ethnic and sectional reconciliation, the course gives special attention to the causes and effect of the struggle between Congo and Natives, the issues of Ebola and AIDS, corruption, poverty, illiteracy, tribalism, secret societies and the semi-cast system in Liberian society. It presents the biblical and theological basis, framework, and vision for the Church to lead in addressing these issues toward cultural and societal transformation.

#### GNS602 Thesis Writing Seminar – Non-Credit

This required seminar course reviews the details and requirements for writing an acceptable thesis. Organization, formatting, proper documentation, etc. will be explained as detailed in the

ESWA Research Manual of Style. Thesis topics will be approved as the final requirement before beginning research for the thesis.

GNS721 Theology and Practice of Prayer – 2 hours

A thorough treatment of the biblical teaching on prayer including a challenge to personal prayer renewal and corporate prayer engagement.

## **Biblical Studies (BIB)**

BIB521 Story of the Bible – 2 hours

This foundational Bible course teaches the student how to understand and tell the Bible story as a complete narrative, an important skill in the oral society of Liberia. The story of the Bible is the story of Jesus Christ from Genesis to Revelation and this course provides the big picture which shows how all the parts fit together.

BIB541 (OT) Bible Survey: Old Testament – 2 hours

This course synthetically surveys the books of the Old Testament with attention to historical, cultural, and geographical backgrounds and other introductory matters including authorship, date, purposes, theological themes and distinctive characteristics of each book. Students will gain a broad knowledge of each section of the Old Testament and content of each book.

BIB541 (NT) Bible Survey: New Testament – 2 hours

This course synthetically surveys the books of the New Testament with attention to historical, cultural, geographical backgrounds and other introductory matters including authorship, date, purpose, theological themes and distinctive characteristics of each book.

BIB531 Bible Study Methods and Hermeneutics – 3 hours

An introduction to the basis for the literal-grammatical-historical method of Bible study and the general principles of biblical interpretation, foundational to the effective exposition of the Scriptures. It includes the teaching and practice of inductive Bible study following the steps of synthetic overview, observation, interpretation, principalization, application and correlation (SOIPAC). Special emphasis is given to the interpretation of various literary genres (narrative, wisdom, prophetic, gospel, epistolary, apocalyptic, etc.) and other literary features in Scripture such as parables, types, symbols, allegories, etc.

BIB522 Principles and Practice of Exegesis – 2 hours

This course is an advanced and detailed study of the principles of the literal-grammatical-historical method of interpretation and the process of in-depth biblical exegesis. The course introduces students to the techniques of utilizing Bible software to examine syntactical issues in the text and the leverage the interpreter has in making sound exegetical decisions and demonstrating the biblical theology of exegeted passages.

BIB621 Pentateuch – 2 hours

An analysis of the content, structure, meaning and function of the Pentateuch with respect to the Ancient Near Eastern context. The course will exposit particular texts from various genres embedded within the Pentateuch (e.g. narrative, poetic, and legal) and explore various themes (e.g. covenant, tabernacle, holiness and sacrifice). The course investigates the origins, development, and impact of various critical approaches to the Pentateuch. It considers the relationship and the relevance of the Pentateuch to the OT and the NT and the contemporary Church in Africa. BIB541 (OT) is required.

**BIB623 Old Testament Historical and Poetical Books – 2 hours**

An analysis of the content, structure and function of the OT historical and poetical books, Joshua to Song of Solomon, considering the historical, cultural, geographical and religious background of the historical periods and their relationship to the Ancient Near Eastern context. Emphasis is given to selected themes, the origin and development of the Hebrew monarchy, the First and Second Temples, the return, etc. Attention is given to understanding the uniqueness of Hebrew poetry and the literary genre and milieu of wisdom literature in the Ancient Near East, relating it to the wisdom tradition in Africa. BIB541 (OT) is required.

**BIB622 Old Testament Prophets – 2 hours**

An exegetical study of the prophetic books focusing on selected passages emphasizing principles of interpreting prophetic literature and homiletical application and exploration of the genre, literary forms, contents, and theological message of the Old Testament prophets. The course will highlight the biblical theology of righteousness, justice, and mercy and other social issues in Israel and their relationship to contemporary Africa Church as she deals with issues of social justice, mercy, marginalization, ethnic conflicts, refugees and peace in Africa. BIB541 (OT) is required.

**BIB624 Gospels and the Life of Christ– 2 hours**

A study of the three Synoptic Gospels (Matthew, Mark, and Luke) in contrast to the Gospel of John with a survey of the life and ministry of Jesus within the context of 1<sup>st</sup> Century Judaism and exposition of significant teachings and discourses of Jesus. Discussions will include issues of gospel criticism and each gospel writer's distinctive contributions to the understanding of Jesus Christ. BIB541 (NT) is required.

**BIB626 Acts and Pauline Epistles – 2 hours**

An historical, expositional and theological study of the Book of Acts and the Epistles of Paul: 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy and Titus, with emphasis on hermeneutical principles of interpreting their biblical theologies and their application to the Church in Africa. BIB541 (NT) is required.

**BIB628 General Epistles and Revelation – 2 hours**

An expository and theological study of Hebrews, the General Epistles (James, 1 & 2 Peter; 1, 2 & 3 John, Jude) and Revelation, with emphasis on genres, hermeneutical approaches and issues in each book. Effort will be made to show application to the African Church today. BIB541 (NT) is required.

**BIB729 Romans – 2 hours**

An exegetical theological study of Paul's letter to the Romans using the English text. Attention is given to the book's contribution to the understanding of salvation, sanctification, biblical anthropology, and justification by faith.

**Biblical Languages (BIL)**

**BIL531 Biblical Hebrew I – 3 hours**

An introduction to basic principles of biblical Hebrew grammar with focus on the nature and structure of the Hebrew language. It includes study of grammar, morphology, pronunciation, vocabulary acquisition, linguistics, and basic syntax leading to beginning translation work.

**BIL532 Biblical Hebrew II – 3 hours**

A study of Hebrew morphology and syntax as well as an introduction to text criticism and to the basic tools and methods of lexical analysis, including translation of the Book of Jonah, with lexical analysis of key words and syntactical analysis of selected forms, phrases and clauses.



**BIL631 Biblical Hebrew III – 3 hours**

An introduction to exegesis of Hebrew narrative and poetry, including a review of Hebrew morphology, syntax and lexical analysis in conjunction with translation of the Book of Ruth including exegesis of selected prophetic, wisdom, apocalyptic and or legal literature.

**BIL531 Biblical Greek I – 3 hours**

A study of the language and grammar of the Greek New Testament, with a focus on morphology and a systematic introduction to syntax. It includes vocabulary acquisition and translation from Greek to English, pronunciation of the Greek text and an introduction to the proper use of Bible software and digital resources.

**BIL532 Biblical Greek II – 3 hours**

A continuation of vocabulary acquisition and functional literacy in the grammar of the Greek New Testament. It includes a study of morphology and syntax in detail, with a focus on exegesis and translation of selected passages.

**BIL631 Biblical Greek III – 3 hours**

This course strengthens the student's Greek exegetical skills with focus on exegetical practice in various New Testament genres. Procedures include outlining the argument of passages, doing word studies, validating exegetical decisions, and using exegetical tools properly.

**World Missions (WMI)**

**WMI522 Introduction to World Missions – 2 hours**

This course introduces and establishes the biblical and theological foundations of missions including the centrality of God's universal redemptive purpose (*missio Dei*) from both the Old and New Testaments. Students will process and articulate a biblical perspective on some of the critical theological issues which confront the church and missionaries today and the dynamics of cross-cultural and tribal ministry with focus on the nature and importance of contextualization. Each student will consider their personal role in God's global missions purpose and how to instill in the Church in Liberia a global perspective and engagement.

**WMI621 Evangelism, Discipleship & Church Planting – 2 hours**

This course studies various strategies for leading people to Christ in Africa and how to mobilize the Church of Liberia for outreach evangelism. Consideration of will be given to peculiar theories and strategies of effective evangelism and church planting within the African context, including ministry to animists, nominal Christians, Muslims and Traditionalists. Attention is given to reaching people in contemporary urban and rural communities of Liberia, following up and discipling new converts to church membership, and training others for effective personal evangelism.

**WMI623 Spiritual Warfare – 2 hours**

This course begins with a study of the biblical and theological foundation and experiential reality of spiritual warfare. It exposes the necessary strategies to experience victory over spiritual opposition from the world, the flesh and Satan, his demons, witchcraft and evil systems in Liberia and Africa. Further attention is given to the relationship between spiritual warfare and prayer, deliverance and miracles in Liberia and Africa Christianity.

**WMI622 World Religions and Cults – 2 hours**

This course focuses on the history, worldview and beliefs of non-Christian religions and cults including Hinduism, various forms of Buddhism, and especially Islam. It explores the challenges of understanding and effective communication of the gospel in light of the uniqueness of Christianity in a pluralistic world.

**WMI722 Contextualized Biblical Communication – 3 hours**

A study of how to understand, apply and communicate the Word of God faithfully and effectively in cross-cultural settings as well as in contexts where illiteracy is a factor. The principles of contextualization and orality will be applied to communicating the gospel and biblical truth in contemporary ministry settings in Liberia and Africa.

**WMI721 Islam – 2 hours**

A study of the history, theology and practice of Islam with a focus on Islamic peoples and culture in Liberia and West Africa.

**Systematic Theology (THM)**

**THM532 Systematic Theology I – 3 hours**

This course gives attention to the study of prolegomena (the nature, method and sources of theology, revelation, especially inspiration, authority, sufficiency, inerrancy, and canonicity of the Bible), including the theology of scripture (Bibliology), God and the Trinity (Theology Proper) and their relevant application to the Church in Africa.

**THM631 Systematic Theology II – 3 hours**

A study of the biblical doctrines of angelology, demonology, anthropology and pneumatology. The creation of mankind, the material and the immaterial aspects of humanity and the Fall on humankind, including original and personal sin are considered. The course focuses on the doctrine of the Holy Spirit, His being, personality and works in relation to the Father, the Son, the Church and the world and application of the doctrine in Africa.

**THM632 Systematic Theology III – 3 hours**

A study of Christ, his being, personality, life and works and his ministry as Savior in his humiliation and exaltation. The study of salvation, the grace of God in salvation, election, atonement, efficacious grace, justification, regeneration. The course covers the doctrine of the Church (ecclesiology), including its organization, ministry, ordinances, government and purpose and the study of eschatology, including various systems, major themes and problems in eschatology, the order of predicted events, and the issue of the rapture, and their application to the Church in contemporary Africa.

**THM731 Contemporary African Worldview and Theology – 3 hours**

This course studies the worldview of the 21<sup>st</sup> Century African. It considers the historical, philosophical and theological trends and positions in Liberian and African theologies. It analyzes major themes of African Traditional Religion in light of historic Christianity. The course gives special attention to prophecies, poverty and wealth, and the prosperity gospel in Liberia and Africa.

**THM724 Apologetics – 2 hours**

A survey of the arguments and evidence for the truth of Christianity. Topics discussed include evidence for the resurrection, miracles, the case for moral absolutes, the problem of evil,

Christianity and the nature of science, etc.

## **Church History (CHH)**

CHH532 Introduction to Church History – 3 hours

An overview study of the history of the Christian Church from the First Century to the present. Beginning with the book of Acts it traces the theological, political, and cultural developments and challenges of Christianity around the world with special emphasis on the patristic period, Protestant Reformation, age of revival awakenings, and 19<sup>th</sup>-20<sup>th</sup> evangelical mission history.

CHH622 History of Christianity in Africa – 2 hours

This course overviews the history of Christianity in Africa from the New Testament period to the present with particular emphasis on mission history in Africa in the 19<sup>th</sup>-21<sup>st</sup> centuries. It studies the theological, cultural, political factors associated with that development and discusses the challenges of mission and cultural adaption of the Christian faith in the Africa.

## **Christian Education (CED)**

CED522 Educational Ministry of the Church – 3 hours

An exploration of the biblical and theological foundations of the educational and discipleship ministries of the Church in Liberia and Africa. Strategies and principles for effective education and discipling of the various audiences (childhood and adult) of the Church are studied.

CED621 Church Ministry to Youth and Young Adults – 2 hours

This course establishes the biblical, theological and sociological foundations of the local Church ministry to youth and young adults and applies them to Liberia and Africa, It considers the nature, characteristics and values of youth and young adults in the Liberian society and explores the issues of alcoholism, drugs abuse, sexual deviations, illiteracy, unemployment, and their impact on youth and young adults. It develops necessary principles and skills for a holistic Christian ministry to youth and young adults in Liberia and Africa

CED721 Church Ministry to Children and Families – 2 hours

This course examines the biblical, theological and sociological origin of the Christian family in Africa and the nature and characteristics of children born and raised in African homes. It gives special attention to issues related to marriage and Christian family life in Liberia such as marriage custom practices and values, child rearing issues, relationship between the married couple and in-law, the step-child/children, foster parents, divorce and remarriage, polygyny, etc. It examines the process of conflict in human relationships common in Africa, and exposes students to scriptural principles and skills for discipline and conflict resolution within the Christian home.

CED729 Special Topics in Christian Education –2 hours

This course is offered periodically engages with topics in Christian Education not covered in other courses or topics which need greater depth of study.

## **Pastoral Studies (PAS)**

### **PAS721 Expository Preaching – 3 hours**

An introduction to basic principles, theories and skills of expositional preaching and teaching, emphasizing sermon preparation. It studies theological development, structures and the delivery of a textually derived message with accuracy, interest, clarity and relevance for the Church in Liberia and Africa. Discussion includes the dynamics and challenges of preaching from various genres and sections of Scripture and developing a preaching calendar.

### **PAS723 Preaching Practicum – 2 hours**

A continuation of PAS721 with the practice of the skills of expository biblical preaching with emphasis on advanced homiletic theory and practice. Students preach two times and are evaluated by fellow students and professors.

### **PAS731 Pastoral Theology and Leadership – 3 hours**

A study of the theology and leadership of the Church, with attention given to the leader's personal development, the core concepts for building Christ's Church including church leadership, values, missions strategy, pastoral care and acquiring skills for the preparation and leadership of corporate worship experiences, church discipline and pastoral care. It explores the biblical and theological nature, significance and use of music in the contemporary Church in Africa, the ordinances and other pastoral duties.

### **PAS725 Pastoral Counseling - 2 hours**

This course studies the biblical, theological and sociological foundations of the pastor's counseling ministry in today's African Church. The study will consider the biblical teaching on how sin and Satan play a role in human personal and relational problems, the nature of men and women, ways of determining and defining problems, and how to adopt counseling practices that are biblically sound and effective and relevant in the context of contemporary Africa.

### **PAS724 Church Administration – 2 hours**

A study of principles, theories and practices of effective Christian leadership and administration within the African context, the evaluation of management theories in light of biblical principles and the realities of Christian organizational structures. It emphasizes the ministry of church management primarily from the viewpoint of the pastor, or the CEO of a mission or parachurch organization giving attention to the management cycle of planning, organizing, staffing and directing. It also considers issues of motivating people, recruiting volunteers, nurturing boards and committees, developing management skills, team leadership and development, interpersonal relationships, communicating vision and mentoring and giving spiritual direction.

### **PAS726 Church and Community Development – 2 hours**

A study of the biblical and theological foundations and principles for Christian community development as integral to the mission of the Church in Liberia and Africa. It gives attention to the theology of work and faith, the theological foundations and practices for designing and operating an entrepreneurial venture, while considering the issues of poverty, unemployment and empowerment in Liberia and Africa.

### **PAS728 Church Financial Management – 2 hours**

This course is designed for non-financial managers. It establishes the biblical and theological foundations of church finance, the effective and efficient management of personal and church finances in Liberia and modern Africa. It emphasizes the process of making optimal use of the financial resources available to the local church. Principles and strategies of financial control, direction, strategizing, planning, budgeting and monitoring are studied. It will help develop

skills and competencies in making responsible financial decisions, providing leadership in addressing financial matters in the local church, and in determining the ways and manners of applying Church finance for the healthy running of the local church and its different ministries.

#### PAS722 Internship - 2 hours

A field based internship in practical theology, utilizing the dynamics of mentored ministry under an Internship Advisor, which integrates academic learning with character formation and professional competencies. The internship should be completed in one semester (four months), averaging at least 10 hours per week. It includes the clarification of one's calling to ministry, the identification of personal strengths and weaknesses, and the development of character and ministry-specific skills. The internship must be approved by the Academic Committee. An 8-10 page paper summarizing the student's experiences and development during the period will be written and discussed with the Internship Advisor is required. A Philosophy of Pastoral Ministry must be included in the final paper with explanation how they plan to implement it in their ministry context.

### **COURSES FOR EDUCATIONAL ADMINISTRATION AND MANAGEMENT**

#### **General Education (GED)**

##### GED721 Educational Foundations – 2 hours

An investigation of the biblical, theological, philosophical, and historical foundations of education from an evangelical Christian perspective. The student will lay a foundation for leading educational endeavors by developing a sound personal philosophy of education.

##### GED724 Educational Supervision- 2 hours

This course is designed to review and discuss the foundations of a teacher supervision and evaluation system which includes emphasis on learning theory of all age groups, classroom supervision which promotes professional growth, principles and standards for effective teacher evaluation and performance-based approaches to teacher development.

##### GED726 Educational Guidance and Counseling - 2 hours

A study of the understanding of career development theories, occupational and educational information sources and systems in Liberia and Africa, career counseling, lifestyle and career decision making. The student will develop skills related to career development planning, program implementation and evaluation.

##### GED729 Teaching in Higher Education – 2 hours

This course introduces students to the philosophy, organization, process, and procedures of designing and teaching academic courses in a university or seminary.

##### GED725 Educational Psychology – 3 hours

This course is designed for teachers and school administrators. It is an in-depth analysis of psychological foundations of education with emphasis given to various theories of learning and their applications to the educational practice in Liberia and Africa. It also focuses the issues of cognition, motivation, individual differences, and evaluation and their impact on learning.

#### GED731 Teaching and General Methodology – 3 hours

A study of the various concepts, principles and methodologies of teaching and learning. This course will guide students in lesson preparation techniques, writing instructional objectives based on general methodology, etc. Emphasis of this course will underscore the professionalism of teaching and how teachers can actively participate in determining the focus of their professional outcomes while emphasizing student learning as their core mission. It will also present an introduction to the philosophy, organization, process and procedures of designing an academic course in a college or seminary.

#### GED723 Teaching Practicum – 2 hours

A continuation and application of principles discussed in GED731 with the practice of the skills and theory of pedagogy and applying the practice of creative classroom methods in an actual teaching situations. Students will teach and be evaluated by fellow students and professors.

#### GED734 Curriculum Planning and Evaluation – 3 hours

An analysis of the principles and stages of curriculum development and design. This course includes the study of task description, motivation and evaluation with attention to the process of assessment as applied to program evaluation and measurement of achievement in Liberian schools. It assists in acquiring skills in designing valid instruments of evaluation and appropriate use of the findings to enhance school effectiveness in Liberia. The course also considers the influence of gender, economy, politics and culture on the curriculum and its implementation.

#### GED735 School Administration and Management – 3 hours

This course provides instruction, resources, and practical applications in the areas of leadership, supervision and management of any educational institution. It seeks to develop skills in the implementation of policies that enhance their smooth and effective operation. It focuses on the nature and scope of educational administration and the social, economic, political, and religious factors influencing educational administration in Liberia. It acquaints students with the educational laws of Liberia, the structure and working of the Ministry of Education and its relationship to the administration and management of schools in the Republic. The course also gives attention to assessing needs, setting goals, organizing work, selecting priorities, long and short term planning, managing time, working with boards and staff members, delegating work, managing change and relating to and managing people.

#### GED739 Adult Literacy – 2 hours

A presentation of practical methods for helping adults with low literacy skills to learn or improve reading for understanding, writing and other basic skills for effective functioning in contemporary society.

#### GED722/PAS722 Internship – 2 hours

A field based internship in practical theology, utilizing the dynamics of mentored ministry under an Internship Advisor, which integrates academic learning with character formation and professional competencies. The internship should be completed in one semester (four months), averaging at least 10 hours per week. It includes the clarification of one's calling to ministry, the identification of personal strengths and weaknesses, and the development of character and pastoral or educational ministry-specific skills. A seven to ten page paper summarizing the student's experiences and development during the period will be written and discussed with the Internship Advisor at the completion of the internship period. For Pastoral students, a personal Philosophy of Pastoral Ministry must be included in the final paper with explanation

how they plan to implement it in their ministry context. For Educational Management students, a Philosophy of Education must be included in the final paper.

## **REQUIRED FOR BOTH EMPHASES**

GED732 Thesis – 3 hours

This academic capstone exercise is required for all Master of Divinity candidates. The thesis should be at least 20 pages in length and demonstrate the student's ability to design a viable research project, pursue the research in relative independence and write with clarity and force. An acceptable thesis should go beyond the description of data and include critical evaluation and interpretative judgment. The thesis will be written on a topic of interest relating to the student's current or prospective ministry context after the approval and under the supervision of a faculty advisor and is to be completed in one calendar year.

THM 712 Doctrinal Assessment – 1 hour

In the final semester each student will write a summary personal doctrinal statement reflecting his/her beliefs on each major doctrine. He /She will meet with the ESWA faculty to discuss their individual statement and future ministry plans. This Exit Interview will review the student's educational experience at ESWA and affirm and confirm them in their life and ministry future.

## **ACADEMIC INFORMATION**

### **Program Requirement**

Based on the nature of the Master of Divinity Program, students are required to complete a total of 90 credit hours for graduation: 60 hours are required core courses and 30 hours for specialization, including internship. Students majoring in Pastoral and Theological Studies with the addition of study of a Biblical language are required to complete an additional 9 hours of either Greek or Hebrew for a total of 99 credit hours for graduation.

### **Nondiscrimination Admission Policy**

The Evangelical Seminary of West Africa (ESWA), admits students of any race, color, gender, nationality, age, disability, or ethnic background to all the rights, privileges, programs, and activities generally accorded students of ESWA. It does not discriminate on the basis of race, color, gender, nationality, age, disability, or ethnic background in its educational policies, admissions policies, scholarship and other school-administered programs.

### **Mature Students**

Mature individuals (40 years and older) with considerable life and ministry experience but with less than the required educational attainment may be admitted to the Master of Divinity Program on the basis of review and approval of the faculty in consultation with the Registrar. Preference will be given to those who plan to study full-time.

### **General Requirements**

1. A baccalaureate degree holder from a recognized institution with a minimum GPA of 2.00.
2. Pass on the ESWA placement examination.

3. Testimony to and demonstrated evidence of a divine call to Christian ministry.
4. Exhibition of mature Christian character.
5. Demonstrated and confirmed potential for continual intellectual and spiritual growth.
6. Submission of an autobiographical essay (3-4 pages) documenting conversion, spiritual growth, and personal ministry involvements
7. Submission of a personal statement of spousal approval of study plan.
8. Submission of original transcripts from all academic institutions attended and other credential with copies to be kept on file upon admission.
9. Submission of three references:
  - From the Dean of Student Affairs (or equivalent) from former school
  - From the leadership of the local church where the applicant currently attends
  - One from community leader or present employer

## **The Application Process**

The Seminary welcomes application from all who meet the admission requirements of ESWA. The application process begins with the purchase of an official admission package from Admissions Office. Each applicant will complete the forms and return them with all requisite documents to the Admissions Office.

Copies of all credentials presented to ESWA will be kept on file and become the property of the Seminary. When completing the application, applicants should include information about personal and academic circumstances that would be helpful in the evaluation of his or her profile. No applicant can be admitted to the Master of Divinity program without the approval of the Admissions Committee and an official letter of admission from the Admissions Office.

## **Registration**

Students are expected to register at the time specified on the academic calendar. Failure to do so will necessitate a late registration charge. Even though the program runs on a modular basis, students are expected to register after the completion of each block of courses categorized under a semester in the handbook. New students who have been admitted to the program may register at the beginning of a new block of courses or semester.

## **Advanced Standing**

A student can apply for advanced standing if he/she has completed a 4-year Bachelor's Degree in Bible and Theology from an accredited institution with a grade of "B+" or better in their relevant course work. That student may be eligible to receive 12 to 16 hours toward the Master of Divinity, provided he/she passes the ESWA proficiency examinations for each course for which he/she desires advanced standing. Application for advanced standing is to be submitted to the Registrar at the time of admission into the program. The application for advanced standing must be approved by the Registrar and the Vice President for Academic Affairs before the credits are awarded.

## **Transfer of Credit**

Course credits may be transferred from other recognized graduate theological institutions provided the course was taught at the level of ESWA stated requirements. Student wishing to transfer must have earned at least a grade of "C" on all courses to be transferred. A maximum of 30 hours may be transferred to the ESWA Master of Divinity program. Courses applied



toward a degree already awarded by another institution cannot be transferred. One credit course is not transferable.

## **International Students**

ESWA welcomes the presence of qualified students from the countries of West Africa and beyond. It is the conviction of the ESWA Administration and Faculty that international students enhance the cultural, intellectual, and spiritual atmosphere of the Seminary. Their diversity of experiences and perspectives add color and beauty to the ESWA community.

International applicants should consult the nearest Liberian consulate or embassy regarding study in Liberia. All international applicants must be able to read, write, speak, and understand the English language with a high degree of proficiency.

In addition, international applicants must also consider the following:

1. Language requirements, financial requirements, and visa requirements.
2. Submission of a letter requesting admission information six months prior to the actual application for admission.
3. Provision of necessary preliminary documentation demonstrating that a prospective international student has identified sources of funding for both education and living expenses at ESWA.
4. Formal application for program admission will be sent only after items listed above are satisfied by the prospective international student and are approved by ESWA.

International applicants must demonstrate how all expenses related to education, travel, and living will be paid prior to issuing a student visa. Living expenses total about US \$2,000 annually in addition to the costs of education (tuition, fees, and books).

## **Readmission**

1. Any student who leaves ESWA or has been released for academic or non-academic reasons must apply for readmission through the Office of Admissions if that student wishes to continue studies at ESWA.
2. Any student who leaves for financial reasons must pay off all outstanding bills before he/she will be considered for readmission.
3. Any academically dismissed student who is applying for readmission shall be reviewed on a case-by-case basis.
4. Student who are readmitted shall be subject to the catalog requirements in effect at the time of readmission, unless approved for program completion.

## **Academic Offences**

### *Cheating*

At ESWA, cheating is classified as any act (whether successful or attempted) in which a student is dishonest or seeks to gain an unfair advantage on an assignment, quiz, research paper, examination, class work, etc. Some common forms of cheating include:

1. Using unauthorized material during an examination or other assignments.
2. Copying coursework material (reading reports, research paper, etc.) from another student. In this case, both the student who copies and the student who permits his/her coursework to be copied are guilty of academic infraction and subject to discipline.
3. The hiring of an impersonator to sit an examination or write any course requirement (reading report, research paper, critique, or thesis).
4. Submitting the same assignment in more than one class.
5. Lying or misrepresenting the truth to in order to obtain an excused absence, extension

- on an assignment, makeup examination, or admission to a class or program.
6. Inappropriate collaboration on classroom assignments.
  7. Assisting others in academic misconduct.

### *Plagiarism*

Plagiarism is the act of copying another person's ideas or words and presenting them as one's own words in an academic assignment without proper acknowledgement of the source. Intentional plagiarism is unethical and constitutes a serious infraction of academic policy at ESWA. When the words or ideas of others are used they should be properly credited in accordance with the documentation format of ESWA.

### *Use of Internet Paper Correcting Programs*

ESWA is committed to help students become effective writers of not only academic research papers but in all forms of written communication. Therefore, we forbid the use of internet programs which assist in correcting spelling, grammar, punctuation, etc. and even rewriting papers. Students will be on their honor to abide by this policy. Any violation will be treated with the same gravity as plagiarism including loss of credit for the paper.

### **Disciplinary Action for an Academic Offence**

ESWA demands that all students and professors observe complete honesty in all academic matters. Any form of academic dishonesty and any form of cheating must be reported in writing to the Vice President for Academic Affairs by the instructor or examination supervisor. Academic dishonesty shall incur the following disciplinary actions:

1. A grade of "F" shall be given for a course when cheating occurs on an examination or in the case of plagiarism. In addition, the offender shall be referred to the Student Affairs Office for counseling;
2. In the event of a repeated offence in either examination malpractice or plagiarism, the offender may be suspended for one semester or expelled from the Seminary, depending on the gravity of the case.

### **Grading System**

All grades are reported to students in written form by the Registrar's Office. No student is permitted to request an oral grade report from the Registrar or the professor.

Every required course in which a student receives "C-" must be repeated or replaced by another course with the approval of the VP for Academic Affairs. If the course is repeated, the previous grade will be replaced by the new grade the student has earned.

The Evangelical Seminary of West Africa adopts the 4.00 grade point system which is used to compute all the grades of students. The numerical equivalent of each letter grade is as follows:

Percent	Grade	Point Equivalency
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99 - 100	A+	4.00	83 – 85	C+	2.30
96 – 98	A	4.00	80 - 82	C	2.00
94 - 95	A-	3.70	77 - 79	C-	1.70
92 - 93	B+	3.30	74 - 76	D+	1.30
89 - 91	B	3.00	72 - 73	D	1.00
86 - 88	B-	2.70	69 - 71	D-	0.70

I – Incomplete W –Withdrawal

### **Graduation with Honors**

To qualify for graduation with the Evangelical Seminary of West Africa honors (Cum Laude, Magna Cum Laude, or Summa Cum Laude), a student:

1. Must meet all requirements for the Master of Divinity degree.
2. Must earn a minimum of 60 semester graduate credit hours from ESWA.
3. Must demonstrate a high level of Christian maturity and leadership.
4. Must have the appropriate minimum cumulative grades point average (including transfer credits) which meet honors requirements.
  - Cum Laude: minimum cumulative GPA of 3.30
  - Magna Cum Laude: minimum cumulative GPA of 3.50
  - Summa Cum Laude: minimum cumulative GPA of 3.80

Graduation honors are based on all work completed at ESWA, as well as applicable transfer credits. The official Seminary transcript will carry the appropriate honors designation based on all work completed at ESWA.

### **Probation**

A student studying at ESWA must maintain a 2.00 minimum GPA at the end of every block or semester. If a student's GPA falls below the required standard, that student will be placed on probation. The affected student will have one academic year to raise his/her cumulative GPA. If unsuccessful, the student may be recommended for dismissal by the Academic Committee.

Students dismissed for academic reasons may apply for re-admission to the program. They must commence such studies at the beginning of the program and forfeit all previous grades for courses attempted that block/semester. A second dismissal is terminal.

### **Withdrawal from ESWA**

If a student wants to withdraw from ESWA he/she must contact the Office of Admissions and Records and provide official notification and follow the withdrawal policy. A student can withdraw from ESWA under one of three categories: Withdrawal on Transfer Basis, Withdrawal on Temporary Basis or Withdrawal on Terminal Basis. If a student withdraws from ESWA in the middle of a module, whether the student completes the official withdrawal process or by dropping the class, the student will forfeit all grades awarded for the module.

1. **Withdrawal on Transfer Basis:** A student may transfer credits from ESWA to another institution provided the student's program has not been terminated by the Seminary. The student must submit a written request to the Vice President for Academic Affairs and copy the Admission and Records Office to withdraw from ESWA and transfer to another institution. The students must satisfy all obligations to ESWA, including the cost of sending transcripts to another institution. Acceptance of such credits is at the discretion of the other institution.

2. **Withdrawal on Temporary Basis:** For reasons deemed justifiable to the Vice President of Academic Affairs (e.g. health, finance, etc.), a student may formally request withdrawal from the Seminary. The application shall contain the reason(s) for temporary withdrawal and plans for returning to complete the program within a time frame that does not exceed the maximum duration of time allowed for the program. An application seeking readmission to the Vice President for Academic is required to effect readmission into the program. A copy of the application must be sent to the Office of Admissions and Records.
3. **Withdrawal on Terminal Basis:** A student may withdraw permanently or be so asked when it becomes apparent that continuation is practically, morally or academically untenable. A student so discharged may not resume studies at a later date except by applying afresh. A person who has been discharged on terminal basis is not likely to be readmitted based on a fresh application unless there is clear evidence of change in the circumstance that necessitated the terminal discharge.

## **Graduation and Commencement**

Prospective graduates of ESWA are responsible to complete the Graduation Process and meet the Graduation Requirements listed below.

Graduation Process:

1. Verify that all Graduation Requirements have been met or are in progress.
2. Submit an application for graduation before the deadline announced by the Office of Academic Records.
3. Pay the Graduation Fee.

Graduation Requirements:

1. Successfully complete all academic program requirements.
2. Maintain a minimum cumulative GPA of 2.00.
3. Demonstrate a commendable spiritual life and Christian character and display approved conduct in accordance with ESWA's guidelines.
4. Have an exit interview with the Office of the Vice President for Academic Affairs.
5. Receive approval to graduate from the Office of Academic Records and the Seminary faculty.
6. Settle all financial obligations to the Seminary.

Students who have applied for graduation but do not complete all requirements:

1. Will not graduate or be eligible to participate in the commencement ceremony.
2. Must notify the Office of Academic Records of their new graduation date and plan to complete their remaining requirements.
3. Must reapply for graduation and repay the graduation fee in the semester they complete all graduation requirements.

## **FINANCIAL INFORMATION**

### **Tuition and Fees**

All students are expected to become familiar with the financial obligations they will incur while attending the ESWA. Students are required to pay full tuition and fees for every semester and or modular. Fees are charged for services (library, internet, electricity), including administrative charges. Each student enrolled in ESWA is responsible for personal

transportation, accommodation, feeding, books and stationery. Each student is required to pay 100% before participating in a course. All tuition and fees are payable in United States dollars.

FEES	LIBERIAN	FOREIGN STUDENT
Admission Package	50.00	75.00
Registration Fee (per semester)	200.00	150.00
Tuition (per credit hour as of 1/1//22)	75. 00	100.00
Audit (per credit hour)	35.00	35.00
Readmission	25.00	25.00
Services Fees (included in Registration fee per semester)		
1. Electricity per semester	30.00	40.00
2. Internet per semester	30.00	40.00
3. Library	20.00	30.00
4. Security	10.00	20.00
5. Water and sanitation	10.00	20.00
Graduation Fee	300.00	300.00

## **STUDENT LIFE**

### **Spiritual Development**

At ESWA, character formation and spiritual maturity of the men and women called to be light, who will transform the world is of high priority. It is our conviction that if the men and women trained at ESWA are to transform Africa and the rest of the world, they have to allow the light of God's Word to shine brightly in their hearts. Preparing for ministry at ESWA provides the opportunity and environment for spiritual development.

### **Chapel**

Worship is at the center of both the Christian life and the ESWA community. ESWA staff holds prayer meetings each morning and students and faculty participate in periodic chapel services. Under the supervision of the Dean of Student Affairs, a team of student leaders plan diverse expressions of praise designed above all to give glory to God. The Bible is central to all of our worship as gifted faculty members, students, and other leaders from Liberia, Africa and the world help us to engage with God and his Word.

### **Spiritual Emphasis Week**

Spiritual formation at ESWA is an intentional attempt to provide an environment for positive transformation. The Seminary dedicates one week each year to fasting, prayer, worship and preaching, focusing on the spiritual life of the godly servant-leader.

### **Seminars and Conferences**

ESWA will endeavor to involve the Seminary and the Christian community in Liberia in special conferences and periodic seminars such as World Missions Conference, Servant Leadership Conference, Theological and Educational Lecture Series, etc.

### **Student Government and Student Groups**

ESWA affords students the opportunity for the hosting of several groups that provide leadership opportunities and fellowship among students. Student leadership of Student Government is encouraged and is initiated by the student body in conjunction with the Student Affairs Office. Other organizations may be formed at student initiative and under student leadership. This might include Seminary Missions Fellowship, Seminary Wives Fellowship, etc. The list of official student groups may alternate from year to year.

### **Student Conduct**

Though we live a rapidly changing world, the Christian has an unchanging standard, God's Word. ESWA standards of conduct are based on the teaching and principles of Scripture, seeking to develop personal holiness and discipline exemplified in a lifestyle glorifying to God. For these reasons, students enrolled at ESWA are required to refrain from the following activities: use of any tobacco products, consumption of alcoholic beverages and non-medicinal narcotic drugs, gambling, and the reading or viewing of obscene or pornographic material. Members of the ESWA community are expected to use discernment in making choices concerning music, drama, dance, comedy, literature, television, and movies. Students should avoid every appearance of dishonesty, deception, lack of integrity, immorality, abusive speech, and impropriety.

Students are expected to conduct themselves in a manner that is in keeping with a good Christian testimony, including modesty in dress and appearance. Classroom dress should be fitting for those who are preparing for professional ministry.

ESWA reserves the right to require the withdrawal of any student whose behavior is in conflict with these standards. Individuals who do not fit in with the objectives and ideals of ESWA may be asked to withdraw whenever the general welfare demands it, even though there may be no specific breach of contract.

### **Student Government**

The ESWA Student Council is elected by active students every September. The Student Council under the supervision of a faculty member, is the official liaison between the Seminary administration and the student body. Its duties shall include but are not limited to implementation of Seminary's policies and rules among the students. It shall represent students before the ESWA administration in a manner befitting a godly servant-leaders. They shall interact with their counterparts in the other phases of the extracurricular life of the ESWA student body. Leaders from active student groups shall participate in Student Council as well.

## **STUDENTS SERVICES**

To make studying at ESWA a memorable and joyous experience, the Seminary provides a few but important services to the community.

### **Electricity**

In spite of the problem with electricity in Liberia, the Seminary has secured power supply from the Liberia Electricity Corporation, (LEC), because its programs are fully operational during

evening hours. The public electricity supply is backed up by a 10 KVA generator; which guarantees constant supply of electricity to the community for work and study.

### **Library**

Library is at the heart of tertiary education, especially at the master's level. ESWA is developing an international research center for West Africa. Presently our library has about 4000 current and relevant volumes of books, dictionaries and other reference materials. In addition, the Seminary is developing a digital library. When completed it will provide the opportunity for students to access books, journals, periodicals and magazine from both the internet and other libraries in Europe and America.

### **Security**

The Seminary provides 24 hours security seven days a week for the community. ESWA has made available a secured parking lot for both students and staff.

### **Water and Sanitation**

Water and sanitation are also provided to the community making it better and safer place learning and research.

### **Computer Lab and Internet Services**

The Seminary has a computer lab for students, faculty and staff. ESWA is making intentional efforts to secure broadband internet services for the computer lab which will link the community to the electronic academic world.

## **ESWA BOARD OF GOVERNORS**

<b>Name</b>	<b>Position</b>	<b>Profile</b>
Rev. Dr. Jerry P. Kulah, D.Min	Chairperson	Dean Bishop Innis Sch. of Theo. /UMU
Rev. Aberdeen F. Gargli, M.A.	Vice Chair	Director of Education ECOL
Dr. Richard D. Calenberg, Th. D	Secretary	President of ESWA
Mr. Curtis Dabieh, M.S.	Treasurer	Regional Sci./Program Officer (AEL)
Mr. David Writebol, B.A.	Member	Liberia Country Director, SIM
Mrs. Rebecca Zeyoe, M.A.	Member	Counselor, BCMS
Mrs. Martha Partor, M.Div.	Member	Principal Frontline Baptist School
Rev. James D. McCarthy, M.A.	Member	President, Evang. Free Church W/Africa
Rev. Garbleejay A. Yeahgar, B.A.	Member	Director of Administration, ESWA

## **ESWA MANAGEMENT TEAM**

<b>Name</b>	<b>Qualification</b>	<b>Position</b>
Rev. Dr. Richard D. Calenberg,	Th. D	President
Rev. Dr. Jacob A. B. Vambo, III,	D. Min	Vice President for Academic Affairs
Rev. Garbleejay A. Yeahgar,	B.A.	Director of Administration/Admissions

Mr. Morris D. Teah	MBA	Finance Manager
Pastor Titus Sehwon Namen	B.Th.	Administrative Assistant

## **THE ACADEMIC FACULTY**

Dr. Jay L. Sedwick, Jr.	Ministry to Youth, Church Financial Management B.S. Pennsylvania State University, 1984; Th.M., Dallas Theological Seminary, 1989; M.A., Ph.D. Southwestern Baptist Theological Seminary, 1996; 2003.
Dr. Jacob A. B. Vambo, III	Pastoral Theology, Liberian Realities, Biblical Languages B.A. African Bible College, 1988, ECWA Seminary, Igbaja (Nigeria) PGD 1998 M.A. 2000; D. Min. 2005.
Dr. Jerry P. Kulah	Spiritual Formation, Liberian Realities B.SC. Mathematics, University of Liberia, 1989; B.Th. ECWA Seminary Igbaja 1994; M. Th. Missiology. TCNN, 1997; D. Min., Asbury Theological Seminary 2010.
Dr. Richard D. Calenberg	Biblical Studies, Hermeneutics, Systematic Theology B.A. Tennessee Temple University, 1968; Th. M., Dallas Theological Seminary, 1972; Th.D., Grace Theological Seminary, 1981; Graduate Studies, Trinity Evangelical Divinity School, 1973-76; Jerusalem University College, 1977.
Dr. Dan Hill	Old Testament, New Testament B.A. Arizona State University, 1969; M.A.B.S. Dallas Theological Seminary, 1975; Ph.D. California Graduate School of Theology, 1979.
Dr. Gary McKnight	Educational Psychology, History & Philosophy of Education B.A. Princeton University, 1978; ThM Dallas Theological Seminary, 1984; Ph.D. University of Texas, 1993; D.Min DTS, 2021.
Dr. Dee Grimes	Spiritual Formation, World Religions, Church History B.A. University of Houston, 1995; M.A. Moody Theological Seminary, 2009; Ph.D. Southern Baptist Theological Seminary, 2021.
Dr. Michael S. Whiting	Church History B.A. Moody Bible Institute, 1999, M.A. Wheaton College, 2001, Ph.D. University of Wales, 2009.
Rev. G. Eugene Brooks	Biblical Studies, Graduate English, Evangelism & Discipleship B.A. Presbyterian College, 1992; M.A. Intercultural Studies, Fuller Theological Seminary 1992; M.Div. Southeastern Baptist Seminary.



- Dr. Steve Hardy Curriculum Development, Theological Education  
B.A. Oberlin College, Ohio. B.A., 1971; M.Div. Bethel Seminary, 1976; D.Miss Trinity International University, 1985.
- Dr. Yusufu Turaki African Worldview and Theology  
B.Th. ECWA Igbaja Seminary, Nigeria; M.A., PhD. Boston University.
- Dr. Danfulani Kore Church Ministry to Families  
B.Th. ECWA Igbaja ECWA Seminary, Nigeria, 1972;  
Th. M. DTS, 1977; Ph.D. North Texas State University, 1980.
- Dr. Cephas T.A. Tushima Expository Preaching  
B.S. University of Jos, M.A. Jos ECWA Seminary, Nigeria; PhD. Westminster Seminary; Grad studies Jerusalem Univ. College
- Dr. Tim Geysbeek Liberian Realities, History of Christianity in Africa, Islam  
B.A. Grand Rapids Baptist College 1979; B.S. Calvin College, 1979, M.A., Ph.D., Michigan State University, 1987, 2002.
- Dr. Momolu Massaquoi Graduate English, Research and Writing, New Testament  
B.A. Ghana Christian University, 1999; M.A. New Testament, Jos ECWA Theological Seminary, 2005; Ph. D, New Testament, Nigeria Baptist Theological Seminary 2013.
- Dr. James Kiamu Liberian Realities, Contemporary African Worldview and Theology  
B.A. University of Liberia, 1987; MATS, Jos ECWA Theological Seminary, 1997; PhD. University of Jos, 2006.
- Dr. James Partee Toga Graduate English  
B.A. African Bible College, 1986; M.A. Wesley Biblical Seminary, 1993; PhD South African Theological Seminary, 2019.
- Dr. Eric Tully Hebrew, Old Testament Prophets  
B.A. Moody Bible Institute, 1998; M.Div. Trinity Evangelical Divinity School, 2003; Hebrew University, Jerusalem, Israel; M.A. University of Wisconsin, 2007; PhD. University of Wisconsin, 2012.
- Dr. J. Randall Faulkner Pastoral Theology  
B.A. Tennessee Temple University, 1968; M.Div. Temple Baptist Theological Seminary, 1971; D.Min. Trinity Evangelical Divinity School, 1984; Pastoral Ministry, 1971-2018.
- Dr. Geoff Hartt Introduction to Missions, Contextualization  
B.S. Excelsior College, 2003; MDiv. Western Seminary, 2003; D.Intercultural Studies, 2016.
- Dr. Danny McCain Theology, Bible, Contextualized Biblical Communication  
B.A. Hobe Sound Bible College, 1973; M.A. Columbia International University, 1974; M.A. Bob Jones University, 1979, PhD. Bob Jones University, 1982.
- Dr. Albert Boersma School Administration and Management  
B.A. Trinity Christian College, 1974; M.A. Royal Roads University, 1999; Ph.D. Vanderbilt University, 2005.

Dr. Karen Jones

Guidance and Counseling

BS, 1978, MS, 1982, Southwest Missouri State University; MA, 1993.  
PhD, 1998 Southwestern Baptist Theological Seminary.