

Liberty University Rawlings School of Divinity

**A Curriculum for Developing a Biblical Worldview in Students  
Attending Central Africa Baptist University**

A Thesis Project Submitted to  
The Faculty of Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by  
**Timothy Murdoch**

Kitwe, Zambia

October 2020

Liberty University School of Divinity

**Thesis Project Approval Sheet**

Dr. C. Fred Smith  
Mentor Name &  
Title

Dr. Timothy M. Christ  
Reader Name &  
Title

## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Timothy Murdoch

Liberty University School of Divinity, 2020

Mentor: Dr. C. Fred Smith

The problem posed in this thesis project is a segment of the students at Central Africa Baptist University are not exhibiting a worldview change in their lives and ministry after graduation. The purpose of this study is to develop, implement, and test the validity of teaching the core Bible courses using a chronological metanarrative method of instruction to develop a biblical worldview in the students enrolled in Central Africa Baptist University (CABU) in Kitwe, Zambia. The study was conducted on the campus of (CABU), and used the secondary data derived from a worldview questionnaire developed and implemented by CABU. The questionnaire was administered by CABU to first year Bible and Education Program students. The study used a quantitative method of analyzing the data. The study implemented action research, and triangulated the data using faculty and staff members employed by CABU. The results of the study indicate that teaching Bible courses using a metanarrative method of presentation had a positive effect on moving students closer to a biblical worldview. The curriculum, method of teaching, assessments and assignments, and worldview assessment tools were designed within the Zambian context. The intervention plan presented in this study can be implemented within institutions of higher learning for the purpose of developing a biblical worldview in students. This thesis project recognizes the dynamic of worldview development and presents this intervention plan as one tool among many for worldview development.

**Key Words:** Biblical metanarrative, Chronological metanarrative, worldview, biblical worldview, Christian worldview, African worldview, Neo-Pentecostalism.

## Contents

<b>Chapter 1: Introduction</b> .....	<b>1</b>
<b>Overview</b> .....	<b>1</b>
<b>Ministry Context</b> .....	<b>2</b>
<b>Central Africa Baptist University’s Context</b> .....	<b>2</b>
<b>Zambia’s Cultural Context</b> .....	<b>3</b>
<b>Zambia’s Christian Context</b> .....	<b>6</b>
<b>Summary</b> .....	<b>7</b>
<b>Problem Statement</b> .....	<b>8</b>
<b>Purpose Statement</b> .....	<b>12</b>
<b>Basic Assumptions</b> .....	<b>13</b>
<b>Definitions</b> .....	<b>15</b>
<b>Limitations</b> .....	<b>20</b>
<b>Delimitations</b> .....	<b>22</b>
<b>Thesis Statement</b> .....	<b>23</b>
<b>Chapter 2: Conceptual Framework</b> .....	<b>26</b>
<b>Review of Literature</b> .....	<b>26</b>
<b>Christian Worldview</b> .....	<b>26</b>
<b>Africa Traditional Religion and the False Prosperity Gospel</b> .....	<b>27</b>
<b>Formal Education and Worldview Change</b> .....	<b>29</b>
<b>Biblical Metanarrative and Worldview Change</b> .....	<b>32</b>
<b>The Danger of Syncretism</b> .....	<b>35</b>
<b>A Summary of the Gap in Literature</b> .....	<b>36</b>
<b>Theological Foundation</b> .....	<b>38</b>
<b>The Foundation for a Biblical Worldview</b> .....	<b>38</b>
<b>Retribution Theology and the False Gospel in Africa</b> .....	<b>40</b>
<b>The Bible’s Call for a Biblical Worldview</b> .....	<b>44</b>
<b>Romans 12:1-2</b> .....	<b>44</b>
<b>Ephesians 4:17-24 and Colossians 3:1-10</b> .....	<b>45</b>
<b>Philippians 2:5-8</b> .....	<b>47</b>
<b>The True Gospel</b> .....	<b>48</b>
<b>Biblical Theology</b> .....	<b>52</b>
<b>Summary</b> .....	<b>55</b>
<b>Theoretical Foundations</b> .....	<b>56</b>
<b>The Use of the Metanarrative in Scripture</b> .....	<b>56</b>
<b>The Use of Metanarrative in Scholarship</b> .....	<b>58</b>
<b>The Metanarrative and Worldview Change</b> .....	<b>61</b>

<b>Scripture Metanarrative Modeled in Higher Education .....</b>	<b>62</b>
<b>Summary .....</b>	<b>63</b>
<b>Chapter 3 Methodology .....</b>	<b>65</b>
<b>Introduction.....</b>	<b>65</b>
<b>Intervention Design.....</b>	<b>65</b>
<b>Historical Background for the Intervention Design .....</b>	<b>65</b>
<b>Goal of the Intervention Design.....</b>	<b>67</b>
<b>An Alternative Pedagogy for Developing a Biblical Worldview .....</b>	<b>72</b>
<b>A Rebuttal to Smith’s Pedagogy from Scripture.....</b>	<b>75</b>
<b>A Rebuttal to Smith’s Pedagogy from Scholarship.....</b>	<b>77</b>
<b>Pedagogy of Chronological Metanarrative Courses.....</b>	<b>78</b>
<b>Summary of the Intervention Design.....</b>	<b>81</b>
<b>Chronological Narrative of the Trial Period.....</b>	<b>83</b>
<b>Summary of the Context for the Intervention Design.....</b>	<b>86</b>
<b>The Worldview Questionnaire.....</b>	<b>87</b>
<b>Validating the Worldview Questionnaire.....</b>	<b>89</b>
<b>The Quantitative Diagnostic Scale.....</b>	<b>89</b>
<b>The Accuracy of the Questionnaire .....</b>	<b>90</b>
<b>Analysis of the Accuracy of the Questionnaire and Analyzing Tool .....</b>	<b>94</b>
<b>Conclusion of the Methodology .....</b>	<b>95</b>
<b>Chapter 4 Results.....</b>	<b>96</b>
<b>Overview .....</b>	<b>96</b>
<b>Ecclesiastical Background of the First-Year Students .....</b>	<b>96</b>
<b>Summary analysis of Ecclesiastical Background.....</b>	<b>99</b>
<b>Quantitative Worldview Data.....</b>	<b>100</b>
<b>The Data Quantified .....</b>	<b>101</b>
<b>Introduction.....</b>	<b>101</b>
<b>Education Program .....</b>	<b>101</b>
<b>Education Program Overall Averages .....</b>	<b>101</b>
<b>Individual Overall Averages for Worldview Development .....</b>	<b>103</b>
<b>Education Students Highest Levels of Syncretism .....</b>	<b>104</b>
<b>Comparing the Overall Averages Against the 2.6 Standard .....</b>	<b>108</b>
<b>Triangulating the Data.....</b>	<b>109</b>
<b>The Validity of the Seven Categories.....</b>	<b>110</b>
<b>The Overall Average Scores .....</b>	<b>110</b>
<b>Categories Presenting the Highest Level of Syncretism .....</b>	<b>110</b>
<b>Dispersal of Answers.....</b>	<b>111</b>
<b>Bible Program .....</b>	<b>112</b>
<b>Bible Program Overall Averages .....</b>	<b>112</b>
<b>Individual Overall Averages for Worldview Development .....</b>	<b>113</b>
<b>Bible Program Students Highest Levels of Syncretism .....</b>	<b>115</b>
<b>Comparing the Overall Averages Against the 2.6 Standard .....</b>	<b>118</b>
<b>Summary of the Data.....</b>	<b>119</b>

<b>Triangulating the Data</b> .....	<b>120</b>
The Validity of the Seven Categories.....	120
The Overall Average Scores.....	121
Categories Presenting the Highest Level of Syncretism.....	122
Dispersal of Answers.....	122
<b>Summary of the Effectiveness of the Intervention Design Based on Results</b> .....	<b>123</b>
<b>Chapter 5 Conclusion</b> .....	<b>124</b>
<b>Introduction</b> .....	<b>124</b>
<b>Recommendations</b> .....	<b>124</b>
<b>Recommendations for Improving the Worldview Questionnaire</b> .....	<b>124</b>
<b>Recommended Standard of Worldview Development for Graduating Students</b> .....	<b>125</b>
<b>Recommendations for Continuing Worldview Assessments</b> .....	<b>126</b>
<b>Recommendations for Continuing Metanarrative Pedagogy at CABU</b> .....	<b>126</b>
Theological Basis for Teaching the Metanarrative.....	127
Observations from the Classroom.....	130
Practical Value of Teaching the Metanarrative.....	134
Answers Worldview Questions.....	135
The Pedagogy for CABU’s Future Seminary.....	136
<b>Intentional Integration of Biblical Principles in Curriculum</b> .....	<b>137</b>
<b>Recommendations for Further Study</b> .....	<b>139</b>
The Tools Used for Research.....	140
Methods for Biblical Worldview Development.....	140
Biblical Theology and Worldview Change.....	141
Continuous Worldview and Cultural Analysis.....	141
<b>Concluding Statement</b> .....	<b>143</b>
<b>Bibliography</b> .....	<b>144</b>
<b>Appendix A</b> .....	<b>151</b>
<b>Appendix B</b> .....	<b>152</b>
<b>Appendix C</b> .....	<b>156</b>
<b>Appendix D</b> .....	<b>157</b>
<b>Appendix E</b> .....	<b>166</b>
<b>Appendix F</b> .....	<b>167</b>
<b>Appendix G</b> .....	<b>169</b>
<b>Appendix H</b> .....	<b>173</b>

## **Tables**

- Table 3.1. Quantitative Worldview Questionnaire Scale
- Table 3.2. CABU Faculty Worldview Quantitative Results
- Table 3.3. Sudanese Student Worldview Analysis Quantitative Results
- Table 3.4. CABU Staff Worldview Analysis Quantitative Results
- Table 4.1. Ecclesiastical Background of CABU's First-Year Students
- Table 4.2. Example of quantitative analysis tool.
- Table 4.3. Education Program Students Worldview Analysis Quantitative Results
- Table 4.4. Education Program Students Worldview Development
- Table 4.5. Education Program Summary of 4 Categories of Highest Syncretism
- Table 4.6. Minimum Standards of 2.6 or Above (Education Program Students)
- Table 4.7. Overall Averages for Bible Program Students (Post Study)
- Table 4.8. Bible Program Students Worldview Development
- Table 4.9. Bible Program Students 4 Areas of Highest Syncretism
- Table 4.10. Minimum Standards of 2.6 or Above (Bible Program Students)

## **Abbreviations**

ATR	African Traditional Religion
CABU	Central Africa Baptist University
FLC	Faculty Learning Community



## Chapter 1: Introduction

### Overview

Christianity is growing at a rapid pace on the African continent with most of the church growth taking place in what has been termed the global south.<sup>1</sup> The majority of this church growth is among the Pentecostal and Charismatic churches.<sup>2</sup> Zambia has experienced similar church growth, also among Pentecostal and Charismatic churches. Kaunda, quoting Zambia's former Vice President and first televangelist Dr. Nevers Mumba, wrote "before Zambia was declared to be a Christian nation, Zambia was not 89% Christian as it is now."<sup>3</sup> Like Mumba, many are questioning this growth based on the type of gospel in which people are placing their faith. The rapid growth of Christianity in Zambia, especially among Pentecostals, makes it difficult to distinguish between Christians and traditional religions rooted in ATR.<sup>4</sup> Colossians speaks of "a growth that is from God",<sup>5</sup> perhaps insinuating some church growth is actually not from God. Even development workers are questioning the authenticity of this growth of Christianity by connecting lack of social, economic, and religious sustainable development with a lack of worldview change.<sup>6</sup> The leadership and faculty of Central Africa Baptist University (CABU) in Kitwe, Zambia has recognized a

---

<sup>1</sup> Jonathon Kangwa, "The Role of Theology of Retribution in the Growth of Pentecostal-Charismatic Churches in Africa," *Verbum et Ecclesia* (2016): 2.

<sup>2</sup> Ibid.

<sup>3</sup> Chammah Kaunda, "The Making of Pentecostal Zambia: A Brief History of Pneumatic Spirituality," *Oral History Journal of South Africa* 4, no. 1 (2016): 20.

<sup>4</sup> Ibid.

<sup>5</sup> Colossians 2:19 (English Standard Version ESV). Unless otherwise noted, all Scripture references are taken from the ESV.

<sup>6</sup> Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Oasis Books, 2011), 340.

similar need for worldview change in the lives of students who enroll in that institution of higher education.

This thesis project presents the problem of a percentage of CABU's students graduating with a worldview that has not been completely transformed from an African worldview to a biblical worldview. Data is presented based on research that argues for a chronological metanarrative approach to teaching the Bible for worldview change in the lives of students and faculty of CABU. The goal, as a result of the implementation of the proposed solution, is a group of African servant-leaders equipped for the ministry of advancing the gospel across Africa for the glory of God because they have developed a biblical worldview.

### **Ministry Context**

#### Central Africa Baptist University's Context

The context for this thesis project is Central Africa Baptist University (CABU) in Kitwe, Zambia. CABU was established in 2006 and held the first graduation ceremony in 2009. The university offers two accredited programs, a Bible Program and an Education Program. Students enrolled in the Bible Program can earn a diploma or a degree, within four different emphasis. Students enrolled in the Education Program can earn a diploma and a teaching certificate from the Education Council of Zambia for teaching primary students in public and private schools in Zambia. Students in the Education Program can also earn a Certificate in Biblical Theology as part of the Bible component for their course of study. This certificate of Biblical Theology is the result of newly implemented curriculum that uses the chronological metanarrative method of teaching the Bible from Genesis to Revelation. This curriculum is part of the intervention plan for this thesis project.

CABU has received accreditation with Africa Christian Theological Education Association (ACTEA) and with Zambia's Higher Education Authority (HEA). The demographic of both the faculty and student body is multi-cultural, multi-ethnic, and multi-

national. The faculty consists of teachers from Mexico, America, Kenya, Malawi, and Zambia. The current student body is comprised of people from Zambia, Namibia, South Africa, Angola, Democratic Republic of Congo, Kenya, Sudan, Togo, Zimbabwe, and China. Alumni consist of graduates from the above countries as well as Ghana, Zimbabwe, South Sudan, and Malawi. The majority of students are Zambian, and a large population of the student body come from a false promise and false gospel theological and ecclesiological background.

The author of this thesis project is a professor at CABU, teaching courses on The Pentateuch, Old Testament Historical Books, The Gospels, General Epistles and Revelation, and the Bible component for the Education Program. Relationships with a small group of students extend beyond the classroom to the point of the African cultural practice of including this small group of students in the family structure where this lecturer is referred to as dad and his spouse is referred to as mom. This unique relationship has provided insight into the daily habits and behaviors of the student body over a three-year period, which in turn has revealed that many students in some circumstances display an African worldview more often than a biblical worldview. The African worldview among students are demonstrated in their participation in funerals, weddings, births, and sicknesses. The students express the African worldview through assessments, classroom discussions, papers, and oral presentations. In other words, the student's participation in course work reveals an underlying mindset of African worldview that presents itself in a variety of ways and in a variety of contexts.

### Zambia's Cultural Context

The culture and traditions in Zambia are rapidly changing. The contemporary culture is a mixture of Western, African, and biblical practices that produces a syncretistic worldview in the populace of Zambia. Simojoki reports the same type of syncretism as a phenomenon

across east Africa.<sup>7</sup> The students who attend CABU demonstrate a worldview that represents this culture. The African Worldview is rooted in Africa Traditional Religion (ATR), and can be described as one where the spirit world freely interacts with the physical world. This aspect of ATR manifests itself in the neo-Pentecostalism of East Africa through a common teaching that says Christians are attacked by demons and Satan at every turn, and need the help of a man of God who can provide deliverance through attending special deliverance services.<sup>8</sup> A significant portion of CABU's student population has this type of "deliverance Christianity" in their ecclesiological background.<sup>9</sup>

In 1991 President J. T. Chiluba declared Zambia to be a Christian nation. Mandyrik purports adherents to Christianity at 86.9% of the overall population.<sup>10</sup> The Joshua Project reports the population of Christian adherents in Zambia to be 87%.<sup>11</sup> Despite this declaration, corruption, injustice, and the false prosperity and false promise gospel are rampant within the culture. The plausible reason is lack of worldview transformation. Transparency International ranks Zambia as the 113<sup>th</sup> most corrupt nation out of 180 nations.<sup>12</sup> Zambia has been characterized as a country with rampant corruption across all business and government transactions.<sup>13</sup> With a high percentage of professing Christians and an equally high degree of corruption, one logical explanation for the dichotomy is a lack of worldview change within

---

<sup>7</sup> Anassi Simojoki, "The Other Gospel of Neo-Pentecostalism in East Africa," *Concordia Theological Quarterly* 66, no. 3 (July 2002): 271.

<sup>8</sup> *Ibid.*, 274-275.

<sup>9</sup> *Ibid.*

<sup>10</sup> Jason Mandyrik, *Operation World: The Definitive Prayer Guide to Every Nation*, 7<sup>th</sup> ed (Biblica Publications, 2010), 892.

<sup>11</sup> <https://joshuaproject.net/countries/ZA> Accessed on 11 November 2019.

<sup>12</sup> <https://www.transparency.org/country/ZMB> Accessed on 05 September 2020.

<sup>13</sup> <https://www.ganintegrity.com/portal/country-profiles/zambia/> Accessed on 11 November 2019.

the professing Christian community. In other words, the students enrolled at CABU live in a culture where faith and practice are often disconnected from each other.

Zambia is a developing nation, and the economy is challenging. Unemployment and poverty levels are high. In this difficult context, a temptation exists to engage in the false promise and false gospel ministry because of the prospect of gaining financially from the people served within the ministry. The false prosperity gospel ministry offers an opportunity for men and women to achieve status, acquire power, and amass a cache of wealth in a culture that is embedded with social and economic restraints.<sup>14</sup> Those who are impacted and affected the most negatively by this unjust theological system are the poor and vulnerable. The followers of the false apostles and prophets who teach this gospel make large sacrificial offerings directly to the “man of God” and receive unfulfilled promises and false hope in return. These apostles and prophets extort money from the poor and vulnerable through false promises leaving their followers in a worse state physically, economically, and spiritually.<sup>15</sup> A true story from the life of CABU’s Deputy Vice Chancellor of Administration illustrates the danger of this gospel:

My father died when I was a young boy, leaving my mother a widow with 6 children to care for. Our life was very difficult. At one point she could not pay rent, and the landlord evicted us without notice. It was rainy season, and my mom, myself and my siblings carried everything we could and walked in the rain to her parent’s home several kilometers away. I will never forget the feeling of helplessness and hopelessness of that day. I can tell you, if a supposed “man of God” would have made the promise to my mother that she could become wealthy by ‘sowing a seed’ of 100 kwacha - she would have taken him up on the offer. The problem is, she would have been left poorer, more destitute, and her hope in God would have been shaken, perhaps irrevocably shaken. This is a dangerous gospel because it feeds on the desperate like my mother.<sup>16</sup>

---

<sup>14</sup> A. Heuser, “Charting African Prosperity Gospel Economies,” *HTS Teologiese Studies/Theological Studies University of Pretoria, South Africa* 72(1), (2016): 2

<sup>15</sup> Lovemore Togarasei, "The Pentecostal Gospel of Prosperity in African Context of Poverty: An Appraisal," *Exchange* 40 (2011) 349.

<sup>16</sup> As told to a group of students in Busia, Uganda, Africa during CABU’s Theological Studies by Extension class held June 4<sup>th</sup> through June 8<sup>th</sup>, 2019. This story was part of a lecture on an apologetic for the true gospel. Used by permission.

## Zambia's Christian Context

The general belief among Africans is that God raises up special prophets who have a secret access to God in order to manipulate Him to respond to the desires of a given people.<sup>17</sup> Likewise, in ATR, a few human beings have the special ability and knowledge to interact and manipulate the spirit world.<sup>18</sup> This worldview background fits well with the false prosperity and false promise gospel in which God is approached with a utilitarian mindset, seeking physical and material blessings from Him without regard for His worthiness to be worshipped and obeyed.<sup>19</sup> Though every student entering CABU must provide proof of their conversion to Christ with a personal testimony of faith and an endorsement from the leaders of their own local church, it has been observed that a portion of the student population come from a church where this false gospel is preached and taught and their ATR worldview is expressed behind a vernacular of Christian words and language.<sup>20</sup>

The false prosperity gospel forms the theological foundation and paradigm of a large segment of CABU's student population. This false gospel is embedded into the fabric that forms Zambian culture and worldview. This false gospel serves as the context that birthed Zambia's constitutional declaration that Zambia is a Christian nation.<sup>21</sup> This declaration is seen as a religious right, and it is forged through the practice of the false prosperity gospel.<sup>22</sup>

---

<sup>17</sup> Reuben Kigame, *Christian Apologetics Through African Eyes* (Nairobi, Kenya: Posterity Publishers, 2018), Loc 7792, Kindle.

<sup>18</sup> Jack Chalk, *Making Disciples in Africa: Engaging Syncretism in the African Church Through Philosophical Analysis of Worldviews* (Carlisle, Cumbria, UK: Langham Publishing, 2013), 97.

<sup>19</sup> Elizabeth Mburu, *African Hermeneutics*. (Carlisle, Cumbria, UK: Hippobooks, 2019), 28.

<sup>20</sup> Yusufu Turaki, *Foundations of African Traditional Religion and Worldview*, revised ed. (Lagos, Nigeria: Otakada Publishing, 2019), Loc 4449, Kindle.

<sup>21</sup> Naomi Haynes, "Zambia Shall be Saved! Prosperity Gospel Politics in a Self-Proclaimed Christian Nation," *Nova Religio: The Journal of Alternative and Emergent Religions* 19, no.1 (Aug 2015): 3.

<sup>22</sup> *Ibid.*, 4.

Thus, this false gospel plays a major role in forming the worldview of the students who enroll at CABU.

Trained pastors and New Testament churches are few in number against the backdrop of a plethora of churches that preach this gospel. This false gospel neglects the doctrine of the atonement, but rather speaks of a salvation as a believer's right to a life of health and wealth.<sup>23</sup> This ministry context is also replete with a growing trend of church leaders who question the need for pastors to be equipped through formal training such as Bible schools and Christian universities.<sup>24</sup> It must also be understood that a change in worldview in the African context requires a lengthy time of struggle to leave the old traditions behind because of the social ramifications that attend such a change.<sup>25</sup> For example, when students visit their families to participate in funerals, weddings, or births they are expected to support the rituals and practices with their presence and full cooperation. The students receive heavy social and ecclesiological pressure from their respective churches to rejoin and participate in unbiblical ministries of the church. To reject the ATR practices that accompany both social and religious life incurs a significant social cost on the student.

### Summary

Because CABU's purpose is to "train the next generation of servant leaders in Africa for Great Commission living" and the vision is to see God use our graduates to "plant New Testament, reproducing churches in every village, town, and city across Africa", change from an African worldview (rooted in African Traditional Religion) to a biblical worldview is essential for CABU students and faculty to be used of God to accomplish both the purpose

---

<sup>23</sup> Togarasei, *The Pentecostal Gospel*, 339.

<sup>24</sup> Kigame, *Christian Apologetics*, Loc 7792.

<sup>25</sup> Kelley Malone, "Paul and the Issue of Syncretism," *Missiology: An International Review* 46(2) (2018): 146.

and vision. The Academic leadership and faculty of CABU recognize the problem of graduating students participating in this previously described false gospel and have committed to research methods of assisting the student body to develop a biblical worldview. One solution to the problem recognized by both leadership and faculty is a change in curriculum and pedagogy proposed by this thesis project. In other words, this research project has the full cooperation and sanction from the leadership at CABU.

### **Problem Statement**

The problem is: A segment of the students at Central Africa Baptist University are not exhibiting a worldview change in their lives and ministry after graduation. The result is too many graduates are inadequately equipped to advance the gospel across Africa and to develop an apologetic against this false gospel in order to effect worldview change in those to whom they minister and teach. A second result of this problem is a portion of students returning to or joining in a ministry that teaches and propagates this false prosperity and promise gospel described above. The Education Program students may be at the greater risk of this danger.

Lack of worldview transformation among the student body has been confirmed through three identifiable methods. First, students in their final year of study at CABU taking the Apologetics Course often debate subjects that reveal a lack of worldview change. For example, each year a significant number of students in the Apologetics class argue that ATR is helpful in understanding Christianity, and that Christianity and ATR are compatible in several areas. The areas they identify are contrary to a biblical worldview.<sup>26</sup> Second, CABU's degree students must develop and defend a doctrinal statement in their final year of

---

<sup>26</sup> As presented by CABU's Apologetics Class teacher during a regularly scheduled faculty meeting where the African worldview was the topic of discussion. This meeting was held on CABU's campus on Monday, September 30, 2019.



enrollment as a condition of graduating. A significant percentage of these students demonstrate a lack of biblical worldview when answering application questions from their own doctrinal statements.<sup>27</sup> Finally, the executive leadership team of CABU conduct personal interviews of every graduating student. The executive team reports a significant portion of the graduating Education Program students and a smaller segment of the graduating Bible Program students demonstrated a lack of biblical worldview in important aspects of this interview.<sup>28</sup> These students lack a change from a worldview rooted in African Traditional Religion to a biblical worldview anchored in the Scriptures. CABU's goal is one hundred percent of the students who graduate would develop a biblical worldview, and each student would minister the true gospel in a New Testament church.<sup>29</sup>

As stated above, the men and women who enter CABU as students bring with them the worldview of the culture from which they came. Also previously stated, many students have a theological and ecclesiological background that is rooted in a mixture of ATR and the false promise and false prosperity gospel. These two systems have several things in common, most notably the belief that only a person with special power and knowledge can access God and receive from God that which the worshiper needs. The result is syncretism in the belief and practice of many of the students who enter CABU. Mburu describes this phenomenon as a Christian trying to adhere to two worldviews.<sup>30</sup> The harmonious relationship between these two belief systems and a deep-rooted belief in these two systems make the plausibility of

---

<sup>27</sup> This trend has been observed over a three-year period from October 2017 through October 2019 and has been confirmed by CABU's theology chair.

<sup>28</sup> This data point was presented to the faculty of CABU by CABU's Deputy Vice Chancellor of Administration at CABU's faculty in-service held during the week of January 13, 2020.

<sup>29</sup> This information was obtained from Central Africa Baptist University's Vice Chancellor in a discussion held on 10 September 2019. He had recently reviewed the draft thesis proposal for this project and stated the CABU's position on the matter. Though this goal is not officially stated in CABU's publications, the Vice Chancellor maintained this has been the goal from the inception of the college.

<sup>30</sup> Mburu, *African Hermeneutics*, 30.

participating in a ministry and ecclesiology of false promise and prosperity gospel attractive and natural. Kigame writes from a position of both scholarly and experiential knowledge, and agrees that the persistent temptation for the African Christian is to fall back into the thinking and practices that more closely reflect ATR than a biblical worldview.<sup>31</sup> Complicating the problem is a developing belief among some African scholars that syncretism is an acceptable form of Christianity.<sup>32</sup>

ATR and the false gospel as presented and taught in the African churches are not competing realities in the mind of some students entering CABU but are actually compatible belief systems that blend naturally together to form one worldview. In the same way a fetish priest or witch doctor might provide answers to questions and resources for the needs of his or her followers, the false apostle and prophet is seen as the resident expert with the special powers and abilities to access God for answers and resources to fill the needs of his or her followers.<sup>33</sup> The attraction of being the “man of God” with the authority and power that accompanies such a position is a strong temptation for some.

In ATR and in this false gospel, spirit beings are active in the daily life of the community, and can be appeased or accessed only by specialist who have such knowledge and power to do so.<sup>34</sup> Likewise, the prosperity gospel is seen as the answer to every health, economic, and spiritual need in the life of adherents. False teachers, apostles and prophets within this gospel interact with God and the spirit world in a similar way.<sup>35</sup> In other words,

---

<sup>31</sup> Kigame, *Christian Apologetics*, Loc. 5180.

<sup>32</sup> *Ibid.*, Loc 5042.

<sup>33</sup> Turaki, *Foundations*, Loc 701.

<sup>34</sup> *Ibid.*, Loc. 291.

<sup>35</sup> Nelson Kalombo Ngoy, “Neo-Pentecostalism: A Post-Colonial Critique of the Prosperity Gospel in the Democratic Republic of Congo (1960-2018)” (PhD diss., Southwestern Baptist Theological Seminary, 2018), 29-30.

some students who enter CABU have developed a worldview through a belief system that is essentially ATR with Christian language. This is a belief system that is in direct conflict with a biblical worldview. In order to serve God in the role of missionary, church planter, pastor, or schoolteacher the worldview of the graduating student must be transformed from a traditional African worldview into a biblical worldview.

The academics offered by CABU is in direct contrast to the African worldview described above. The conflicting worldviews are best understood by comparing major life events with the African worldview and the biblical worldview. For example, Ephesians describes the purpose of marriage as a picture of the relationship between Christ and the church (see Ephesians 5:31-32).<sup>36</sup> Marriage in the African context is primarily for the propagation of children, and is described as “a complex affair with economic, social, and religious aspects which often overlap”, and which often ignores the biblical view of marriage.<sup>37</sup> In the African worldview death is sometimes seen as something brought about by a curse imposed upon the deceased or a close relative,<sup>38</sup> but the Bible describes death as a result of sin (Rom 5:12). The African worldview sees God as someone to be approached for utilitarian and self-centered purposes as compared to the biblical view that God is to be approached in worship and adoration because He is worthy of such a response (Psalm 96:7-8). The African worldview sees God as distant and unknowable, and the Bible depicts Him as One who desires to be known through the person of Jesus Christ (John 14:6). Women in the African worldview continue to be viewed as inferior to men, while the Bible depicts

---

<sup>36</sup> Harold W. Hoener, *Ephesians: An Exegetical Commentary* (Grand Rapids, Mi: Baker Academic, 2002), 772.

<sup>37</sup> John S. Mbiti, *African Religion and Philosophy*, 2<sup>nd</sup> ed. (Gahonone, Botswana: Heinemann Publishing, 1969), 130.

<sup>38</sup> Kwabena J. Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context* (Eugene, Or: Wipf&Stock, 2013), 111.

women as the same value as men (Galatians 3:29). Thus, a worldview change is necessary for CABU's graduating students for their own equipping in ministry on the African continent.

Lack of worldview change among African Christians is hampering their joining with God to advance the gospel across Africa. Because the false gospel is neither biblical nor Christ centered, it is in fact a different gospel (Galatians 1:6). In order to follow Christ's command to "make disciples of all nations" the graduating students must develop a biblical worldview in order to remove themselves from a ministry that advances a false gospel and to join God in His work of making Himself known to the world (2 Cor 6:1).

### **Purpose Statement**

The purpose for this thesis project is to propose, test, and measure a curriculum that will enable the students at Central Africa Baptist University to develop a biblical worldview. Research demonstrates that a biblical worldview is developed through consistent teaching and application of Scriptural truth.<sup>39</sup> The solution posed in this thesis project is to supplement the current systematic theological courses at CABU with a system that develops a biblical theology using the chronological metanarrative teaching of the Bible in the core Bible courses. The curriculum proposed should lead to students moving closer in depth and degree towards a biblical worldview. Both personal example and preliminary research has shown this approach to teaching the Bible to be a viable solution.<sup>40</sup>

Because this false gospel is filled with promises to satisfy the needs and desires of a destitute and desperate people, it may be the fastest growing form of evangelism on the continent of Africa and is supplanting the advancement of the true gospel as found in the

---

<sup>39</sup> C. Fred Smith, *Developing a Biblical Worldview: Seeing Things God's Way* (Nashville, Tn: B&H Publishing, 2015), 368.

<sup>40</sup> Don Pederson, "Biblical Narrative as an Agent for Worlview Change," *International Journal of Frontier Missions* Vol 14:4 (Oct-Dec 1997) :166.

Scriptures.<sup>41</sup> This is a dangerous gospel because it neither preaches the true gospel, nor do its followers seek after God in “spirit and in truth” (John 4:24). Both leadership and faculty recognize the need to develop solutions to this problem because of the moral and biblical mandate to “make disciples of all nations” (Matthew 28:19). Thus, the importance of this thesis project.

Because the solution offered here is focused on helping the students develop a biblical worldview, the result should be students who are better equipped to advance the gospel across Africa and teach towards developing a biblical worldview among those in their respective spheres of ministry and influence. Students who graduate with a biblical worldview will be better trained to serve as missionaries, pastors, and church planters across the continent of Africa, thus moving closer to accomplishing the vision of CABU to see a New Testament Church in every village, town, and city across Africa. Researching the problem and developing a viable solution will also enable the faculty to accomplish CABU’s institutional purpose to “train the next generation of servant leaders in Africa for Great Commission Living.”

### **Basic Assumptions**

Assumptions must be declared in order to establish the credibility of the research, testing, conclusions, and proposal offered within this project. First, this project assumes the Bible to be the infallible and the inerrant Word of God. This thesis project seeks to interpret, understand, and apply the Bible literally. It also assumes that a change from an African worldview to a Christian worldview occurs over a period of time through the study and application of the Word of God. The Bible has the final authority on conclusions derived from the data collected in this thesis project.

---

<sup>41</sup> Nelson Kolombo Ngoy, *Neo-Pentecostalism: A Post-Colonial Critique of the Prosperity Gospel in the Democratic Republic of the Congo* (Eugene, OR: Wipf & Stock, 2019), Loc. 142, Kindle.

Second, it is assumed that God desires a disciple to develop a Christian worldview as part of his or her process of sanctification (Romans 12:2). As a result, a change in worldview is not only possible, but likely as a disciple submits to God, His Word, and the Holy Spirit (Galatians 5:22-25). Because developing a biblical worldview is desirous of God and occurs while a person is developing spiritually, the problem of students living with forms of syncretism or participating in the false prosperity and promise gospel ministries are linked to a lack of worldview change.

Third, this project makes the assumption that the students who enter CABU are confessing Christians. The application process for enrollment makes this a reasonable assumption. The application process requires each student to provide a verbal and written testimony of their conversion experience, and this testimony must be validated by their local church pastor. The student's testimony is also confirmed through an interview session with CABU's Admissions department. Each student is intentionally disciplined and mentored using biblical principles by a member of the staff or faculty. Each member of CABU's staff, faculty, and student body is held to a biblical standard of ethics and morality throughout their tenure at CABU. In other words, because of the hiring process for staff and faculty and the application process for students, CABU assumes each person is a Christian and is treated as such, and this project follows the same assumption.

Conclusions developed in this project assumes that answers to the worldview questionnaire is truthful. Safeguards have been placed in the process to help ensure this assumption is true. Anonymity has been granted to participants of this research. The author of this project assumes respondents provided answers that are truthful from the respondent's perspective.

Finally, this project assumes the best available sources and data for this context is derived from writers and scholars from within the African cultural context. Though sources

from outside the African context have been studied and data from these sources have been used for this project, more weight has been given to African scholarship in developing conclusions. A number of contemporary African scholarship is being developed that speaks to the subjects researched in this project. These authors write from their own African cultural context, and the assumption is they have a deeper understanding than Western colleagues of the subjects and themes studied in this thesis project as they apply to the African context.

A series of checks and balances have been implemented to ensure data collected, analyzed, and interpreted is authentic and represents reality. CABU's Academic Dean is a native Zambian and holds a Doctorate in Apologetics and has served as an unofficial reader for this project. Several Zambian faculty members have also analyzed the data and conclusions to affirm its validity. The author of this thesis project recognizes the presuppositions that are unintentionally imposed on the project but has taken reasonable steps to ensure validity and authenticity of the research project.

### **Definitions**

The following terms were used throughout this study:

**Africa Traditional Religion.** Africa Traditional Religion (ATR) can be characterized by four commonly held beliefs: (1) belief in a Supreme Being usually referred to as God; (2) belief in lesser spirit beings referred to as angels and demons; (3) the cult worship and communication of ancestors; (4) the use of magic, charms, amulets, and spiritual forces.<sup>42</sup> A person who adheres to this religion approaches God with a belief that he does exist, but the worshiper is prevented from approaching God because of the layers of spirit beings that separate himself from God. These spirit beings must be navigated by experts who has the power and knowledge to manipulate and access God by manipulating or appeasing these

---

<sup>42</sup> Turaki, *Foundations*, Loc. 265.

spirit beings.<sup>43</sup> ATR has no sacred books or writings, but is an oral tradition handed down to one generation from the previous generation.<sup>44</sup>

**African Worldview.** The African worldview is a holistic view of the world expressed through a philosophy of religion that embraces the interaction between humans and the spirit world. It is a view that integrates the mystical powers, spirit world, and Supreme Being into one conglomerate whole.<sup>45</sup> In the African worldview it is not necessary to prove God's existence, as He is assumed to be everywhere, yet He cannot be "properly known because He is too far away".<sup>46</sup> A person with a traditional African worldview is cognizant of the rituals and occult practices that are used to approach God for the worshiper's own desired end.<sup>47</sup> Mburu makes the observation that she grew up primarily in a Western culture and context, yet she retained elements of a traditional African worldview.<sup>48</sup> The African worldview and African Traditional Religion work together to form a seamless whole.<sup>49</sup>

**Christian Worldview.** A Christian worldview is rooted and built on the foundation of God's specific revelation in the Bible (2 Tim 3:16-17),<sup>50</sup> and does not violate God's general revelation (Psalm 19:1-6, Romans 1:19-20 ). Such a worldview results in behavior that mirrors the mind of Christ (Philippians 2:5).<sup>51</sup> Mathews informs that the Christian worldview

---

<sup>43</sup> Kigame, *Christian Apologetics*, Loc 309.

<sup>44</sup> Ngoy, *Neo-Pentecostalism*, Loc. 248.

<sup>45</sup> Turaki, *Foundations*, Loc. 1224.

<sup>46</sup> Mburu, *African Hermeneutic*, 26.

<sup>47</sup> Turaki, *Foundations*, Loc 4377.

<sup>48</sup> Mburu, *African Hermeneutic*, 7.

<sup>49</sup> Chalk, *Making Disciples in Africa*, 86.

<sup>50</sup> The portion of this definition is similar to one presented by Scott Allen in a paper he wrote titled "What is a Biblical Worldview". This is an unpublished paper I discovered at [www.disciplingnaitons.org](http://www.disciplingnaitons.org).

<sup>51</sup> Mr. Graham Bwalya, a fellow professor at Central Africa Baptist University assisted me in developing this definition. I am grateful for his work and willingness to assist me as we work together to develop a biblical worldview in students enrolled at CABU.



is based on God's revealed truth as found in the Scriptures.<sup>52</sup> A Christian worldview is a process that a follower of Jesus Christ develops over a lifetime of submitting to the Holy Spirit, and the Bible.<sup>53</sup> A Christian worldview enables a believer in Christ to express his or her faith in a manner that is biblical.<sup>54</sup> A Christian worldview supersedes a person's ethnic and family background. Colson and Pearcey state that a Christian or biblical worldview is best understood from the perspective of the metanarrative of Scripture structured around the themes of creation, fall, redemption.<sup>55</sup> The terms Christian worldview and biblical worldview are used interchangeably in this study.

**Biblical Metanarrative.** Is the all-encompassing redemptive story of the Bible as told from Genesis through Revelation. This thesis project uses the terms biblical metanarrative and the story of the Bible synonymously and interchangeably. The metanarrative of the Bible recognizes that much of the Old Testament and Gospels are storied, regardless of the genre in which the story is framed.<sup>56</sup> The metanarrative story of the Bible connects the major stories together in order to present the Bible's entire story of redemption through Jesus Christ. This project refers to this as "telling the whole gospel through the whole Bible". This thesis project has chosen to use the chronological metanarrative method of telling the Bible's one story around 6 covenants God gave to His people (Adamic, Noahic, Abrahamic, Mosaic, Davidic, and the New Covenant).

---

<sup>52</sup> Ned L. Mathews. "Toward Reestablishing a Christian Worldview in a Postmodern Age" (PhD. Diss. South Africa University, 2000), 3.

<sup>53</sup> Smith, *Developing a Biblical Worldview*, 367.

<sup>54</sup> Mburu, *African Hermeneutics*, 64.

<sup>55</sup> Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Carol Stream Il: Tyndale House Publishing, 1999), Loc. 233.

<sup>56</sup> J.O. Terry, "Chronological Bible Storying to Tribal and Nomadic People," *International Journal of Frontier Missions* 14, no. 4 (Oct-Dec 1997): 170.

**Biblical Theology.** Biblical Theology is the system of theology that is developed from the Bible's overarching story as told from Genesis to Revelation. It is a system that derives from the overall message of the entire Bible.<sup>57</sup> Where systematic theology has a tendency to isolate proof texts from their context, biblical theology takes into account the full narrative of the Bible, allowing the Bible to speak for itself on any given subject as the Bible's story line unfolds. This is because biblical theology takes into account the full narrative of Scripture.<sup>58</sup> Biblical theology is based on the Bible's principle of progressive revelation, allowing the Bible to divide itself naturally into eras and epochs.<sup>59</sup>

**False Prosperity and False Promise Gospel.** This is a gospel message in which the atoning work of Jesus Christ has been supplemented or replaced by a message that falsely guarantees God's favor on His people expressed in the promise of good health, financial prosperity, and an inoculation to suffering.<sup>60</sup> It is referred to as a false gospel in this study because the promises proclaimed by its teachers are not derived from a proper exegesis of the Bible. Ngoy describes a concept of a belief system based on a life force that provides an acquisition of possessions that will produce a life of physical and material comfort.<sup>61</sup> It is a gospel message that centers on financial prosperity, claims that suffering should be absent from the life of the believer, and further claims that poverty and suffering are evidence of a lack of faith in the life of a believer.<sup>62</sup> This gospel draws from both an African worldview and Africa

---

<sup>57</sup> Peter J. Gentry and Stephen J. Wellum, *Kingdom Through Covenant: A Biblical Theological Understanding of the Covenants* (Wheaton, IL: Crossway Publishing, 2012), 32-33.

<sup>58</sup> Bill Jackson, *The Biblical Metanarrative: One God/One Plan/One Story* (Corona, Ca: radicalmiddlepress, 2013), Loc. 157, Kindle.

<sup>59</sup> Geerardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids, Mi: Eeradman's Publishing, 1973), 17

<sup>60</sup> Asamoah-Gyadu. *Contemporary Pentecostal Christianity*, 107.

<sup>61</sup> Ngoy, *Neo-Pentecostalism*, Loc. 124.

<sup>62</sup> Kigame, *Christian Apologetics*, Loc. 7826.

Traditional Religion.<sup>63</sup> It is a different gospel and does not represent the true gospel presented in the Bible (Galatians 1:6).

**The Gospel.** The gospel can be defined as God’s transformational story of how Jesus, who preexisted as the Son of God, came to be enthroned as universal king accomplished by His death, burial, and resurrection.<sup>64</sup> The core biblical text describing the gospel is 1 Corinthians 15:3-4. This text describes the key elements of the gospel and the core content of the gospel.<sup>65</sup> The core elements and content of the gospel are the death, burial, and resurrection of Jesus Christ. But the key to the gospel’s big story is found in the phrase “according to the Scriptures”. The entire Bible presents God’s transformational story culminating in the reign of Jesus Christ over God’s new creation.

**Worldview.** Sire admits that defining worldview in clear, definite terms among current literature is difficult.<sup>66</sup> A worldview is a set of assumptions and presuppositions that govern every area of a person’s life. Worldview is a picture of reality, or a lens by which each person views and interprets their world.<sup>67</sup> Bavinck refers to worldview development as map making based on experience derived from religion, a desire for truth, and what he referred metaphorically as knowledge of the geography of the land.<sup>68</sup> Miller advocates for categorizing worldview into the overarching themes of biblical theism, secularism, and

---

<sup>63</sup> Faith Lugazia, “Toward an African Inculturation Biblical Pneumatology: A Response to the Rise of Neo- Pentecostalism in Tanzanian Christianity” (PhD. diss., Luther Seminary, 2010), 3.

<sup>64</sup> Matthew W. Bates, *Salvation by Allegiance Alone*, 1<sup>st</sup> ed. (Grand Rapids: Baker , 2017), Chapter 3. Wordsearch Bible, Lifeway.

<sup>65</sup> Gary R. Habermas , *The Risen Jesus and Future Hope*, 1<sup>st</sup> ed. (Downers Grove: InterVarsity, 1997), ix. Wordsearch Bible, Lifeway.

<sup>66</sup> Sire, *Naming the Elephant*, Loc. 259.

<sup>67</sup> Smith, *Developing a Biblical Worldview*, 12.

<sup>68</sup> Herman Bavinck, *Christian Worldview*, ed. and trans. Nathaniel Gray Sutanto, James Eglinton, and Cory C. Brock (Wheaton, Il: Crossway, 2019), 16.

animism.<sup>69</sup> Each person has a worldview, and each person believes their respective worldview is the best way to view and interpret reality. In traditional cultures, worldview understands the spiritual and the physical world as interconnected and interrelated in a comprehensive whole.<sup>70</sup> Most people are not consciously aware of their own worldview, though a person's worldview directs a person's thinking.<sup>71</sup>

### **Limitations**

The primary limitation placed on this thesis project is the ministry context. The laboratory for study and research is the classroom environment within CABU, and the geographical location of Kitwe, Zambia. A second limitation is the available data for the thesis itself. Though data on worldview, Christian worldview, and metanarrative study of the Bible has been published, the data available for developing a biblical worldview from biblical theology derived from a chronological metanarrative method of teaching the Bible within the context of an institution of higher learning is scant. A third limitation is the number of students available for study. Currently, CABU enrollment is just over 100 students. The participants for the study were incoming first year Bible and Education students. The number of these students was approximately forty total men and women. Thus, the sample size will be large by ratio, but small in regard to the population of university students who make up the overall population of Zambia. However, the prospect of affecting the worldview of forty servant leaders who potentially take the gospel and the equipping to in turn effect the worldview of God's people in churches and classrooms should have an exponential impact on Zambia for the good of the gospel and for the glory of God.

---

<sup>69</sup> Darrow L. Miller and Stan Guthrie, *Discipling Nations: The Power of Truth to Transform Lives*, 2<sup>nd</sup>. ed (Seattle, Wa: WYAM, 1998), 34.

<sup>70</sup> Myers, *Walking With the Poor*, 7.

<sup>71</sup> Chalk, *Making Disciples*, 16.

This project has geographical limitations imposed upon it. For example, because of the location of the ministry context the author has limited access to sources and data. This area of the world is without a research library, ready access to experts in the field of study, and access to sources that prevent the quantitative or qualitative study of some peripheral related subjects and questions. Accessing sources via the internet is helpful, but limitations of internet connectivity and frequent, prolonged, and unplanned power outages make accessing the internet challenging and limited. African scholarship is beginning to publish scholarly material on the subjects studied within this project, but access to these sources is limited by the geographical and social context. Purchasing these sources is possible, but most books are published outside of the African continent. Shipping material to Zambia imposes a financial burden that is difficult to overcome. The project has a financial limitation that makes the purchase of resources possible, but not unlimited. Thus, it must be acknowledged that access to sources is limited.

An unexpected limitation that developed during the trial stage of this study was the interruption of the academic year due to the COVID-19 pandemic of 2020. In keeping with government directives, CABU closed school on March 20, 2020. On April 20, 2020 CABU resumed classes using Google School as the delivery and teaching platform. Normal residential classes resumed on July 27, 2020. Because the teaching method requires personal interaction with the students, the trial period was extended to September 11, 2020. The interruption on the trial period has an incalculable effect on worldview change in the students.

The worldview questionnaire used in this study have inherent limitations. First, because worldview is an open-ended progressive process, any assessment tool will be limited

in its ability to completely and holistically capture a person's worldview.<sup>72</sup> Second, the CABU faculty has searched without success for a worldview assessment tool that would adequately reveal a person's worldview, or the degree to which a person in the African context had a biblical worldview.<sup>73</sup> A significant body of research is available on tools that exist for assessing a worldview in a western context, but this research project failed to discover an assessment tool for the African context. Thus, the questionnaire used by CABU was developed by CABU using recognizable verification and research practices.

Finally, and perhaps the most serious limitation, is one of cultural context. This author is from a Western context conducting research in the African ministry context whose participants are African by birth and life. Though biblical worldview for this project is studied from biblical principles and empirical data, measuring the application of this worldview has been evaluated by a person who has a Western worldview and who is testing, observing, measuring, and drawing conclusion based on the actions of participants who have an African worldview. Reasonable steps have been taken to minimize this effect by including Zambian scholars, clergy, faculty, and study participants.

### **Delimitations**

The delimitations affecting this research is primarily in the area of time and participants for the project. The project intentionally limited the research subjects to students who attend CABU without considering students from other institutions of higher learning. The students who participated in the study was limited to first-year students from both the Bible and Education Programs of CABU. The limitation of time also prevented a long-term

---

<sup>72</sup> David Chidester, "Worldview Analysis of African Indigenous Churches," *Journal for the Study of Religion* 2, no. 1 (March 1989): 20.

<sup>73</sup> Central Africa Baptist University's Academic Dean for the Bible Program stated that he has been searching for a worldview assessment survey or questionnaire for the African context for 3 years but was unable to locate one in his own research for the Apologetics class he teaches.

study of those who participated in the project. In other words, a study of worldview and the effect of the proposed solution on the participating students conducted over an interrupted nine-month period.

As noted above, this project utilized sources from several different cultural contexts but chose to lean heavily on data and research authored by African scholars. Though the author of this thesis project has lived on the African continent for five years, a Western worldview continues to persist. Giving more weight to African scholarship helps alleviate a Western worldview influence in the research process. In engaging the Academic leadership and faculty of CABU, this project gave more weight to critique and input from Zambian professors than those in leadership who are not Zambian.

The final delimitation is the constraint of time. The leadership of CABU views the contemporary circumstance of CABU as a critical time in the growth and development of the university. It is believed by academic leadership that the institution has a biblical and moral obligation to solve the problem posed within this thesis project in a timely manner without compromising the data. CABU is also in the process of developing a Master's Program, and leadership believes this must be a priority. Leadership recognizes the need to develop this program with an intentional approach to developing a biblical worldview as one of the outcomes of the program. Thus, this project is a priority to CABU leadership and has an intentional time constraint placed on it.

### **Thesis Statement**

The thesis statement is: Central Africa Baptist University (CABU) students who form a biblical theology from a chronological metanarrative curriculum will likely develop a biblical worldview. This thesis project investigated the effectiveness of a curriculum change in the core Bible classes taught at CABU. As stated previously, CABU's current method of theological training is the historical systematic theological approach. The research will

demonstrate that students who attend CABU will develop biblical theology based on teaching core Bible courses using a chronological metanarrative method will also likely move closer to a biblical worldview. With the cooperation of the Academic Dean's office and other faculty members, awareness of this method of teaching core Bible courses can be brought into other programs (such the Missions, Expository Preaching, and Education Programs). The scope and sequence of CABU's courses enable the faculty to assimilate the biblical theology learned through the chronological metanarrative system into the various courses taught at CABU. The practical application of principles derived from biblical theology can be demonstrated in all of CABU's classes. The result of developing doctrine through biblical theology should produce a change from an African worldview to a biblical worldview.

The thesis was tested by presenting the teaching method to first year Education and Bible Program students beginning in first semester of the 2020 school year. The worldview of the students was assessed upon entrance to CABU and tested again after one semester of instruction.

The curriculum used for this thesis project was developed by the author of this project using experience and knowledge gained from a variety of curriculum which uses the same method of chronological metanarrative. In the first semester of first year Education Program students, the curriculum presents twenty-five major stories from the Old Testament using the inductive, question and answer, and dialogue teaching methods. The Bible students were taught the Pentateuch, Old testament Historical Books, and the Gospels using the chronological metanarrative method of presentation. The chronological metanarrative method of presenting the Bible is currently being implemented at CABU in a small segment of classes.<sup>74</sup> Anecdotal data acquired through several informal conversation with students who

---

<sup>74</sup> I am currently using this approach in 4 classes I teach: The Pentateuch, Old Testament Historical Books, Old Testament (1<sup>st</sup> and 2<sup>nd</sup> year Education Program), and the Gospels. Initial results of students surveyed are positive as I intentionally bring culturally relevant worldview issues into the classroom by way of discussions, assignments, and assessments.



have participated in these classes indicate a likelihood the method has moved them closer to a biblical worldview.

## Chapter 2: Conceptual Framework

### Review of Literature

A review of existing literature for this thesis project has indicated a gap in connecting the development of a biblical worldview from a biblical theology based on teaching a chronological metanarrative of the Bible in the context of formal higher education. There is available data and research on the subject of worldview change in the arena of higher education in a Western context, but a dedicated search for the African context revealed a wide gap in literature. Also, there is available research on worldview change brought about by teaching the Bible using a chronological metanarrative format, this data is confined to informal settings and gathered in case studies by missionaries using observations and not formal worldview assessments in the formal higher education setting. This review also revealed a gaining interest in the subjects of Christian apologetics and worldview change among contemporary African scholarship. The data developed and presented by these authors proved vital for this thesis project.

### Christian Worldview

A body of literature exists on the subject of defining and developing a Christian Worldview. Most important to the research and conclusions in this thesis is the work developed by African authors. Mburu writes that a Christian worldview is the life of a redeemed person relating to God and to others within a biblical framework.<sup>75</sup> Bavinck describes a Christian worldview as one where “faith seeks understanding”<sup>76</sup> Bavinck further describes worldview as an attempt to harmonize the mind and the heart into a unified self.<sup>77</sup> Along with Mburu, Kigame argues for a “truth centered worldview” based on the

---

<sup>75</sup> Mburu, *African Hermeneutics*, 23.

<sup>76</sup> Bavinck, *Worldview*, 11.

<sup>77</sup> *Ibid.*

Scriptures.<sup>78</sup> C. Fred Smith presents a matrix to determine worldview based on what he refers to as “4 worldview questions”.<sup>79</sup> Sire offers a similar method of analyzing worldview where he advocates measuring worldview through seven questions (What is reality? What is the nature of the world around us? What is a human being? What happens to a person after he or she dies? How can we know anything? How do we know the difference between right and wrong? What is the meaning of human history?).<sup>80</sup> Colson and Pearcey purports that the Christian worldview is the only comprehensive worldview that matches reality.<sup>81</sup> Bavinck agrees that only the Christian worldview understands the relationship between man and God, God and the world, and the world with mankind.<sup>82</sup> Sire says the difference between a Christian and a non-Christian’s worldview is the Christian’s worldview is formed from a regenerated heart.<sup>83</sup> The argument presented in this project is to present a biblical worldview as told in the metanarrative of the Bible from Genesis to Revelation

#### Africa Traditional Religion and the False Prosperity Gospel

The false prosperity and false promise gospel which forms the theological background for a large portion of the population of CABU students, has its roots in Africa Traditional Religion (ATR). Local Zambian pastors and church leaders offer anecdotal statements in regard to ATR and its friendly connection with this type of false gospel. Turaki speaks directly to the problem statement of this thesis when he concludes that the false prosperity

---

<sup>78</sup> Kigame, *Christian Apologetics*, Loc 4874.

<sup>79</sup> Smith, *Developing a Biblical Worldview*. 10. Smith uses four worldview questions: Who am I? Where am I? What is wrong? What is the answer?.

<sup>80</sup> Sire, 20-22.

<sup>81</sup> Chuck Colson and Nancy Pearcey, *How Now Shall We Live?* (Carol Stream, IL: Tyndale Publishing, 1999), Loc. 2061.

<sup>82</sup> Bavinck, *Worldview*, 16.

<sup>83</sup> Sire, *Naming the Elephant*, Loc. 476.

and false promise gospel is embedded in the African worldview that is formed from ATR.<sup>84</sup> The false prosperity and false promise gospel in the Zambian context are well hidden behind a veneer of Christian language. Again, Turaki makes this point in his own writings.<sup>85</sup> Kigame reports on the common occurrence of confessing Christians to continue the practices of ATR.<sup>86</sup> On the specific question of *why* confessing Christian leaders (including graduated students of Central Africa Baptist University) might revert to serving in the false gospel preaching churches, Togarasei points to the prospect of the church leader acquiring wealth through this type of ministry.<sup>87</sup>

One of the temptations that serve to lure Christian leaders into the false prosperity gospel ministry is its receptivity within the culture. Togarasei informs that adherents to this gospel view the atonement as a right for the believer to access God's physical healing and financial wealth.<sup>88</sup> This is due to a lack of worldview change among confessing Christians. Ngoy has observed the same in Christian converts in his ministry context in the Democratic Republic of Congo.<sup>89</sup> Togarasei agrees with Ngoy stating that this false gospel has a ready audience among Africa's poor.<sup>90</sup> Because of the promise of financial success, this false gospel has found fertile ground among its leaders, too. Mburu emphasizes the same point when she writes that an African with a traditional worldview approaches God with a utilitarian mindset which focuses worship not on God but on human desires. She concludes

---

<sup>84</sup> Turaki, *Foundations*, Loc 4449.

<sup>85</sup> *Ibid.*

<sup>86</sup> Kigame, *Christian Apologetics*, Loc 5180

<sup>87</sup> Togarasei. *The Pentecostal Gospel*, 349.

<sup>88</sup> *Ibid.* 340.

<sup>89</sup> Nelson Kalombo Ngoy, "Neo-Pentecostalism: A Post-Colonial Critique of the Prosperity Gospel in the Democratic Republic of Congo (1960-2018)" PhD. diss., (Southwestern Baptist Theological Seminary, 2018), xvi.

<sup>90</sup> Togarasei, *The Pentecostal Gospel*, 336.

this utilitarian approach is why the prosperity gospel has grown across the continent of Africa.<sup>91</sup>

Dayton presents an opposing view to the false gospel preaching found in the prosperity gospel by claiming that Pentecostalism as a whole, including what has become referred to as the signs and wonders movement, is grounded in the Scriptural metanarrative of “Creation, Fall, and Redemption - is to be the drama of each life.”<sup>92</sup> Bediako makes a claim for the compatibility of ATR and Christianity by arguing that ATR “prefigures” and “anticipates” Christianity.<sup>93</sup>

### Formal Education and Worldview Change

The topic of worldview in the field of formal education has received increased attention over the past 30 years, to the point where worldview has become a consistent topic related to the disciplines of theology and apologetics.<sup>94</sup> Miedema poses the question whether Christian education should be directed to the whole person or toward external purposes such as a response to the labor market or economic benefits.<sup>95</sup> Naomi Smith answers the question by stating that Christian education is designed to impact both the whole person and the external reality of taking the message of Christ to the entire world.<sup>96</sup> Naomi Smith also suggests that a

---

<sup>91</sup> Mburu, *African Hermeneutic*, 28.

<sup>92</sup> Donald W. Dayton. *Theological Roots of Pentecostalism* (Grand Rapids, Mi: Baker Academic, 1987), 23.

<sup>93</sup> Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburg, UK: Edinburg University Press Ltd. 1995), 212.

<sup>94</sup> Steven K. Mittwede, “Cognitive Educational Approaches as Means of Envisioning and Effecting Worldview Transformation via Theological Education,” *Journal of Education and Christian Belief* 17-2 (2013): 301.

<sup>95</sup> Siebren Miedema, “From Religious Education to Worldview Education and Beyond: The Strength of Transformative Pedagogical Paradigm,” *Journal for the Study of Religion* 27, no. 1 (2014): 85.

<sup>96</sup> Naomi Ludeman Smith, “(Re)Considering a Critical Ethnorelative Worldview Goal Amid Pedagogy for Global and Biblical Demands in Christian Higher Education,” *Christian Scholars Review* 42, no. 4 (Summer 2013): 368.

common problem in higher education with effecting transformation and worldview change in the learner is the propensity to teach out of a traditional classroom setting.<sup>97</sup> Dockery and Thornbury recommend a nontraditional approach to teaching which they describe as one where the teacher teaches less and allows students to learn more.<sup>98</sup> The teaching method is based on guiding the students to discover answers to interpretive and application questions. The chronological metanarrative method offered in this thesis project uses this suggested teaching method to guide the students in discovering and developing biblical theology and a biblical worldview.

Belcher emphasizes the principle of putting knowledge into practice, and calls for an approach to worldview change where truth begins in the mind, moves its way to the soul and heart of a person, and then back to the mind.<sup>99</sup> James Smith contradicts this approach, positing a thesis that says worldview change is not cognitive but is experienced through actions and practices he refers to as liturgies.<sup>100</sup> Mitwedde advocates for an approach to education aimed at changing worldview in the lives of the learners that calls for numerous opportunities for students to serve by putting the principles they learn into practice outside of the classroom.<sup>101</sup> Miedema also writes that worldview change must move beyond the cognitive to the life experiences of the learner.<sup>102</sup> James Smith would agree, pointing out that Christian education can be too concerned with presenting information over the goal of

---

<sup>97</sup> Smith, *(Re)Considering a Critical Ethnorelative Worldview Goal*, 54.

<sup>98</sup> Thomas R. Rosenbough, "Christian Worldview and Teaching," In *Shaping a Christian Worldview: The Foundation of Christian Higher Education*, ed. David S. Dockery and Gregory Alan Thornbury (Nashville, Tn: B&H Publishing Group, 2002), 294-295.

<sup>99</sup> Cristina Belcher, "The Place of Worldview in Christian Approaches to Education," *Journal of Christian Education* 48, no. 3 (December 2005): 11.

<sup>100</sup> James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, Mi: Baker Academic, 2017) 136-137.

<sup>101</sup> Mitwedde, *Cognitive Education Approached*, 306.

<sup>102</sup> Miedema, *From Religious Education*, 94.

spiritual formation.<sup>103</sup> Engaging students beyond the cognitive to the point of integrating faith and practice for worldview change is a common thread that runs through the literature.<sup>104</sup>

James Smith warns against reducing Christian education to the intellectual elements of worldview by divorcing it from the practices of the church.<sup>105</sup> The campus discipleship ministry of CABU is also expected to assist in developing a biblical worldview in both students and faculty. Rosenbough writes that “all activities on the college campus should be opportunities designed to serve as catalysts propelling students to reflect on and integrate the truths of Christianity into their learning and life.”<sup>106</sup> CABU’s campus ministry of life-on-life discipleship follows this principle in the discipleship ministry between faculty and students.

The available literature presents principles for the teacher to follow in guiding the learners towards worldview change. Belcher warns the teacher that he or she may have a plethora of knowledge about worldview and miss out on the importance of understanding that their own worldview has in the role of teaching for worldview change.<sup>107</sup> Quinn sets forth practical principles for the educator to employ in teaching towards worldview development.<sup>108</sup> She and her fellow researchers remind the teacher that their first responsibility is to develop curriculum that reflects a biblical worldview.<sup>109</sup>

The literature reminds educators to incorporate biblical faith in the curriculum for worldview change. Smith exhorts the Christian educator to present the characters of the Bible

---

<sup>103</sup> Smith, *Desiring the Kingdom*, 219.

<sup>104</sup> Mary E. Quinn, Laura S. Foote, and Michele L. Williams, “Integrating a Biblical Worldview and Developing Online Courses for the Adult Learner,” *Christian School Review* 41, no.2 (2012): 167.

<sup>105</sup> Smith, *Desiring the Kingdom*: 219.

<sup>106</sup> Rosenbough, *Christian Worldview and Teaching*, 362.

<sup>107</sup> Belcher, *The Place of Worldview*, 10.

<sup>108</sup> Quinn, Foote, Williams, *Integrating a Biblical Worldview*, 168.

<sup>109</sup> *Ibid.*, 164.

in their respective settings and experiences to aid students in their worldview development.<sup>110</sup> Belcher encourages the educator to model worldview for their students by integrating faith and lifestyle, ensuring the two agree.<sup>111</sup> Mitwedde emphasizes the process of discipleship in worldview formation, advocating for the role of the disciple in following Jesus Christ in His actions and character that moves one towards spiritual transformation and worldview change.<sup>112</sup> However, James Smith warns that reducing Christian education to simply worldview development carries with it the danger of neglecting the overall ministry of discipleship.<sup>113</sup>

The review of literature that discusses worldview change in the context of formal theological education reveals the historical interest in the subject in the context of the Western world. Research has been conducted and data quantified on the subject for the Western context, but is lacking in the developing world, and especially in the cultural context of Africa. In other words, a gap in literature exists on the subject of worldview change developed through formal theological education as set in the African continent. The principles purported in the above discussion are applicable to the ministry context of CABU, but the review of available literature reveals the subject needs to be studied, research, and presented as set forth in the African context of formal and higher education.

### Biblical Metanarrative and Worldview Change

The suggested solution to the problem stated in this thesis project is a change in the worldview of the graduating students by teaching the core Bible courses using the

---

<sup>110</sup> Smith, *Developing a Biblical Worldview*, 361.

<sup>111</sup> Belcher, *The Place of Worldview*, 23.

<sup>112</sup> Steven K. Mitwedde, "Cognitive Educational Approaches as Means of Envisioning and Effecting Worldview Transformation via Theological Education," *Journal of Education and Christian Belief* 17-2 (2013): 301-302.

<sup>113</sup> Smith, *Desiring the Kingdom*, 218.



chronological metanarrative method of instruction. The goal of any believer is to “be transformed by the renewal of your mind”.<sup>114</sup> Thereafter, the life of the disciple is an everyday “putting off” of the old self and a “putting on” of the Christian’s new life in Christ (Ephesians 4:17-24). Chalk writes that for a person converted in the African context struggles to accept Christianity while discarding the old belief systems of ATR.<sup>115</sup> Though worldview change is a lifelong process, it is the study and application of the Bible with the work of the Holy Spirit that changes a person’s worldview.<sup>116</sup> Mathews argues that the Christian worldview grows out of the core biblical events of “creation, incarnation, redemption and the eschaton”.<sup>117</sup> He also argues that the metanarrative approach fits the Christian worldview well because the approach is centered on the truth of Scripture.<sup>118</sup> A growing body of work indicate the teaching of the Bible through a metanarrative approach offers a viable solution to the problem. Data suggests that chronological story-telling of the gospel has increased understanding and retention among tribal and nomadic people.<sup>119</sup> Research has been conducted through case studies among tribal people in Africa in regards to understanding, believing, and retaining the gospel among tribal and nomadic people groups in Africa.<sup>120</sup> One of the gaps in available literature is the development of curriculum for worldview change in a formal setting, especially in the African context. This project seeks to fill this

---

<sup>114</sup> Romans 12:2

<sup>115</sup> Chalk, *Making Disciples*, 135.

<sup>116</sup> Sharon Wakerton Short, "Formed by Story: The Metanarrative of the Bible as Doctrine," *Christian Education Journal* Series 3, Vol 9 (Spring, 2012): S-117.

<sup>117</sup> Mathews. *Reestablishing a Christian Worldview*, 3.

<sup>118</sup> *Ibid.*, 12.

<sup>119</sup> J.O. Terry, "Chronological Bible Storying to Tribal and Nomadic People," *International Journal of Frontier Missions* 14, no. 4 (Oct-Dec 1997): 171.

<sup>120</sup> Don Pederson, "Biblical Narrative as an Agent for Worldview Change," *International Journal of Frontier Missions* Vol 14:4 (Oct-Dec 1997): 166.

void by testing the effects of biblical theology formation from a curriculum based on a chronological metanarrative in an institution of higher learning. This should provide a theological framework for CABU students to develop and retain a biblical worldview while moving away from syncretism.<sup>121</sup>

The review of literature supports this approach. Pederson has accumulated data using this method in the African context.<sup>122</sup> Short argues for a chronological metanarrative around the themes of creation, loss, and redemption.<sup>123</sup> Bates views the biblical metanarrative built around the themes of the fall, the election of Israel, the gospel, the establishment of the missional church, and the future renewal of creation.<sup>124</sup> Alexander offers a method based on the theme of God's desire to dwell with His people through the tabernacle, temple, and church as the New Testament temple of God.<sup>125</sup> Jackson presents a metanarrative using a three layered overview encompassing the major themes of creation, fall, Messiah, new creation.<sup>126</sup> He also makes the claim that the metanarrative approach to the study of Scripture is the best means of exegeting all of Scripture.<sup>127</sup> Sire is a contemporary author who has studied worldview and worldview change, and he makes the point that the metanarrative of the Bible is helpful in answering four worldview questions (Who am I? Where am I? What went wrong? What is the remedy?).<sup>128</sup>

---

<sup>121</sup> Mburu, *African Hermeneutics*, 209.

<sup>122</sup> Pederson, *Biblical Narrative*, 166.

<sup>123</sup> Short, *Formed by Story*, S-115.

<sup>124</sup> Matthew Bates, *Salvation by Allegiance Alone*, 1st ed (Grand Rapids: Baker, 2017), Chapter 6, MyWordsearch Bible Lifeway.

<sup>125</sup> Desmond T. Alexander, *From Eden to the New Jerusalem: An Introduction to Biblical Theology* (Grand Rapids, Mi: Kregel Academic, 2008), 14, Kindle.

<sup>126</sup> Jackson, *The Biblical Metanarrative*, Loc 328.

<sup>127</sup> Ibid., Loc. 226.

<sup>128</sup> Sire. *Naming the Elephant*, 124.

Roots of Faith, a chronological metanarrative teaching of the Old and New Testaments developed through Good Soil Evangelism and Discipleship is a contemporary addition to available curriculum.<sup>129</sup> This curriculum is presented through 50 Old Testament and 50 New Testament metanarrative lessons. It is premised on biblical theology. Similar to McIlwain's Firm Foundations which presents a chronological presentation of God's redemptive story.<sup>130</sup> The literature demonstrates that this approach is not limited to missionaries, but also to professional educators. Belcher presents her cross cultural experiences of teaching to a smaller group of students which enables the educator to utilize larger blocks of time on a given subject.<sup>131</sup> The agreement between authors of a chronological metanarrative teaching and learning method speaks to this as a viable solution to the stated problem as outlined in the thesis statement of this study.

### The Danger of Syncretism

The failure to develop worldview change in the life of a follower of Christ leads to syncretism. For graduating students of CABU who will be teaching and discipling others in their future ministry contexts, a failure to develop a biblical worldview will perpetuate syncretism within the belief system of both the person teaching and the person listening to the teaching. A review of the literature has revealed a trend towards viewing syncretism as an acceptable practice within the African church.<sup>132</sup> Isaac goes so far as to promote the belief that integrating ATR and Christianity in the Lesotho school system would aid in teaching

---

<sup>129</sup> *The Roots of Faith: Exploring the Old Testament from Beginning to End and The Roots of Faith: Exploring the New Testament from Beginning to End* ((Harrisburg, Pa: Good Soil Evangelism and Discipleship, 2014).

<sup>130</sup> Trevor McIlwain, *Building on Firm Foundations: Guidelines for Evangelism and Teaching Believers*. Vol 1. (Sanford, Fl. New Tribes Mission, 1987).

<sup>131</sup> Belcher, *The Place of Worldview*, 21.

<sup>132</sup> Kigame, *Christian Apologetics*, Loc 5042

religious and moral beliefs.<sup>133</sup> Ngoy argues against this syncretistic version of Christianity as he refers to this gospel as a deceiving gospel.<sup>134</sup> Adding to the challenge of syncretism in the Zambian ministry context is a movement among church leaders who are critical of formal theological education for pastors and Bible teachers.<sup>135</sup> Steffen argues that story telling of the gospel is a viable method of effecting worldview and limiting syncretism.<sup>136</sup> The limited available data indicates more research needs to be conducted in this area. He also contends worldview change requires a “rival story” in relation to a people’s worldview, and this rival story must be the story of the gospel in order to effect biblical worldview change. Ngoy warns that syncretism is prevalent in the Democratic Republic of Congo because the gospel did not completely penetrate the culture.<sup>137</sup> Studies in the causes of syncretism are available, but there remains scant empirical data indicating the relationship between teaching the chronological metanarrative approach and the prevention of syncretism.

#### A Summary of the Gap in Literature

As discussed in this review of literature, much research has been done in the area of metanarrative Bible teaching. The contemporary world enjoys significant interest in the study of worldview, biblical worldview, and worldview change. The study of biblical theology is gaining momentum among contemporary scholarship.<sup>138</sup> For Example, biblical theology is now being used as a paradigm to help Christians understand the church’s responsibility and

---

<sup>133</sup> Mokotso Rasebate Isaac, “Syncretism of Basotho Traditional Religion and Christianity: Gateway to the Syncretistic Teaching of Basotho Traditional Religion and Christianity in Lesotho Schools,” *Africa Journal of History and Culture* 7, no. 7 (July 2015): 161-162.

<sup>134</sup> Ngoy, *Neo-Pentecostalism*, Loc. 168.

<sup>135</sup> Kigame, *Christian Apologetics*, Loc. 7792

<sup>136</sup> Tom Steffen “Chronological Practices and Possibilities in the Urban World,” *Global Missiology English* 4, no.10 (2013): 16.

<sup>137</sup> Ngoy, *Neo-Pentecostalism*, Loc. 5422.

<sup>138</sup> Jackson, *The Biblical Metanarrative*, Loc. 153.

role in mission.<sup>139</sup> Jackson mentions his own development of biblical theology using the metanarrative study of Scripture.<sup>140</sup> One of the gaps in available literature is how the formation of biblical theology taught in a chronological metanarrative curriculum in an institution of higher learning will develop a theological framework for Christians to learn and retain a biblical worldview while moving away from syncretism.<sup>141</sup> Given the fact that much work has been done in the fields of story telling the gospel, worldview and worldview change, biblical worldview, and metanarrative presentation of the gospel for evangelism and discipleship, this project seeks to demonstrate the relationship between these by studying the outcome of worldview change as a result of the metanarrative study of Scripture and biblical theology in the Christian University setting in the African context.

As stated previously, a gap exists in literature in the means of effecting worldview change in the context of formal higher education in the African cultural context. The subjects of worldview change and the metanarrative of Scripture has enjoyed popularity in the West for some time but is just now gaining scholarly attention on the African continent. However, Steffen makes the point that teaching the story of the Bible through metanarrative and its value to ministry is still lost on church leaders and seminary professors.<sup>142</sup> Research has been conducted in the area of worldview change and metanarrative teaching on the Bible, but the data is remains scarce, and research in the specific context of formal education is presently limited. Data is available that speaks to the periphery of the problem in the areas of developing a biblical worldview, worldview based on Africa Traditional Religion,

---

<sup>139</sup> Andreas J. Kostenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. ed. D.A. Carson (Downers Grove: InterVarsity, 2001).

<sup>140</sup> Ibid., Loc. 266.

<sup>141</sup> Mburu, *African Hermeneutic*, 209.

<sup>142</sup> Tom Steffen, *Worldview Based Storytelling: The Integration of Symbol, Story, and Ritual in the Orality Movement* (Richmond, Va: Orality Resources International, 2018) Loc. 711.

metanarrative teaching of the Bible, and case studies from teaching the metanarrative of the Bible to tribal and nomadic people. But more research is necessary for the proposed solution of teaching Bible courses using this method in the formal and higher education setting on the continent of Africa.

### **Theological Foundation**

The theological foundation for this thesis project is developed from the Bible's mandate for every Christian to cultivate a biblical worldview. First the biblical foundation for a biblical worldview is presented from the first eleven chapters of Genesis. The subject of retribution theology is explained because it is a major thought in both African worldview and African theology. Various New Testament passages are exegeted to present God's call for worldview change in His disciples. This section also compares the false prosperity and promise gospel to the true gospel.

#### The Foundation for a Biblical Worldview

Genesis Chapters 1-11 serves as the foundation for worldview development. Chalk presents an outline for worldview development around nine major themes from this portion of Scripture.<sup>143</sup> These nine themes and their importance to worldview formation are summarized as follows: (1) The existence of a self-revealing, all powerful theistic God (Genesis 1:1, 27-28). Kigame speaks to the development of a biblical worldview by reminding us that Genesis reveals an intelligent, powerful, and all-knowing God.<sup>144</sup> (2) God created the world (Genesis 1:1-2:1). God introduced Himself to mankind through creation, and it is in the act of creation that mankind can trace the foundation for God's soteriological work.<sup>145</sup> Taken together, these two themes begin to provide answers to mankind's existence

---

<sup>143</sup> Chalk, *Making Disciples*, 49-51.

<sup>144</sup> Kigame, *Christian Apologetics*, Loc. 767.

<sup>145</sup> Von Rad, *Genesis*, rev. ed. (Grand Rapids, Mi: Kregel Publishing, 1972), 46.

and future. (3) Mankind's value and dignity (1:27, 2:7). Mankind's value and dignity is demonstrated by God preparing the created order prior to creating the first man and woman. Here humanity has a glimpse into their purpose of existence, that mankind is created for the express purpose of worshiping God and that worship takes place within God's creation.<sup>146</sup>

(4) The existence of sin and disorder in the world (Genesis 3:1-22). Here is the answer to C. Fred Smith's question that asks: what went wrong?<sup>147</sup> The answer to this question reveals the distinction between a biblical or a non-biblical worldview. A non-biblical worldview may account for sin as resulting from biological or psychological roots, while the biblical worldview places the existence of evil in mankind's first rebellion against God.<sup>148</sup>

Themes five through seven from Chalk's list can be summarized together: (5) The salvation of the world by Jesus Christ revealed to the patriarchs and Israel (Genesis 3:15; 6:13; 12:1). (6) The promised incarnation of Jesus Christ (7) The redemption of mankind through God's atonement at the cross of Christ. These 3 themes reveal God's solution to mankind's sin problem. In the African worldview rooted in Africa Traditional Religion, sin is atoned for by manipulating and placating the spirit world.<sup>149</sup> Though scholars don't always agree, the early church interpreted Genesis 3:15 as the first proclamation of the gospel and the promise of Messiah's coming to restore mankind to God and to renew the created order.<sup>150</sup> This calls for a change in the African worldview where hope in solving the problem of evil must be shifted away from a randomly ordered spirit world to the Son of God.

---

<sup>146</sup> Joseph Blenkinsopp, *Creation, Un-Creation, Re-Creation: A Discursive Commentary on Genesis I-II* (London, United Kingdom: Bloomsbury Publishing Plc. 2011), 22.

<sup>147</sup> Smith, *Developing a Biblical Worldview*, 29.

<sup>148</sup> Blenkinsopp, *Creation*, 187.

<sup>149</sup> Turaki, *Foundations*, 291.

<sup>150</sup> Von Rad, *Genesis*, 93.

The last two themes presented by Chalk reveal a future for both mankind and all of creation. (8) The goal of Christ's work is the establishment of God's Kingdom (3:15; 7:1). (9) History has a future and a goal culminating in the New Heaven and New Earth (3:15 with Revelation 21-22). In other words, God has ordained a solution to the problem of evil through the atoning work of Jesus Christ (Colossians 1:20). The final solution is Jesus Christ establishing His Kingdom with redeemed mankind serving with Him.<sup>151</sup>

Genesis 1-11 provides the answers for mankind's fundamental questions on the purpose, existence and the direction of history. In this passage of Scripture God presents the origin and nature of mankind, the purpose of mankind, the failure of mankind, and orients mankind to the one true God for solutions. As Chalk reminds us, Genesis 1-11 applies to all of mankind in every cultural context.<sup>152</sup> Though not speaking directly on Genesis 1-11, Mburu summarizes the worldview implications of this text by saying, "a biblical worldview is the orientation of self to all of life that is the foundation of the expression of our identities as redeemed human beings in relation to God, others, and the world."<sup>153</sup>

#### Retribution Theology and the False Gospel in Africa

Retribution theology is based on an idea that says God rewards the wise, good, and moral person and punishes the wicked.<sup>154</sup> Two major premises are behind this theology. The first is God has created the world with built-in principles of retribution and reward, and people are free to choose good or evil and suffer the consequences.<sup>155</sup> The second premise is the world is just and decisions are met with just consequences. God will bless the person who

---

<sup>151</sup> Scot McKnight, *The King Jesus Gospel*. 2<sup>nd</sup> ed (Grand Rapids: Zondervan Pub. House, 2016), 109. MyWordsearch Bible.

<sup>152</sup> Chalk, *Making Disciples*, 51.

<sup>153</sup> Mburu, *African Hermeneutic*, 22.

<sup>154</sup> Kangwa, *Theology of Retribution*, 2.

<sup>155</sup> Ibid.



lives a righteous life with prosperity, health, success in their career, childbearing, etc. The person who acts wickedly receives his or her just punishment from God.<sup>156</sup> The type of Pentecostalism that thrives in Zambia have retribution theology as one of its major tenants.<sup>157</sup> Retribution theology is supported by the African worldview that believes someone is always responsible for negative consequences.<sup>158</sup>

One of the most common passages referred to for the justification of retribution theology among Pentecostal prophets and apostles is Deuteronomy 28. God's blessings are stipulated in the first fourteen verses and the warning of curses for disobedience are presented in the remaining majority of the chapter (verses 15-68). The curses range from natural disasters and attacks from an enemy to physical ailments imposed upon God's people as a result of disobedience. The subject of the curses speaks well to the theology of the false promise gospel which promises wealth, blessings on farmers, and health for obedient believers. However, the false gospel movement neglects the emphasis of this passage as God's sovereign rule over His people and of God's faithfulness towards Israel.<sup>159</sup> This section of Scripture also speaks of God's grace, as He promises to restore His people in fellowship if they turn to Him in repentance. This suggests the curses are not always logical nor irreversible.<sup>160</sup> But in the African worldview, especially as applied in the Pentecostal movement, the belief is that curses and blessings effect the present life and are irreversible. Students who enter CABU demonstrate retribution theology in their classroom discussions and papers they write.

---

<sup>156</sup> Kangwa, *Theology of Retribution*, 2

<sup>157</sup> *Ibid.*, 4.

<sup>158</sup> *Ibid.*, 6.

<sup>159</sup> Edward J. Woods, *Deuteronomy*, Tyndale Old Testament Commentary, ed. David C. Firth and Tremper Longman III (Downers Grove, IL: Intervarsity Press, 2011) 283.

<sup>160</sup> Woods, *Deuteronomy*, 283.

The book of Job speaks directly to this African worldview as Job's three friends argue from a theological premise anchored in retribution theology.<sup>161</sup> Retribution theology as set in Job, argues from the position that people suffer because they sin, and people are blessed when they live a righteous life. Job's friends make this point in several places within the book. For example, see 4:7-11; 5:2-7; 15:20-35; 8:3-4; 18:5-21; and 20:5-9.<sup>162</sup>

The counsel Eliphaz' presents to Job in Job 15:1-35 is sufficient to demonstrate the use of this theological position. First, it must be noted that Eliphaz speaks doctrinal truth in his argument that coincides with common themes in Scripture. He speaks of the depravity of mankind in verse 14 by asking the rhetorical question "What is man, that he can be pure?" Second, Eliphaz speaks of the holiness of God when he states that the "heavens are not pure in his sight" (15).<sup>163</sup> In verses 17-24 Eliphaz asserts that the wicked suffer as a result of their sins. He argues from his own experience (verse 17) and from historical tradition (18-19).<sup>164</sup> This agrees with the base argument Eliphaz makes earlier in the book by ascribing Job's suffering to sin in Job's life, and the solution he offers is for Job to repent of this sin so God can place Job in the position of blessing (see 4:7-11 and 11:13-20).

Job argues against retribution theology in 21:7-16. The point of Job's argument is the wicked do prosper. They grow old, have offspring and households who enjoy life, and even their flocks and herds enjoy successful fertility. The children of the wicked are numerous (11), happy (12), and they themselves die in peace (13) despite their obvious contempt towards God (14-16). Perhaps Job is comparing his observations of the wicked with the

---

<sup>161</sup> Tremper Longman III. *Job*, Baker Commentary on the Old Testament Wisdom and Psalms ed. Tremper Longman III (Grand Rapids, Mi: Baker Academic, 2012), 56.

<sup>162</sup> Ibid.

<sup>163</sup> David Thomas, *Book of Job: Expository and Homiletical* (Grand Rapids, Mi: Kregel Books, 1982), 208-209.

<sup>164</sup> Longman, *Job*, 223.

reality of his own circumstance where he has lost everything, including his children.<sup>165</sup> In summary, Job knows the argument of retribution does not always conform with reality. Job can also be accused of making an argument that does not conform with Scripture or the biblical worldview. At one point in the book, Job accuses God of being unjust in his seemingly arbitrary dealing with the righteous and the wicked (see 9:22-24).<sup>166</sup> The book of Job teaches us that Job and his three friends need to adjust their worldview to conform with the Bible's worldview.

In Job 38-41 God grants Job his desire to speak with God. In God's speech recorded in these four chapters, Job learns his complaint towards God and his own defense was spoken from a standpoint of ignorance.<sup>167</sup> Later in the book, God would point out the error in the arguments presented by Job's three friends, thus putting the retribution theology in question (42:7). Job's admission of his own ignorance (40:4-5) and response of repentance demonstrates Job's acknowledgement of his own wrong thinking (42:6). Ngoy concludes that Job is the theological framework for what he terms "anti-prosperity gospel" preaching.<sup>168</sup> To summarize, the book of Job is an apologetic against the theology of retribution that characterizes the African worldview. And the message of Job speaks against the theology of retribution that is engrained in the worldview and theology of the Neo-Pentecostalism found in Zambia.<sup>169</sup> Students who attend the Poetic Books course at CABU often argue against Job and in favor of retribution theology despite God's own testimony of Job's righteousness in

---

<sup>165</sup> Longman, *Job*, 277.

<sup>166</sup> Ibid. 57.

<sup>167</sup> Christopher Ash, *Job: The Wisdom of the Cross*, Preaching the Word, ed. R. Kent Hughes. (Wheaton, IL: Crossway, 2014), 376.

<sup>168</sup> Ngoy, *Neo-Pentecostalism*, 338.

<sup>169</sup> Kangwa, *Theology of Retribution*, 3.

Job 1:8 and 42:7.<sup>170</sup> This is another area of worldview thought that must be adjusted in the minds of students who attend CABU.

### The Bible's Call for a Biblical Worldview

There are a number of New Testament passages that call for a biblical worldview in the life of a believer and follower of Jesus Christ. The clearest passages are elucidated below. Most of these passages are taken from Paul's epistles.

#### **Romans 12:1-2**

Perhaps the most succinct text for the development of a biblical worldview is found in Romans 12:2. This text presents both a negative and a positive commandment in regard to worldview change. The use of the term "brother" in the immediate context identifies the subjects of these commandments as Christians. The negative command presented here is "Do not be conformed to this world". The word for "conformed" is used only in one other place in the New Testament (1 Peter 1:14). In both First Peter and here, the word carries with it the idea of "an external conformity that does not authentically represent the believer's inner life".<sup>171</sup> In other words, it is a call to think and act according to the inner reality of a believer's new life in Christ. The "world" in this passage is to be understood as the people who are outside of the family of God, opposed to Christ and His rule, and have a lifestyle opposed to God's design for life.<sup>172</sup> To "not be conformed" carries the injunction for God's people to no longer imitate a world system that is in opposition to God's kingdom. This is a similar call God gave the people of Israel in preparing them for entrance into the Promised Land when He said ". . . you shall not learn to follow the abominable practices of those

---

<sup>170</sup> This information was provided by a lecturer of the Poetic Books course taught at CABU.

<sup>171</sup> D. Edmund Hiebert, "Presentation and Transformation: An Exposition of Romans 12:1-2," *Bibliotheca Sacra* 151 (July-September 1994): 319-320.

<sup>172</sup> Frederic Louis Godet, *Commentary on Romans* (Grand Rapids, Mi: Kregel Publishers, 1977), 427.

nations” (Deuteronomy 18:9). In other words, as the people of Israel were to refrain from adopting and living out the worldview of the nation’s God would disposes, the New Testament believer in Christ is to discontinue the lifestyle he or she practiced prior to coming to faith in Christ and adopt God’s design for living the godly life. This calls for developing a biblical worldview.

The positive commandment in this text is to “be transformed. . . “. The term as it is used, denotes a metamorphosis in the life of a believer.<sup>173</sup> This refers to the totality of change that God develops in the whole person whom God regenerates. Though this transformation is a lifelong process, the transformation should be self-evident to others who witness the life of the metamorphized person.<sup>174</sup> This transformation is an inner completion of the inward man. An illustration of this complete transformation is seen in the use of the word in the gospels, as it is used to describe the transfigured body of Jesus Christ (Matthew 17:2).<sup>175</sup> This metamorphosis includes the worldview of the new recipient of God’s grace as evidenced by the phrase “by the renewing of your mind”. This renewing takes place because of the new capacity to reason, think, and act according to God’s will.<sup>176</sup> The result is a complete worldview change from the worldview of a person’s own cultural context to the biblical worldview.

### **Ephesians 4:17-24 and Colossians 3:1-10**

Ephesians 4:17-24 and Colossians 3:1-10 calls for a worldview change by reminding the disciple of Christ that he or she has put off his old nature and has put on the new nature.

---

<sup>173</sup> Robert Haldane, *An Exposition of Epistle to the Romans* (Mac Dill AFB, Florida: Mac Donald Publishing, 1958), 556.

<sup>174</sup> Cristine Ledger, “Be Transformed by the Renewing of Your Mind: Reflections on Romans 12:1-2,” *International Review of Missions* 80, no. 317 (January 1991): 76.

<sup>175</sup> Hiebert, *An Exposition of Romans*, 321.

<sup>176</sup> Godet, *Commentary on Romans*, 427.

In Ephesians, Paul is concerned primarily with the role of the mind in the Christians process of sanctification.<sup>177</sup> In other words, the transformation involves worldview change because it includes the ability to think biblically. In Ephesians 4:17-19 Paul informs the Christian that they are to no longer walk as the Gentiles walk. In verses 22 the disciple of Christ is commanded to “put off your old self which belongs to your former way of life”. The old self refers to the sinful practices listed in verses 17-19. The “putting off of the old self” and “putting on the new self” was accomplished at conversion and is an established fact.<sup>178</sup> Paul’s point here is these are both established facts the believer has been previously taught (21).<sup>179</sup> The word picture is that of putting off old clothes and replacing them with new clothes.<sup>180</sup> Like Romans 12:2, the result of this “putting off” and “putting on” is to be “renewed in the spirit of your minds” (23). This putting off and putting on is also a continuous process of renewal by the Spirit of God, which includes a renewal of the worldview of the Christian.

The parallel passage in Colossians reinforces the principle that worldview change is possible. Wright presents this passage as a contrast between the old self and the new.<sup>181</sup> This passage deals with the contrast between a worldview one had prior to conversion and the biblical worldview to which God has called the believer. Colossians 3:9-10 reminds the disciple that they “have put off the old self” and “have put on the new self”. The word “have” in both statements indicate these two actions as accomplished works in the life of the disciple

---

<sup>177</sup> Klyne Snodgrass, *Ephesians*, The NIV Application Commentary, ed. Terry C. Muck (Grand Rapids, Mi: Zondervan Academic, 2009), ePub edition.

<sup>178</sup> Harold W. Hoehner, *Ephesians: An Exegetical Commentary.*, (Grand Rapids, Mi: Baker Books, 2002), 603.

<sup>179</sup> Ibid., 604.

<sup>180</sup> J. Armitage Robinson, *Commentary on Ephesians: Exposition of the Greek Text* (Grand Rapids, Mi: Kregel Publications, 1979), 190.

<sup>181</sup> N. T. Wright, *Colossians and Philemon: An Introduction and Commentary*, vol. 12, Tyndale New Testament Commentary Series, ed. By Leon Morris (Downers Grove, Il: InterVarsity Press, 1986), 133.

of Christ. The old self in this passage refers to the person before he or she came to believe on Christ, and refers to the old attitude, thought life, and habits.<sup>182</sup> Paul is not simply calling the disciple to a new standard of living, but to a life that mirrors the life of Christ.<sup>183</sup> In other words, the follower of Christ can act on his or her new life in Christ which includes the application of biblical principles resulting in a worldview change. The passage further informs the disciple that the new nature is being “renewed in knowledge after the image of its creator”. In other words, worldview change is based on knowledge, and this knowledge come from the study of the Bible. The old practices and habits described in verses 4 through 8 are replaced with new habits and practices described in verses 12-14. Worldview change is a work of God within the life of the believer, and therefore is both something God expects in the life of the believer and something to which the disciple of Christ can obtain.

### **Philippians 2:5-8**

Finally, the Bible argues for worldview change from Philippians 2:5. Here, Christians are exhorted to “Have this mind among yourselves which is yours in Christ Jesus.” Thielman points out Paul’s major point is not an emphasis on an inner attitude only but how the attitude was lived out in the everyday lives of the believer.<sup>184</sup> The meaning of the word “mind” is to “think like”, and in this case to think and act like Christ.<sup>185</sup> Meylahn regards the exhortation as a believer’s challenge to imitate Christ in their own life.<sup>186</sup> This passage depicts Christ as

---

<sup>182</sup> Ralph Martin, *Colossians: The Church's Lord the Christian's Liberty* (Grand Rapids, Mi: Zondervan, 1972), 110.

<sup>183</sup> Wright, *Colossians and Philemon*, 142.

<sup>184</sup> Frank Thielman, *Philippians*, NIV Application Commentary, ed. Terry C. Muck (Grand Rapids, Mi: Zondervan, 1995), 89.

<sup>185</sup> Thielman, *Philippians*, 89.

<sup>186</sup> Johann-Albrecht Meylahn, “After God: Practical Theology as Public Christology from the Margins of the Market,” *HTS Theological Studies/Theological Studies* 71, no. 3 (September 2015): 5.

the model of humility.<sup>187</sup> This is important as humility contradicts the common worldview of honor-shame that persists among Africans (including Zambians).

A point of worldview and cultural application is appropriate at this point. Later in this passage, Paul reminds the reader that Christ took on the nature of a “servant” (2:7). The idea behind “servant” is literally “slave”.<sup>188</sup> The inference from this passage is the believers in Philippi were to mimic Christ and serve others by viewing oneself as a slave to others. In the African context the *bwana* (boss, or “big man”) is elevated in society and the servants must always give deference to those in a higher status both socially and economically. This mindset is common among pastors, prophets, and apostles. The church serves them rather than the pastor serving the church. In other words, striving to become a servant is not part of the African worldview. The official purpose statement of CABU is “to train the next generation of servant leaders in Africa for Great Commission Living”. To strive to become a servant in the Zambian cultural context requires a worldview change from an African worldview to a biblical worldview mirroring the “mind of Christ”.

### The True Gospel

Both the false and true gospel are defined in Chapter 1 of this paper and their respective definitions will not be repeated here. Suffice it so say that the false gospel centers on man’s desire for good health, ease of suffering, financial gain, and general overall ease and comfort in life. In other words, the false gospel is man centered while the true gospel is God centered as it focuses on the glory of God as gained through His redemption of mankind (Ephesians 1:4-6).

---

<sup>187</sup> Dapo F. Asaju, “Philippians 2:5-11: An African Reading of Paul’s Christological Hymn of Exaltation,” *Bangalore Theological Forum* 37, no. 1 (June 2005): 200.

<sup>188</sup> Thielman, *Philippians*, 90.



God's goal for the gospel is not to get man to heaven, but rather is to glorify Himself by redeeming a people who will serve and worship Him in the new heaven and earth.<sup>189</sup> Exodus 19:6 refers to Israel as a "kingdom of priests" and a "holy nation". Likewise, 1 Peter 2:9 refers to God's people as a "royal priesthood, a holy nation". The texts reveal God's intended purpose for His people is to serve and worship Him in God's Kingdom. McKnight makes the same point where he argues for a "gospel culture" over and against a man-centered approach to understanding the gospel.<sup>190</sup> The gospel unfolds God's redemptive plan for mankind beginning with creation and ending in God's new heaven and earth brought to fruition through the death, burial, and resurrection of Jesus Christ.

The *mega-story* of the gospel is told through God's six covenants He made with His people Israel and later included the church in the New Covenant. These six covenants form the foundation of the gospel and unite the themes of the gospel as God's unfolding plan to relate to His people.<sup>191</sup> These six covenants are the *Adamic, Noahic, Abrahamic, Mosaic, Davidic*, and the *New Covenant*. The thematic connection of these covenants is found in their fulfillment in the Person and work of Jesus Christ as presented in the New Testament.<sup>192</sup> Below, presented in outline form, is the foundation and framework for the gospel story told through the covenants.

1. The gospel in the Adamic Covenant. God created mankind to glorify Him and to rule God's creation. Man failed at the fall, but God promised a deliverer who would come and defeat Satan and remove the curse brought by sin.<sup>193</sup> McKnight

---

<sup>189</sup> Bates, *Salvation by Allegiance*, Chapter 3.

<sup>190</sup> McKnight, *King Jesus Gospel*, 73.

<sup>191</sup> O. Palmer Roberts, *The Christ in the Covenants* (Phillisburg, NJ: Presbyterian and Reformed Publishing, 1980), 45.

<sup>192</sup> *Ibid.*, 17.

<sup>193</sup> McKnight, *King Jesus Gospel*, 35.

- develops the kingdom theme of the gospel by pointing our Adam’s original calling to rule God’s creation. Where Adam failed, Jesus will succeed as king.<sup>194</sup>
2. The gospel in the Noahic Covenant: The promise of God’s desire for a continued relationship with mankind. God used Noah to bring some “relief” from the curse, pictures the coming judgement of God. Bates presents Christ coming to judge as a core content of the gospel.<sup>195</sup> It is the resurrection of Jesus Christ that affirms Him as the Son of God and the One coming to judge.<sup>196</sup> In the Noahic covenant, God is revealed as both judge and redeemer.<sup>197</sup>
  3. Abrahamic Covenant: God promised to “bless all the families of the earth” through Abraham. Matthew’s gospel connects Jesus to Abraham and this promise to bless the nations through Him.<sup>198</sup> God will use Abraham to bring redemptive reconciliation to all of creation.<sup>199</sup>
  4. The Gospel in the Mosaic Covenant: This covenant includes the feasts of Israel (including the Passover). John’s gospel demonstrates how these feasts find their fulfillment in Jesus.<sup>200</sup> There is an element of God’s coming kingdom in this covenant as well (see Exodus 19:5-6), and the gospel of the New Testament is the gospel of the King and His Kingdom. The tabernacle continues the idea that the entire earth is to be God’s dwelling place with His people.<sup>201</sup>

---

<sup>194</sup> McKnight, *King Jesus Gospel*, 16.

<sup>195</sup> Bates, *Salvation by Allegiance*, Chapter 3.

<sup>196</sup> McKnight, *King Jesus Gospel*, 97.

<sup>197</sup> Craig G. Bartholomew and Michael W. Goheen. *The Drama of Scripture :Finding Our Place in the Biblical Story*, 2<sup>nd</sup> ed (Grand Rapids, Mi: Baker Academic, 2014) 50.

<sup>198</sup> McKnight, *King Jesus Gospel*, 102.

<sup>199</sup> Bartholomew and Goheen, *The Drama of Scripture*, 54.

<sup>200</sup> McKnight, *King Jesus Gospel*, 103.

<sup>201</sup> Alexander, *From Eden to Jerusalem*, 41.

5. The Gospel in the Davidic Covenant: Described in 2 Samuel 7:12-17, this covenant serves as the backdrop for the primary message of the gospel preached by Jesus. All four gospels tell the same story of Christ fulfilling this covenant as the coming universal king.<sup>202</sup> The gospel Jesus preached was the gospel of the kingdom (Mark 1:14-15). Bates describes the gospel itself as the gospel of the king.<sup>203</sup> Thus this covenant contains and foretells the culminating theme of the gospel as preached by Jesus Christ and the four gospels.
6. The Gospel in the New Covenant: Found in Jeremiah 31:31-34 and Ezekiel 36:22-27, this covenant promises that Messiah would create a new people, with a new heart and spirit to worship Him. Jesus connects the New Covenant with His Kingdom at the inauguration of the Lord's Table in the gospels.

The gospel's big story is the story of God bringing glory to Himself by bringing a people to Himself through the Person and work of Jesus Christ.<sup>204</sup> In developing a theology of the gospel, it is important to note the Bible begins with God with the words, "In the beginning, God. . .". The focus of any discipline of theology is the Person of God, and a theology of the gospel is no exception. Therefore, when developing a personal theology of the gospel the disciple must begin with God, and "build" an understanding of the gospel around Him. God is relational, and He took the initiative to create, to create mankind in His image, to establish the 6 covenants outlined above, to send His Son, to establish and build the church, and to bring mankind to Himself. Peter's makes the point that God has not isolated Himself from His creation but is a relational God.<sup>205</sup>

---

<sup>202</sup> McKnight, *King Jesus Gospel*, 29.

<sup>203</sup> Bates, *Salvation by Allegiance*, Chapter 3.

<sup>204</sup> John Piper, *God is the Gospel: Meditations on God's Love as the Gift of Himself* (Wheaton, IL: Crossway, 2005), 65.

<sup>205</sup> George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Publishers, 1984), 58.

## Biblical Theology

The Gospel as built on the six covenants God made with His people can be outlined around nine themes, or *meta-truths* (God, man, sin, death, Christ, cross, faith, life, missions).<sup>206</sup> These nine meta-truths correspond with Mburu's presentation of eight themes of the Old Testament (God, sin, faith, promise/covenant, exile and restoration and salvation), and the eight themes she sees in the New testament (God, salvation, sacrifice, faith, sanctification, mission, and new creation).<sup>207</sup> These meta-truths are similar to the theological themes Orr uses to discuss worldview, as he uses the terms "God", "human beings", "sin", and "destiny".<sup>208</sup> The point here is the use of meta-truths to explain both the gospel and worldview formation is a recognized approach in scholarship. Each meta-truth is formed out of a chronological metanarrative study of the Bible and are developed by allowing the Bible to speak on each meta-truth while the Bible unfolds its own redemptive story (see the definition for "metanarrative" above).

The meta-truths used in this project developed from biblical theology are summarized as below. These meta-truths were selected for this study because they speak directly to the African Christian's worldview and to the false prosperity and promise gospel. The meta-truths are summarized as follows:

1. God: God is introduced to mankind from Genesis 1:1 with the words "In the beginning, God. . .". Biblical theology informs the disciple that God is Holy, and

---

<sup>206</sup> Gil Thomas. *Gaining Ground With Good Soil*, (Carlisle, Pa: Good Soil Publishing, 2015. I am also heavily indebted to *The Roots of Faith* curriculum developed in part by Gil Thomas and a group of missionaries serving with Association of Baptist for Worldwide Evangelism and published by Good Soil Publishing. I taught this course in both Ghana and Liberia and it has heavily influenced my approach to teaching at Central Africa Baptist University.

<sup>207</sup> Mburu, *African Hermeneutic*, 95-96.

<sup>208</sup> Sire, *Naming the Elephant*, 11. Sire discusses Orr's definition and method of analyzing worldview.

He is creator. Therefore, He is worthy of worship. The creation account lays the foundation for a biblical worldview.<sup>209</sup>

2. Man: God created man and women each in their own unique way. God created mankind in His own image (Genesis 1:26-27), and gave him the responsibility of serving as God's viceregent to care for God's creation (1:28).<sup>210</sup> In creating man, God crafted him from the dust of the ground and breathed into his nostrils the breath of life (Genesis 2:7).<sup>211</sup> God created woman from Adam's side to serve as a helper for him (Genesis 2:18-25). God created mankind for the express purpose of worshipping Him. Redeemed mankind will worship God in the new heaven and new earth.<sup>212</sup>
3. Sin: Man sinned against God in the Garden of Eden by breaking His one commandment (3:1-7). Through the breaking of this commandment, all men are born sinners (Romans 3:23).
4. Death: The punishment for sin is death (Genesis 2:15-17).<sup>213</sup> There are 3 types of deaths. Spiritual death is separation from God (each person is born spiritually dead), physical death (every person will die physically) and eternal death (separated from God forever). Death came to all of mankind through sin (Romans 5:12)

---

<sup>209</sup> Bruce K. Waltke and Cathy J. Fredricks, *Genesis: A Commentary* (Grand Rapids Mi: Zondervan 2001).

<sup>210</sup> Victor P. Hamilton, *The Book of Genesis: Chapters 1-17*, The New International Commentary on the Old Testament, ed. R.K. Harrison and Robert L. Hubbard (Grand Rapids, Mi: Eerdmans Publishing, 1990), 137.

<sup>211</sup> Ibid., 157. The use of the word "crafted" here is intentional. It reveals God's personal attention in creating mankind with a unique purpose in mind.

<sup>212</sup> Bates, *Salvation by Allegiance*, Chapter 7.

<sup>213</sup> H. C. Leupold. *The Exposition of Genesis* vol. 1 (Grand Rapids, Mi: Baker, 1942), 128.

5. Christ: He is God's Son, God's King who came to establish God's Kingdom. He is fulfilling all of the promises God made to mankind in the 6 covenants. The Bible predicts that He would come through "the offspring of a woman" (Genesis 3:15),<sup>214</sup> through the lineage of Adam and Seth (Genesis 5:1-32), through the nation Israel (Genesis 12:3), from the tribe of Judah (Genesis 49:9-10), through the lineage of David (2 Samuel 7:12-17 with Luke 1:31-33), be born of a virgin (Isaiah 7:14),<sup>215</sup> be God born in Bethlehem (Micha 5:2), demonstrated to be the Messiah through His death, burial, and resurrection (1 Cor 15:1-3-4).
6. Cross: Christ paid the penalty for mankind's sin at the cross. He took upon Himself mankind's sin, was found guilty for man's sin, and God punished Him with the penalty of death (1 John 4:10). This fulfilled the promise God made in Genesis 3:15 to defeat the serpent and death, the ultimate punishment for sin (Hebrews 2:14-17).<sup>216</sup> The story of the work of the cross began in Eden (Genesis 3:20-22) foretold in the covenants, culminated at the death of Christ (Colossians 1:20), confirmed by the resurrection of Christ, promises the return of Christ, and climaxes in the new heaven and new earth (Revelation 21-22).
7. Faith: Faith is allegiance to Christ as King by believing the tenants of the Gospel as told through the covenants.<sup>217</sup> Responding to God's gift of life through repentance and allegiance to Christ. The Bible story from Genesis to Revelation

---

<sup>214</sup> Hamilton, *Genesis*, 200.

<sup>215</sup> John N. Oswalt. *The Book of Isaiah Chapters 1-39*, The New International Commentary on the Old Testament, ed. R.K. Harrison and Robert L. Hubbard (Grand Rapids, Mi: Eerdmans Publishing, 1986), 210.

<sup>216</sup> George H. Guthrie, *Hebrews*, The Life Application Commentary, ed. By Terry Muck, Eugene Peterson, and Scot McKnight (Grand Rapids, Mi: Zondervan, 1998), 110.

<sup>217</sup> Bates, *Salvation by Allegiance, Chapter 4*.

depicts mankind either responding to God in faith or rejecting Him through unbelief.

8. Life: Eternal life begins with faith in Christ. A life God designed for mankind to live. A life that is lived to glorify God. The believer's life will ultimately be lived out in the presence of God for the purpose of serving and glorifying God in the New Heaven and New Earth (Rev 21-22). In a biblical worldview the New Heaven and New Earth is compared to God's original created order, and refers to the complete redemption, renewal, and restoration of mankind.<sup>218</sup>
9. Missions:<sup>219</sup> God's very purpose in creating was for Him to dwell with mankind.<sup>220</sup> God created Eden as a temple-garden in which He would dwell with mankind (Genesis 2:8-16).<sup>221</sup> The calling of Abraham was to make God known to the families of the earth (Genesis 12:1-3). The purpose of bringing Israel into the Promised Land was to make God known to the nations (1 Kings 8:40-43). The church is the temple of God called to make God known to the nations (Matthew 28:19-20). God will culminate all things in the new heaven and new earth to dwell with His people (Revelation 21:1-4).

### Summary

The biblical record demonstrates both God's desire for mankind to develop a biblical worldview and man's capacity to develop a biblical worldview as she or he submits to the Scriptures under the authority and power of the Holy Spirit. This section of the thesis project

---

<sup>218</sup> J. Richard Middleton, "A New Heaven and a New Earth: A Case for the Holistic Reading of the Biblical Story of Redemption," *Journal for Christian Theological Research* 6, no. 4 (2006): 77.

<sup>219</sup> I added this ninth meta-truth during the teaching of the Old Testament Historical Books class at CABU during the second semester of academic year 2020. While teaching this course it became clear that missions is the continuation of God's redemptive story, and missions is at the heart of God dwelling with His people.

<sup>220</sup> Alexander, *From Eden to Jerusalem*, 24.

<sup>221</sup> Bartholomew and Goheen, *The Drama of Scripture*, 40.

also demonstrates the true gospel as presented in Scripture as opposed to the false prosperity and false promise gospel so prevalent in the Zambian culture. It could be said that the false gospel and the true gospel are in direct opposition to one another. Finally, the argument has been presented that the gospel is the redemptive story of God told from Genesis to Revelation. Presented here is the framework for the gospel story as told around 6 covenants with 9 meta-truths comprising the biblical theological foundation for developing curriculum to develop a biblical worldview in the minds of students attending Central Africa Baptist University in Kitwe, Zambia.

### **Theoretical Foundations**

The theoretical foundations for this thesis project are built on several different models tried and tested in the field. First, the use of the metanarrative in Scripture and scholarship is presented. Then a summary of the use of the model by missionaries in their respective fields is provided. Evidence that the metanarrative model positively effects the learner's worldview changed is summarized. The final area of research is in the field of higher education.

#### **The Use of the Metanarrative in Scripture**

The theoretical foundation for this thesis project is the development of biblical theology from a curriculum based on a chronological study of the metanarrative of Scripture. At key moments in history God's prophets and apostles spoke the Scriptures to God's people in a metanarrative. Joshua confirmed the covenantal relationship with God's people and challenged them to serve the Lord using the chronological metanarrative system (Joshua 24:14-28). Joshua is presenting both a review of God's historical redemptive story, and a method of teaching the same story using a metanarrative.<sup>222</sup> Ezra brought God's people to

---

<sup>222</sup> Martin H. Woudstra, *The Book of Joshua*, The New International Commentary on the Old Testament, ed. Robert L. Hubbard, Jr. and Bill T. Arnold (Grand Rapids, Mi: Eerdmans Publishing, 1981) 230.



repentance and challenged them to live out their faith in the land as they returned from exile (Nehemiah 9). This sermon preached by Ezra point the returning exiles forward in hope of the coming Messiah.<sup>223</sup> Psalms 78, 105-106 present the history of God’s work among His people in a metanarrative while exhorting God’s people to pass biblical truth to the next generation. This is the model CABU intentionally follows in working towards their purpose of “training the next generation of servant leaders for Great Commission Living”.<sup>224</sup>

But it is in the preaching found in the book of Acts that may best confirm this approach. Peter’s sermon in Acts 2, Stephen’s apologetic in Acts 7, and Paul’s presentation of the gospel in Acts 13:16-52 are all metanarratives speaking the entire story of the gospel from Genesis through the New Testament. Stephen’s speech is a review of Israel’s rebellious history and a presentation of God’s sovereign acts in dealing with His people throughout their history.<sup>225</sup> Kostenberger and O’Brien refer to Stephen’s defense as a turning point in the advancement of the gospel, connecting the rapid growth of the church to the preaching of the Word of God.<sup>226</sup> Because Paul’s sermon in Acts 13 is a message preached to a Jewish audience, the Old Testament serves as the reference for the message.<sup>227</sup> Bruce quotes from Wright and describes Paul’s sermon as a “confessional summary” that tells the story of God’s redemptive work in Israel’s history.<sup>228</sup>

---

<sup>223</sup> Douglas J.E. Nykolaishen and Andrew J. Schmutzer, *Ezra, Nehemiah and Esther*, Teaching the Text Commentary Series, ed. John H. Walton and Mark L. Strauss (Grand Rapids, Mi: Baker Books, 2018), 170

<sup>224</sup> The Vice Chancellor of Central Africa Baptist College basis the purpose statement of CABU from Psalm 78: 70-72. The most recent example of his teaching on the subject was during the closing chapel of the 2019 academic year on November 14, 2019.

<sup>225</sup> Richard J. Schnabel, *Acts*, Exegetical Commentary on the New Testament, ed. Clineon E. Arnold (Grand Rapids, Mi: Zondervan, 2012), 362.

<sup>226</sup> Kostenberger and Obrien, *Salvation to the Ends of the Earth*, 138.

<sup>227</sup> *Ibid.*, 147.

<sup>228</sup> F.F. Bruce, *The Book of Acts*, The New International Commentary on the New Testament, ed. F.F. Bruce (Grand Rapids, Mi: Eerdmans Publishing, 1971), 271.

## The Use of Metanarrative in Scholarship

Alexander presents a metanarrative approach that is developed thematically around the temple motif.<sup>229</sup> He makes the assertion that the temple theme enables the disciple of Christ to follow God's overall redemptive story from "the Garden in Genesis to the New Jerusalem of Revelation."<sup>230</sup> He teaches the story of the Bible as one picturing God's intention to dwell on the earth with men from Eden in Genesis to the point of God dwelling with His redeemed saints in the New Heaven and Earth.<sup>231</sup> For him, the theme of God's intention to have His own presence on the earth is the most important aspect of the Bible's story.<sup>232</sup>

Alexander makes three important claims concerning the metanarrative approach that are important to this research project. First, he makes the argument that metanarrative approach communicates biblical truth and unfolds biblical principles "that cannot be discovered by any other means."<sup>233</sup> Second, he claims that biblical scholarship has not articulated clearly enough the major themes that are presented in Scripture.<sup>234</sup> Finally, he argues that this approach to biblical study "answers two of life's most fundamental questions: (1) Why was the earth created? (2) What is the reason for human existence?"<sup>235</sup> The answers to these two questions is fundamental in revealing a person's worldview. They are also foundational for the development of a biblical worldview.

---

<sup>229</sup> T. Desmond Alexander, *From Eden to Jerusalem: An Introduction to Biblical Theology* (Grand Rapids, MI: Kregel Publishing, 2008), 18.

<sup>230</sup> Alexander, *From Eden to Jerusalem*, 18.

<sup>231</sup> *Ibid.*, 13.

<sup>232</sup> *Ibid.*, 14.

<sup>233</sup> *Ibid.*, 9.

<sup>234</sup> *Ibid.*, 11.

<sup>235</sup> Alexander, *From Eden to Jerusalem*, 10.

Alexander's first claim speaks to the multi-disciplined approach the metanarrative offered in this project's intervention design. The African worldview and cultural context have similarities to the biblical culture,<sup>236</sup> and Mburu points out that the African worldview helps encourage an accurate understanding of the Bible.<sup>237</sup> Because an accurate understanding of the Bible and its application is critical to worldview formation, the metanarrative study of Scripture enables the formation of worldview in the African context.

Alexander's second claim reveals the gaps in Scripture that is left when a systematic study of Scripture is the only approach considered. The metanarrative fills in these gaps and sets theology in a historical, cultural, and biblical context in such a way as to make theology practical and applicable. This is especially true in the African context where story telling is an important part of learning.<sup>238</sup>

The final claim Alexander makes speaks directly to worldview formation. These are two important worldview questions similar to the approach C. Fred Smith advocates in his work.<sup>239</sup> Metanarrative story telling of the Bible is crucial to the formation of a biblical worldview in the life of a Christian because it answers life's fundamental questions in context. The Bible presents stories of real people experiencing answers to complex questions in a setting and culture similar to the African context.<sup>240</sup> A follower of Christ is expected to live on earth reflecting the glory of God and the values that represent God's Kingdom.<sup>241</sup>

---

<sup>236</sup> Myers, *Walking With the Poor*, 8.

<sup>237</sup> Mburu, *African Hermeneutic*, 39.

<sup>238</sup> Terry, *Chronological Bible Storying*, 171.

<sup>239</sup> Smith, *Developing a Biblical Worldview*, 29.

<sup>240</sup> Short, *Formed by Story*, S-115.

<sup>241</sup> Alexander, *From Eden to Jerusalem*, 191.

This is what is meant by worldview change, and is an expected result from learning biblical truth through the metanarrative of the Bible.

Jackson presents a three-layered approach to the metanarrative method.<sup>242</sup> He refers to the first layer as God's "great redemptive narrative."<sup>243</sup> In this section of his metanarrative, Jackson presents what he refers to as God's overall purpose for His created order.<sup>244</sup> He sets forth God's overall purpose beginning with the enmity between the offspring of the woman and the offspring of the serpent ending when Messiah returns to earth to establish God's kingdom and eventually the New Heaven and New Earth.

The second layer in Jackson's system is the story of God's redeemed people from Adam and Eve to Revelation. In Jackson's method of teaching God's metanarrative, this layer speaks of the story by which God unfolds His plan. Jackson refers to this layer as the strategic picture where God reveals His unfolding plan around the creation / fall / Messiah / new creation / metanarrative.<sup>245</sup>

The final layer is the individual stories of the Bible as presented in their contexts.<sup>246</sup> This level presents the stories that depict God working out His overall plans and purposes. The important aspect of the metanarrative approach is found in this layer. It is here where the student of the Bible can learn the overall context of the Bible's story and understand how each story fits into the context of the Bible. These stories form the actual metanarrative as told within God's greater narrative. As will be seen later, this is a similar outline taken in this thesis project.

---

<sup>242</sup> Jackson, *The Biblical Metanarrative*: Loc 313.

<sup>243</sup> *Ibid.*, Loc 323.

<sup>244</sup> *Ibid.*

<sup>245</sup> *Ibid.*

<sup>246</sup> *Ibid.*

## The Metanarrative and Worldview Change

Jackson contends the metanarrative approach is an apologetic to the postmodern worldview and argues for an overarching human story and against the postmodern view that all gods are equal, and every worldview is equal in value and validity.<sup>247</sup> Terry recounts the use of the metanarrative among tribal groups in Bangladesh, North Africa, and West Africa.<sup>248</sup> In his own personal experience, Terry describes a worldview change among people who were taught the Bible using the metanarrative method. He reports that after 9 months of intentional discipleship, people within tribal groups with whom he worked were able to accurately retell the specific stories of the Bible in chronological order.<sup>249</sup> Terry purports that this method of teaching helps change the worldview of the learner in a tribal setting because it approximates their method of thinking.<sup>250</sup> Bates argues that story telling is affective in changing a person's worldview into a biblical worldview because "all comprehensive explanation of existence takes a storybook shape."<sup>251</sup> Myers makes a similar argument that telling the entire story of the Bible addresses the varied issues of life people experience in their own cultural contexts.<sup>252</sup>

Pederson argues for the metanarrative method of evangelism and discipleship as an apologetic against the traditional missionary approach that begins the proclamation of the gospel with Jesus Christ.<sup>253</sup> He opposes this traditional method because it often results in a

---

<sup>247</sup> Jackson, *The Biblical Metanarrative*, 367.

<sup>248</sup> Terry, *Chronological Bible Storying*, 170.

<sup>249</sup> *Ibid.*, 169.

<sup>250</sup> *Ibid.*, 170.

<sup>251</sup> Bates, *Salvation by Allegiance*, Chapter 9.

<sup>252</sup> Myers, *Walking with the Poor*, 340.

<sup>253</sup> Pederson, *Biblical Metanarrative*, 163.

nominal faith that becomes marred in syncretism.<sup>254</sup> The author of this thesis project has similar experiences in Ghana and Liberia where local believers disciplined under the traditional method of beginning with Jesus Christ and the New Testament resulted in a mixture of Christian worship and the occult. However, when a small group of men were disciplined using a chronological metanarrative method a change in worldview was evidenced. Pederson experienced similar results as he reports an evidentiary change in worldview as evidenced by changed behavior. He attributes this to the effects of the Word of God as taught through a metanarrative system.<sup>255</sup>

An important connection between worldview change and the metanarrative method of teaching Scripture is in the field of worldview analysis. In his work on worldview, Sire explains how Wolters uses the metanarrative themes of creation/fall/redemption.<sup>256</sup> The point of interest for this project is if using a metanarrative method of analyzing worldview is acceptable in the world of scholarship, the merits for using the metanarrative for teaching Scripture and biblical theology holds as a reasonable approach.

#### Scripture Metanarrative Modeled in Higher Education

This topic was addressed in the Literary Review section above but warrants a synthetic treatment here as the model has been practiced to a minimum degree in the context of formal higher education. Dames advocates for a model that produces a pedagogical shift in the learner by moving from an “*instrumental* to a *communicative*” approach of learning.<sup>257</sup> He purports that instrumental learning is concerned about performance from the learners

---

<sup>254</sup> Pederson, *Biblical Metanarrative*, 163

<sup>255</sup> *Ibid.*.

<sup>256</sup> Sire, *Naming the Elephant*, 38-39. Sire references Wolters’ *Creation Regained* and explains Wolters use of Dooyeweerd’s philosophical work along with Reformed Theology’s lens of the creation/fall/redemption motif.

<sup>257</sup> Gordon Dames, “Intercultural Theological Education: Towards a New Future for Facilities of Theology of Higher Education Institutions in South Africa,” *Scriptura* 110 (2012:2): 241.

while communicative approach to learning forces the learner to challenge their own assumption.<sup>258</sup> By challenging the learner's assumptions the learner's worldview is challenged. This model is important to this thesis project because the curriculum intervention tested is based on a communicative model of learning.

Belcher's principles of explaining worldview through both experience and storytelling is an instructive model.<sup>259</sup> The principles for which she advocates fit within the learning culture at CABU. In her strategic approach, she recommends opportunities for students and faculty to interact consistently outside of the classroom.<sup>260</sup> Both the curriculum as proposed in this project and CABU's campus ministry of life-on-life discipleship between faculty and student lend to this strategy. Belcher's oft overlooked strategic principle that calls for the faculty to regularly pray for the learner is an important aspect of this campus discipleship ministry.<sup>261</sup>

It needs to be restated that a gap exists in intentionally teaching for worldview change in the life of the learner from biblical theological perspective built from a chronological metanarrative approach. Worldview and aiming for worldview change in the learner at an institution of formal and higher education is gaining popularity in the realm of scholarly research and practice. But little research exists on using a metanarrative approach, especially in the African context of formal education.

### Summary

It is important to make the point that this thesis project is not arguing for a theoretical framework of the chronological metanarrative teaching of the Bible based on pragmatism. In

---

<sup>258</sup> Dames, *Intercultural Theological Education*, 241.

<sup>259</sup> Belcher, *The Place of Worldview*, 21-22.

<sup>260</sup> *Ibid.*, 21.

<sup>261</sup> *Ibid.*, 23.

other words, this is not a results-based argument, but rather an argument formulated from a doctrinal position described above. Short claims the Bible's big story offers an explanation of a complex world and invites participation in it because people see the world as it is set in reality.<sup>262</sup> The Bible's great story depict the doctrines by which people are to orient their lives, resulting in worldview change.<sup>263</sup> Understanding the doctrines of the Bible are best told within the framework of the Bible's overall story, and knowing the Bible's overall story is imperative to understanding the great doctrines of the Bible.<sup>264</sup> Mathews goes so far as to say that "Christianity as a logocentric metanarrative fits the Christian worldview well because it is centered on an objective standard of truth, that is, on the truth of biblical revelation."<sup>265</sup> It is the metanarrative of the Bible that gives the student of the Bible the interpretive framework in order to understand the doctrines of the Bible.<sup>266</sup> Perhaps more importantly, it is the metanarrative that unfolds the whole story of God, forcing the African Christian to confront their assumptions about life and reality in order to begin a worldview change from within the reflects the Bible.<sup>267</sup>

---

<sup>262</sup> Short, *Formed by Story*, S-115.

<sup>263</sup> Belcher, *The Place of Worldview*, 21-22

<sup>264</sup> Jackson, *Biblical Metanarrative*, Loc. 227.

<sup>265</sup> Mathews, *Reestablishing a Christian Worldview*, 12.

<sup>266</sup> *Ibid.*, 11.

<sup>267</sup> Mburu, *African Hermeneutic*, 93-94.



## Chapter 3 Methodology

### Introduction

The intervention design for this thesis project is to teach the core Bible courses within the Bible Program and within the Education Program at Central Africa Baptist University (CABU) in a chronological metanarrative curriculum and pedagogy. With this method of instruction, first-year students will construct a biblical theology which forms a foundation for biblical worldview development. Preliminary data suggests this approach would help the students develop a biblical worldview, and will aid CABU to accomplish its purpose of *training the next generation of servant leaders in Africa for great commission living*.<sup>268</sup> The intended result is to equip students to be used of God to advance the gospel across Africa. The study was conducted over a period of two semesters on the campus of CABU in Kitwe, Zambia. The trial period began January 29, 2020 and concluded on September 11, 2020. The worldview of these students was assessed prior to the trial period and assessed at the conclusion of the trial period. The data and conclusions were reviewed for accuracy by 8 members of faculty and staff approved by CABU for this project. This step triangulated the analysis method, process, and conclusions of the project. Liberty University's Independent Review Board (IRB) approved this research project (see Appendix A for IRB approval letter).

### Intervention Design

#### Historical Background for the Intervention Design

This project began conceptually two years ago at CABU's 2018 faculty in service. The theme of that in service was to effect worldview change in the lives of CABU's students toward a more biblical worldview. It was then the problem statement for this project began to

---

<sup>268</sup> Kuen Ju Lee, "Bible Storying: A Recommended Strategy for Training Church Leaders in an Oral Society" (PhD. diss., Southern Baptist Theological Seminary, May 2005), 139.

formulate at a practical level. Subsequent discussions with faculty, staff, and students revealed the need for CABU to work intentionally towards developing processes to measure and assess the worldview of incoming and graduating students. These discussions also revealed a need for intentional intervention by way of curriculum design for God to produce spiritual fruit by developing a biblical worldview in the lives of students, staff, and faculty (Romans 12:2 and 1 Corinthians 3:6). The purpose behind entering a Doctor of Ministry program was to present this project's problem statement, submit a thesis statement, and to propose, research, implement, and test a specific curriculum and pedagogy for biblical worldview development. This process would provide validation and credibility to the proposed intervention, allowing CABU to employ this intervention across the spectrum of the discipleship ministries and classroom courses offered by the school.

The faculty in service held in January 2019 introduced the concept of Faculty Learning Communities (FLC's). The FLC's are groups made up of three to five faculty members formed to solve a problem experienced by the students of CABU. The FLC to which this author was assigned was tasked with developing a worldview assessment tool for CABU to implement in assessing the worldview of each incoming and graduating student. In other words, the students entering CABU in their first year would undergo a worldview assessment, subsequent assessments at the conclusion of each academic year, and an assessment upon graduation. These assessments would be compared, analyzed, measured, and a determination would be made as to the effectiveness of CABU's impact on developing a biblical worldview in the lives of each student. As will be discussed in more detail below, this assessment tool was used to assess the worldview of the students who participated in this study. The testing and validity of this tool is also discussed in detail below.

## Goal of the Intervention Design

The overall goal of the intervention plan was to serve as a catalyst in helping first-year students of CABU to develop a biblical worldview, thus preparing them for the ministries of missions, church planting, pastoral leadership, counseling, and secondary education teachers for the advancement of the gospel across Africa. There is limited but available data that suggests this desired outcome is a reasonable expectation. The use of the metanarrative method of discipleship has been used and its results reported by other missionaries. Pederson testifies to worldview change in the lives of people with an animistic worldview as a result of using this approach.<sup>269</sup> Terry reports similar results when using the method among tribal groups in West Africa.<sup>270</sup> Steffen claims that chronological story-telling of the Bible is the best means of producing a biblical worldview in the lives of people who hold to a traditional worldview.<sup>271</sup> McIlwain saw similar results among the Palawano tribe in the Philippines.<sup>272</sup> Though he was not necessarily measuring worldview, he did consider the worldview of the Palawano people before engaging them with the gospel told through the Bible's metanarrative.<sup>273</sup> He reports the chronological metanarrative approach he developed served to help the Palawano Christians understand the gospel with greater depth and lead to higher retention of the faith. McIlwain says the premise of this system is the Bible is one book with one story, and claims this to be the key to God producing fruit among the Palawano tribe.<sup>274</sup> Missionary Bob Goddard Jr. makes the direct claim that the metanarrative approach reduced

---

<sup>269</sup> Pederson, *Biblical Narrative*, 166.

<sup>270</sup> Terry, *Chronological Bible Storying*, 170.

<sup>271</sup> Steffen, *Chronological Practices*, 16.

<sup>272</sup> McIlwain, *Firm Foundations*, 20.

<sup>273</sup> Lee, *Bible Storying*, 70.

<sup>274</sup> *Ibid.*, 43.

syncretism among the Ava people in Paraguay.<sup>275</sup> Bates writes that the metanarrative helps the Christian take on a gospel centered vice a salvation centered worldview.<sup>276</sup> The difference between the two is the gospel centered salvation is God centered, while a salvation centered presentation of the gospel allows the disciple of Christ to place him or herself as the center of life decisions. The former produces a biblical worldview, the later produces a man centered approach that leads to syncretism.

Because the above findings were based on anecdotal observable behavioral change in the life of the people who received this type of discipleship and biblical equipping, this thesis project seeks to measure the change in worldview, quantify the data, verify the results through both triangulation from CABU leadership and a peer review of the project, and publish the conclusions.

The pedagogy is an inductive approach where the students discover answers to interpretive and application questions within the text of Scripture (see Appendix H). As previously stated, Dockery and Thornbury recommend a similar approach to teaching they describe as one where “the teacher teaches less and allows students to learn more”.<sup>277</sup> Lee purports the effectiveness of the system is due to its reproducibility and can be taught to people in non-literate cultures.<sup>278</sup> He also claims the system can be taught from one generation to the next, allowing reproducibility and guarding against syncretism.<sup>279</sup> Ngoy’s

---

<sup>275</sup> Lee, *Bible Storying*, 47.

<sup>276</sup> Bates, *Salvation by Allegiance*, Chapter 9.

<sup>277</sup> Thomas R. Rosenbough, “Christian Worldview and Teaching,” in *Shaping a Christian Worldview: The Foundation of Christian Higher Education*, ed. David S. Dockery and Gregory Alan Thornbury (Nashville, Tn: B&H Publishing Group, 2002), 294-295.

<sup>278</sup> Lee, *Bible Storying*, 139. This is applicable in the context of this thesis project and trial period, as the students who attend CABU use English as a second language.

<sup>279</sup> *Ibid.*

thesis is that syncretism develops from a failure to teach the entire gospel accurately.<sup>280</sup> Syncretism is the enemy of developing a biblical worldview, thus a system that reduces syncretism is vital to worldview development. The campus discipleship ministry of CABU is also expected to assist in developing a biblical worldview in both students and faculty. Rosenbough writes that “all activities on the college campus should be opportunities designed to serve as catalysts propelling students to reflect on and integrate the truths of Christianity into their learning and life.”<sup>281</sup>

In order to obtain accurate conclusions and to establish a baseline for measuring worldview, the worldview of the students was measured at the beginning of the study period, and at the conclusion of the period. Both assessments were administered by CABU faculty and staff under the policy and procedures developed by CABU. Assessing the worldview of all incoming students is a CABU initiative to measure the effectiveness of the university on worldview change. CABU granted this project access to the redacted questionnaires completed by the students, and this project analyzed and quantified the data. This project recognized Stringer’s point when he writes: “In some instances, initial interpretive work provides the basis for immediate action. Some problems, however, are more intransigent and require extended processes of exploration, analysis, and theorizing.”<sup>282</sup> Worldview change can be something intransigent in the attitudes and character of the students studied, but this study recognizes a change to a biblical worldview is likely as a disciple of Christ submits to God’s Word and the Holy Spirit. Mburu points out that the study of the Bible is the catalyst that forces the disciple to confront their own worldview assumptions.<sup>283</sup> Likewise, C. Fred

---

<sup>280</sup> Ngoy, Loc. *Neo-Pentecostalism*, 168.

<sup>281</sup> Rosenbough, *Christian Worldview and Teaching*, 362.

<sup>282</sup> Ernest Stringer, *Action Research*. 4<sup>th</sup> ed. (Thousand Oaks, Ca.: SAGE, 2014) 137.

<sup>283</sup> Mburu. *African Apologetics*, 93-94.

Smith highlights the importance of Bible study to worldview change, arguing for a consistent study and application of the Bible for a biblical worldview development.<sup>284</sup> As reported above, initial data and other researchers have successfully argued for the plausibility of developing a worldview change based on an intensive and intentional study of the Bible. The author of this thesis project observed worldview changes in the life of five Liberian church leaders while using the chronological metanarrative system of teaching the Bible.<sup>285</sup> Though the data was based only on observation, worldview change was measurable as these men trained for pastoral leadership using this system. This was one of the impetus for using the approach at CABU to solve the problem of students graduating without a greater depth of biblical worldview as demonstrated in their life and ministry.

The Bible holds promise for the effectiveness of the intervention design to answer the problem posed in this thesis project. In the parable of the sower sowing seed, Jesus tells His disciples that the person with whom God can produce fruit is the one whose heart is described as “good soil” (see Matthew 13:23; Mark 4:20, and Luke 8:15). This parable is presented in each of the synoptic gospels, and each of the gospel writers use a different verb to describe the one who hears the word. Matthew uses the word “understand”. Zodhiates defines this as “the assembling of individual facts into an assembled whole”.<sup>286</sup> In other words, before one can accept and hold fast to the gospel, he or she must understand how the gospel connects and forms one whole story. Luke’s gospel offers similar insight into the necessity to understand the entire gospel story for belief. In Luke 24:44-45, the resurrected

---

<sup>284</sup> Smith, *Developing a Biblical Worldview*. 137.

<sup>285</sup> I am grateful and indebted to missionaries Stephen Poindexter and Gary Kittredge who introduced me to the chronological metanarrative pedagogy as they allowed me to participate with them on several short-term trips to Liberia during the years 2015-2017 as they disciplined 5 Liberian church leaders using a chronological metanarrative curriculum.

<sup>286</sup> Spiros Zodhiates, *The Word Study Dictionary: New Testament* (Chattanooga, Tn: AMG Publishing, 1992) 1344.

Jesus appears to His disciples and reminds them that He taught them the gospel from “the Law of Moses, the prophets, and the Psalms”. Carroll interprets this section of Scripture as a general interconnection that renders the Scriptures comprehensive around the theme of the gospel.<sup>287</sup> In other words, Jesus is describing a metanarrative method of teaching His disciples. Jesus then enabled the disciples to “understand” the Scriptures (Luke 24:45). Jesus showed the disciples how the parts fit into the whole of Scripture, helping them to believe in Him through the gospel’s whole story in the whole Bible. Biggs refers to this type of teaching and learning as the ability to “reason” on the SOLO Taxonomy scale.<sup>288</sup> He defines “reasoning” as putting the parts of the whole together, “connecting ideas and principles [with a] high degree of grasping and retaining information”.<sup>289</sup> This level of learning demonstrates a high level of cognitive understanding which should produce change in the one who believes the gospel and aid in developing a biblical worldview. This form of wholistic teaching fits the African worldview where the African sees “present realities” in whole and not in parts.<sup>290</sup>

Though the trial period for this thesis project is just under nine months, assessing the impact of the proposed intervention on worldview can extend into the long term. For example, CABU maintains relationships with a large segment of the student population long after graduation. The potential exists for CABU to assess the worldview of graduated students as part of an internal assessment of the effectiveness of CABU’s programs towards meeting its own stated mission, vision, and purpose. Additionally, CABU is in the embryonic

---

<sup>287</sup> John T. Carroll, *Luke: A Commentary*, ed. C. Clifton Black, M. Eugene Boring, John T. Carroll (Louisville, Ky: Westminster John Knox Press, 2012) 492.

<sup>288</sup> Richard R. Seed, *Creative Teaching for Effective Learning: Tools for Teaching in Higher Education* (Cape Town, South Africa: TEDS Publishing, 2019) 111-112.

<sup>289</sup> Ibid, .

<sup>290</sup> Immanuel Iniobong, “A Critique of Force in African Worldview,” *An African Journal of Arts and Humanities* 4 no. 4 (October 2018): 4.

stage of developing its own Master's Program. CABU can implement the same curriculum and theological system for intentional worldview change within their Master's Program as a permanent fixture in its core curriculum. Finally, the practices of assessing the worldview of incoming students, assessing their worldviews at regular intervals, and as they graduate to measure the effectiveness of the proposed intervention in this thesis project should become standard practice for CABU in order to ensure the development of a biblical worldview in the lives of students, faculty, and staff for years to come. To summarize, this thesis project is not an end, but is part of a larger effort by CABU towards the equipping of students with a biblical worldview for the advancement of the gospel across Africa.

#### An Alternative Pedagogy for Developing a Biblical Worldview

James Smith presents an argument against a pedagogy that places doctrine and biblical knowledge before practice and ritual. He argues for a pedagogy that “pushes down through worldview to worship as the matrix” for worldview formation.<sup>291</sup> He postulates that the formation of worship precedes doctrine and worldview development.<sup>292</sup> In other words, in his view worship informs doctrine and in turn, develops worldview in the life of the worshiper.<sup>293</sup> He correctly advocates for a Christian education that is more formative than informative, less about the “absorption of ideas” and more about transforming the hearts of students.<sup>294</sup> An important aspect of James Smith's argument is worldview change is less a result of cognitive learning than and more focused on the heart and desire of a person. James Smith argues for a pedagogy that focuses less on the cognitive and more on what he refers to

---

<sup>291</sup> Smith, *Desiring the Kingdom*, 11.

<sup>292</sup> Ibid., 136

<sup>293</sup> Ibid., 139.

<sup>294</sup> Ibid., 17.



as the “practices, rituals,, and liturgies” of a person.<sup>295</sup> He defines liturgies as “practices that shape our identity by shaping our desire.”<sup>296</sup> He correctly points out that secular liturgies are habits practiced by a person that directs the heart of a person away from God.<sup>297</sup> James Smith’s argument for worldview formation is foundationally built on Christian worship based on Christian liturgies, or practices and habits.<sup>298</sup>

Pennington supports and agrees with James Smith’s pedagogy of worldview development in the context of Christian higher education.<sup>299</sup> Pennington summarizes James Smith’s work by stating that James Smith opposes typical and traditional worldview development in higher education through the impartation of ideas in the form of Christian beliefs, ideas and doctrine.<sup>300</sup> Pennington agrees with James Smith that worldview formation via Christian education is more than ideas and information dispensed to students but rather is developed through formation of the heart. He affirms James Smith’s pedagogy’s philosophical premise that Education isn’t “first and foremost about what we know but about what we love.”<sup>301</sup> Pennington faults traditional approaches to worldview development that center on the cognitive as reductionistic, training Christians to think without believing.<sup>302</sup> Pennington purports a similar pedagogy that places a human’s desire and love as the primary factors for

---

<sup>295</sup> Smith, *Desiring the Kingdom*, 84.

<sup>296</sup> Ibid., 86-87.

<sup>297</sup> Ibid., 88.

<sup>298</sup> Ibid.

<sup>299</sup> Johnathon T. Pennington, “Reading the Gospel Smithly: Thinking Upon and Loving the Gospels in Dialogue with James K. A. Smith’s *Desiring the Kingdom and Imagining the Kingdom*,” *Southeastern Theological Review* 6/1 (Summer 2015): 45-61.

<sup>300</sup> Pennington, *Reading the Gospel Smithly*, 47.

<sup>301</sup> Ibid.

<sup>302</sup> Ibid., 48.

worldview development.<sup>303</sup> James Smith purports humans as primarily “lovers” and not predominantly “thinkers or believers”.<sup>304</sup>

Turly takes the same position towards James Smith’s pedagogy as Pennington.<sup>305</sup> Turly agrees with James Smith that the Christian educational systems must consider practice and belief in the context of worship as the “foundry for worldview formation”.<sup>306</sup> Turly does point out James Smith’s use of Scripture, the gospel, the concept of faith and Creed “as if their sanctity exists autonomous of ritual practices”.<sup>307</sup> In other words, Scripture must inform the liturgical practice for the practice itself to be legitimate in biblical worldview formation. This is an ontological and cognitive approach to worldview formation; the very theory James Smith argues against.

James Smith further advocates a form of Christian higher education that connects the student with real-world practices and habits. He correctly states the Christian education must be intentional about connecting the “classroom with the dorm room”.<sup>308</sup> James Smith makes an important point where he states the unique opportunity presented to residents of the college or university dorms to move beyond the classroom and move to Christian practices within the dorm life of the student.<sup>309</sup>

In summary, James Smith presents a pedagogy for worldview development that focuses more on practice and habits (what he refers to as rituals and liturgies) than doctrine and ideas

---

<sup>303</sup> Pennington, *Reading the Gospel Smithly*, 51.

<sup>304</sup> Smith, *Desiring the Kingdom*, 41.

<sup>305</sup> Stephen Richard Turly, “Practicing the Kingdom: A Critical Appraisal of James K.A. Smith’s *Desiring the Kingdom*,” *Calvin Theological Journal* 48 (2013): 131-143.

<sup>306</sup> *Ibid.*, 136.

<sup>307</sup> Turly, *Practicing the Kingdom*, , 139.

<sup>308</sup> Smith, *Desiring the Kingdom*, 225.

<sup>309</sup> *Ibid.*, 226.

that must be understood with cognitive thinking. He informs that these rituals and liturgies practiced by the student for worldview formation must be focused on a vision of God's kingdom as presented in the Bible.<sup>310</sup> Yet, he also presents the idea that Christian worship precedes understanding of this biblical truth.<sup>311</sup> In other words, James Smith argues for worldview formation occurs as an individual practices certain rituals and habits on a day to day basis, and is less concerned with cognitive thinking based on truth. In his pedagogy, practice precedes and leads to the understanding of truth.

### **A Rebuttal to Smith's Pedagogy from Scripture**

Much of James Smith's pedagogy needs to be considered when developing a curriculum for worldview change. He is correct in stating that worldview formation must move into the realm of heart change through application (what he refers to as ritual and liturgy). On this point the Bible agrees. James admonishes the disciple of Christ to ". . . be doers of the word, and not merely hearers only, deceiving yourselves" (James 1:22). Hearing the word without application does not develop a biblical worldview. Concerning biblical knowledge, Jesus told His disciples: "If you know these things, you are more blessed if you do them" (John 13:17). In regard to worship, James Smith is correct to say that to worship God is to be fully human.<sup>312</sup> In other words, to worship God is to both express and develop a biblical worldview.

But in regard to both placing liturgies (practice) and worship above cognitive understanding of doctrine and ideas derived from Scripture seems to speak contrary to biblical worldview development as expressed in Scripture. An example from Colossians speaks to James Smith's view on placing practice before belief in doctrine.

---

<sup>310</sup> Smith, *Desiring the Kingdom*, 230.

<sup>311</sup> Ibid..

<sup>312</sup> Ibid., 162.

Colossians speaks of knowledge (the cognitive) necessary for worldview change in Colossians 1:9-10. In this passage, Paul asks God that the Colossian church would be “filled with the knowledge of His will in all spiritual wisdom and understanding”. After asking for knowledge, wisdom and understanding (all cognitive disciplines) he then states the purpose of these cognitive disciplines by writing: “so as to walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work. . .”. In other words, the cognitive understanding of biblical principles leads to practices that help develop a biblical worldview. It would be more correct to say the cognitive and the ritual (practice) work together to produce a biblical worldview. James Smith’s thesis does not go so far as to say the cognitive and ritual work together to form worldview. The last phrase in Colossians 1:10 indicates this by saying “. . . bearing fruit in every good work and increasing in the knowledge of God”.

To summarize, Colossians 1:9-10 is one of many examples in Scripture of cognitive truth preceding practice in order to produce correct belief and behavior. James Smith comes close to agreeing on this point where he quotes Origen’s words advocating for Gentiles to have their minds “re-made” through Scripture.<sup>313</sup> This project maintains that the cognitive understanding of Scripture informs practice which leads to worldview change.

In advocating worship for worldview change, James Smith directly claims that worship “precedes worldview”, and claims the practice of worship “ascribe a desire for the kingdom” more effectively than the understanding of doctrinal truth.<sup>314</sup> The intervention designed prescribed in this thesis project premises worship on knowing who God is from the corpus of Scripture. This is the reason the entire pedagogy and course begins chronologically with Genesis 1:1. Here, God is introducing Himself as the self and pre-existing creator of the

---

<sup>313</sup> Smith, *Desiring the Kingdom*, 197.

<sup>314</sup> *Ibid.*, 90.

universe worthy to be worshiped. In other words, the cognitive truth of who God is precedes worship and worldview.

### **A Rebuttal to Smith's Pedagogy from Scholarship**

This project would agree with James Smith that Christian Education should be formative and not focused only on the distribution of information, even if that information is in the form of biblical truth. There is also considerable agreement that worldview formation cannot be distilled to a set of doctrinal beliefs without the application of those beliefs in the rituals and practices of adherents. But this study's intervention plan's premise is that the cognitive understanding of biblical truth precedes practice in order for the Holy Spirit to form a biblical worldview in the mind and heart of the disciple of Christ.

Sire counters James Smith's theory by pointing out that Jesus teaching accompanied Jesus' doing.<sup>315</sup> This project would agree with James Smith that worldview formation is not a simple linear formula stated as doctrine taught + doctrine practiced = worldview change. Worldview change is much more complex. But worldview change is a part of sanctification, which in turn is a process where God incorporates change in a believer as he or she applies the Word of God in their lives (see Galatians 5:22-24). Thus, the intervention design here calls for a worldview change based on the doctrine of Scripture applied in the life of a follower of Jesus Christ.

Steffen agrees with James Smith that worldview change is not a result of assenting to a series of propositional logic.<sup>316</sup> Steffen prefers the pedagogy of storytelling through what he refers to as "symbolic logic" as an "integration of values, emotion, and imagination to discern a more holistic meaning".<sup>317</sup> But like the intervention design proposed in this project,

---

<sup>315</sup> Sire, *Naming the Elephant*, 65.

<sup>316</sup> Steffen, *Worldview Based Storytelling*, Loc.3165.

<sup>317</sup> Ibid.

meaning is derived from the Bible and depends upon cognitive understanding. Steffen also agrees with James Smith that in order to change a person’s mind, one must first “emotional impact (the heart) rather than cognitive impact (the mind)”.<sup>318</sup> But the impact to which Steffen refers are from biblical truth as told through the sacred story of Scripture. Steffen calls for a proper interpretation of the story from Scripture to impact worldview change. This is a cognitive pedagogy based on doctrine believed and applied. The biblical story told through metanarrative has the “power to reconstruct worldview”.<sup>319</sup>

Ngoy would also agree with James Smith that the practicing of rituals help shape worldview, and a desire aimed at a kingdom other than God’s Kingdom does not produce a biblical worldview. Ngoy goes a step further and explains why a failure to adequately teach the whole gospel results in syncretism of unbiblical rituals infused into Christian worship. Ngoy refers to this as cultural practices “coloring the gospel”.<sup>320</sup> In other words, ritual that does not reflect and reinforce biblical truth must be replaced with ritual anchored in the Bible. The biblical truth behind the ritual must be cognitively understood for the reinforcement of biblical worldview. Ngoy argues that the gospel in Democratic Republic of Congo “never successfully redeemed traditional belief systems”.<sup>321</sup> Ritual (or liturgies, to use James Smith’s term) must be anchored in clearly understood biblical truth for biblical worldview development.

#### Pedagogy of Chronological Metanarrative Courses

Presently this author of this research project teaches four core Bible courses at CABU. These courses are The Pentateuch, Old Testament Historical Books, The Gospels, and the

---

<sup>318</sup> Steffen, *worldview Based Storytelling*, Loc. 3789.

<sup>319</sup> Ibid., Loc. 3969.

<sup>320</sup> Ngoy, *Neo-Pentecostalism*, Loc. 1611.

<sup>321</sup> Ibid.,

Biblical Theology in the Education Program. The Pentateuch, and The Gospels are required courses for first-year Bible Program students to be taken in the first semester. Old Testament Historical Books are required courses for first year students taken in the second semester. This author taught the newly implemented Bible component to the first and second-year Education Program students and the Pentateuch, Old Testament Historical Books, and Gospels to the first-year Bible Program students.

The Bible component course for the Education Program serves as the master course for the Pentateuch, Old Testament Historical Books, and the Gospels. This master course contains 100 major events that form the Bible's story of the gospel (see Appendix B). The course consists of fifty Old Testament events, twenty-five Gospel events, and twenty-five events taken from Acts through Revelation. The Pentateuch, Old Testament Historical Books, and Gospels course for the Bible program are formed from these 100 major events. They also form the three-year Biblical Theology course for the Education Program students. These 100 events are designed to be taught over the course of the Education Program's three-year diploma program. First year students will cover Old Testament lessons 1-50 Second year students are taught New Testament lessons 51-75 and emphasize the New Covenant as it relates to the life of Christ in the gospels. Third year students learn lessons 76-100 and cover the New Covenant as it relates to the church from Acts through Revelation. Over the course of their three-year program, the Education Program students will learn the Bible's redemptive story as told from Genesis to Revelation. The Education Program students generally do not have the depth of theological or doctrinal background as the Bible Program students. The final assessment for each course is the development, writing, and presenting of biblical

theology around nine meta-truths.<sup>322</sup> Forming their own biblical theology is likely the first attempt at developing a concise doctrine of belief.

The curriculum and pedagogy of the intervention plan proposed and studied here were designed with the intended outcome of effecting worldview change in the students. The major events presented in these courses are developed around and from the six biblical covenants God made with His people. Specifically, these covenants are the Adamic, Noahic, Abrahamic, Mosaic, David, and New Covenant as presented earlier in this thesis project. Each major event is designed to be taught in one 50-minute class. Each student is provided a student notebook that contains each event pertaining to the respective course of instruction. The student notebook is designed to serve as reference material for the student's future use. The student notebooks for the course include a biblical theological section where the students answer questions from the nine meta-truths mentioned above in Chapter 2. The answers to these questions are used to assist the student to develop biblical theology for forming a biblical worldview (Romans 12:2). The students were consistently referred to C. Fred Smith's four worldview questions as a summary at key points throughout the course in order to intentionally move them closer to a biblical worldview.<sup>323</sup> The presentation of the material is interspersed with intentional worldview application questions. The presentation of each lesson is dialogue, question and answer, and inductive study. The students take their own notes and answer inductive questions in the student handout booklets, thus creating the course content within their student notebooks. The assessments for these courses include

---

<sup>322</sup> These meta-truths ask the questions: Who is God, why did God create mankind, what is sin, what is death, who is Christ, what did He accomplish on the cross, what is faith, and what is (eternal) life? What is missions? See page 52-53 of this Thesis Project.

<sup>323</sup> Smith, *Developing a Biblical Worldview*, 10. The pedagogy I used adapted Smith's 4 worldview questions and asked: Where am I? Why am I here? What went wrong? What is the solution? These questions served as the "grid" for summary points and formative assessments in both the Bible Program and Education Program throughout the courses. I found them to be an excellent tool for helping the students both build a foundation for worldview thinking and for thinking through real-world worldview issues. (See Appendix C).



worldview specific reflection papers, quizzes, and class projects designed to aid the student to think biblically through worldview issues in the African context.

### Summary of the Intervention Design

This intervention plan used the developed core Bible course curriculum discussed above for both the Bible and Education Program students. The courses were taught in the normal course and sequence for all students who attend CABU. The participants for this study were first-year Education and Bible Program students. In other words, the students who participated in the study group took these courses as part of their normal academic progress at CABU, and required no additional work, procedures, or effort for this study. The student's anonymity was maintained throughout the trial period for this study. This project used secondary data gathered by CABU and was granted access to the same data. Anonymity was accomplished by CABU's Academic Dean's office assigning pseudonyms to the worldview assessments and holding the personal identifiers on a secure computer and locking any paper copies in a desk drawer. The researcher did not have access to these identifiers during or after the trial period.

For the purpose of CABU's worldview assessment initiative, every first-year Bible Program student and first-year Education student's worldview questionnaire was analyzed and quantified. There were no human subjects for the study, as CABU granted this project access to secondary data in the form of the redacted worldview questionnaires. The step-by-step process for this study was as follows:

- 1) The incoming first-year students participated in CABU's orientation class for new students. This class met once per week over one semester period.

Developing a biblical worldview was one of the subjects for this class.

- 2) During this class each new first-year student from both the Bible and Education Programs submitted to CABU's worldview assessment questionnaire. This is part of CABU's normal registration process for new students.
- 3) Data from the questionnaires was analyzed and quantified by this thesis project.
- 4) Students participated in their respective first-year core Bible courses.
- 5) At the end of the trial period every new enrollee was administered the identical worldview questionnaire by CABU staff and faculty.
- 6) Data from the questionnaires was analyzed and quantified by this thesis project.

In summary, the intervention plan was designed to assist the students in both the Bible and Education Programs to build their own biblical theological system from the chronological metanarrative curriculum. The students were taught and assessed to apply this biblical theological system to cultural practices in their own context. Course assignments were designed around C. Fred Smith's four worldview questions.<sup>324</sup> The course of instruction is part of CABU's normal scope and sequence of classes for first year students. During the test period the classroom presentations for each lesson, classroom discussions, and assessments were specific towards assisting the students to develop a biblical worldview in both the Bible and Education Programs within the Zambian context. Ngoy writes that any syllabus in African seminaries and higher theological education must reflect African realities.<sup>325</sup> The courses and syllabus designed by this thesis project attempt Ngoy's suggesting through its design, assessments, content, and method of teaching.

---

<sup>324</sup> Smith, *Developing a Biblical Worldview*, 10.

<sup>325</sup> Ngoy, *Neo-Pentecostalism*, Loc. 2079.

## Chronological Narrative of the Trial Period

Students arrived on CABU's campus by 28 January 2020. Each incoming new student was provided the worldview questionnaire previously discussed in this project. This worldview questionnaire was presented to the students under the guidance of CABU. The completed questionnaires were then sent to the Academic Dean's office where one of the Academic Dean's administrative assistant assigned pseudonyms to the questionnaires. The identifiers for the pseudonyms are maintained by the Academic Dean's office. Access to these identifiers are to be secure, and at no time will this project have access to the identifiers. The questionnaires were then made available to this project. After analyzing and quantifying the data for the questionnaires, the data was recorded on a spreadsheet. The data was confirmed and triangulated by two separate groups made up CABU faculty and staff.

The trial period for the intervention plan began on January 29, 2020 and ended on September 11, 2020.<sup>326</sup> This time period encompassed the first day of the 2020 academic year up to the midway point of the second semester. During this time frame, first-year students participated in their normal Pentateuch, Old testament Historical Books, and Gospel courses (for the Bible Program) and the Bible Component (for the Education Program subjects). As stated previously, these courses are part of the normal scope and sequence of courses for every first-year student. The Pentateuch, Old testament Historical Books, Gospels, and Biblical Theology courses were all designed with the intent of moving students towards a higher degree of biblical worldview. Class discussion were facilitated around specific cultural worldview scenarios. For example, during the lesson titled "The Call of Abraham", the students were directed towards the fact that Sarai was unable to have children. The students

---

<sup>326</sup> This trial period was interrupted by the COVID-19 worldwide pandemic of 2020. Like most countries, Zambia closed all schools, colleges, and universities on 20 March 2020. Because the intervention Plan required time and a number of lessons to be taught prior to the second worldview assessment could take place, the testing was temporarily halted with Zambia's Presidential directive to close all schools.

were asked how people in their culture would respond to a husband and wife who could not conceive and give birth to children. In the Gospel course, during the lesson titled “Jesus Authority Over Demons”, the students were asked to describe their culture’s view of demons and how the spiritual world effects our approach to God. In each scenario described above, the students are directed to the Bible and asked to write or describe their own applications for the biblical principles taught in each lesson. As described earlier, each of the four courses that make up this intervention plan have specific worldview questions embedded within the student handouts. These handbooks contain questions from C. Fred Smith’s four worldview questions, encouraging students to apply principles learned from these respective lessons through a worldview paradigm.<sup>327</sup>

An additional tool not previously considered prior to the implementation of the intervention plan was the intentional interjecting of CABU’s purpose and core values into the classroom discussions and dialogue. CABU’s purpose statement is to “train the next generation of servant leaders for Great Commission Living”.<sup>328</sup> The Core Values are Honesty, Obedience, Wisdom, and Service.<sup>329</sup> It is the position of this thesis project that one must have a biblical or Christian worldview in order to authentically apply CABU’s core values and purpose statement. Students in the Pentateuch and Biblical Theology courses were challenged at specific points throughout the course on whether certain Bible characters lived out these core values and discussions ensued asking application questions directing the students to describe how one should or could live out specific core values as described in a given lesson. Miedema’s research concludes worldview transformation requires the teacher to

---

<sup>327</sup> Smith *Developing a Biblical Worldview*, 9.

<sup>328</sup> “Central Africa Baptist University 2020 Policy and Procedures Manuel”, 7.

<sup>329</sup> *Ibid.*, 9-10. The definition for each core value is as follows: “Honest”: reproducing disciple makers who live authentically before God and men. “Obedient”: followers of Christ who love others selflessly and sacrificially. “Wisdom”: Leaders who think biblically and are able to apply Scripture to the challenges they will face. “Servant”: leaders who humbly labor for the growth and advancement of the church in Africa.

move the student beyond the cognitive to the applications of principles in practical and relevant ways.<sup>330</sup>

On March 20, 2020 CABU closed temporarily in response to the COVID-19 virus of 2020 and in compliance with the President's directive.<sup>331</sup> As a result of this decision, CABU ceased its classroom teaching operations, the Zambian students vacated the school property and dispersed throughout Zambia. On April 8, 2020 CABU leadership made the decision to commence academic processes and class instruction via Google School (see Appendix E). This changed the delivery and teaching method of the intervention design from a personally interactive, question and answer inductive approach to something less personal. However, the course content, assignments, and assessments were delivered and taught requiring an inductive approach from the students. The students developed a biblical theology inductively through the use of posing questions to the student body using a group discussion board. The students were asked questions such as "who is God?" and "why did He create mankind?", until they worked through all nine meta-truths that form the gospel message. The students interacted with each other to formulate their own answers to these questions. The answers were guided by, and redirected if necessary, through the use of formative assessments and dialogue with the lecturer. The lecturer interacted with the students to ensure they progressively developed a biblical theology that corresponded with the Bible and adhered to the lessons presented in the syllabus. Each week the students were tasked with answering either a journal entry or a worldview question developed from both the content of that week's lesson and the Bible. This approach was not ideal but was a means of delivering content to the students, allowing the students to interactively and inductively develop a biblical theology, and challenged their worldview assumptions. In this way, the lecturer was able to

---

<sup>330</sup> Miederma, *From Religious Education*, 94.

<sup>331</sup> See note 294.

stay within the original intent for these courses and for the intervention design for this project.

On July 20, 2020 CABU students returned to campus for the opening of second semester for the 2020 Academic Year. The normal on campus residential classroom courses began on July 27, 2020. The inductive and interactive pedagogy described above was re-employed in the classroom. The first four weeks of class for both the Bible Program and Educational Program students was a review of the Pentateuch. Upon completion of this review, the course moved into the Historical Books for students of both programs. The Historical Books content continued until the end of the second semester.

At the conclusion of the trial period, each first-year student submitted to a second worldview assessment as a normal part of their instruction for these courses. This project analyzed and quantified the data for the participants of this study using the same process and tools as the initial questionnaire. The worldview assessment is the same questionnaire the students answered at the beginning of their student registration. To reiterate, this worldview questionnaire is presented to the students under the guidance of CABU. The completed questionnaires were then sent to the Academic Dean's office where the assigned pseudonyms to the questionnaires were matched with the respective identifiers of the first completed questionnaire. The Academic Dean's office then provided the redacted questionnaires to this research project. The same quantitative data analyses and recording was followed. After analyzing and quantifying the data for the questionnaires, the data was recorded on a spreadsheet. The data was then compared to the original data from the first worldview assessment to determine the effectiveness of the intervention design.

#### Summary of the Context for the Intervention Design

The trial period began January 29, 2020 and ran through September 11, 2020. This study did not use human subjects as determined by the IRB but is using secondary data

provided by CABU. The questionnaires reviewed and analyzed by this study were anonymized by CABU staff and faculty, and this study did not have access to the personal identifiers. The data and conclusions were triangulated by Zambian members of CABU leadership, faculty, and the research assistants for this project. The author of this project developed and taught the chronological metanarrative courses that make up the intervention design for the project. The students were protected from biasness through the non-disclosure of personal identifiers, and through the process of teaching the courses as part of the normal scope and sequence of CABU's courses for both the Bible Program and Education Programs. The teacher for the courses was evaluated and supervised with the same scrutiny as every faculty member using the same standards of conduct applied to each faculty member. A small portion of the data for this study was extracted from observations made from the course assignments, classroom discussions and assessments that make up the intervention design for this study. The students were protected from biasness or prejudice because the data points from these observations could not be linked to the anonymized questionnaires and because these assessments were part of the normal course of study for each student.

### **The Worldview Questionnaire**

The worldview questionnaire<sup>332</sup> used for this study was developed, analyzed, tested, verified, and adopted by CABU through a Faculty Learning Community (FLC) formed under the authority and guidance of CABU's Academic Dean's office. The FLC was comprised of three CABU faculty members who worked together over a one-year period to develop the questionnaire implemented by CABU. The questionnaire was modeled after two separate sources. The first is a detailed worldview assessment tool Terry developed for missionaries

---

<sup>332</sup> See Appendix D for the Worldview Questionnaire.

to use in evaluating and assessing the worldview of a given people group.<sup>333</sup> The premise that worldview can be measured along a worldview index scale came from Nashama-Bannister's worldview diagnostic tool.<sup>334</sup> Bannister developed a scale ranging from one through seven along a continuum of Biblical Theism (0-1 on his scale) to Material Naturalism (6-7 along his scale).<sup>335</sup> The FLC adopted a similar quantitative scale where worldview runs a continuum from biblical worldview to African worldview, with levels of syncretism between the two. The method of assigning values to specific multiple-choice answers to a given question was provided by two different sources. The first, a paper discovered during an online search for such a tool.<sup>336</sup> The second from Hedlund-de Witt, Boer, and Boersema.<sup>337</sup>

The questionnaire is organized around seven different subject areas posed in the form of seven questions.<sup>338</sup> These questions were adopted from Sire's work on worldview.<sup>339</sup>

Sire's seven questions are: "what is prime reality?", "what is the nature of the world around

---

<sup>333</sup> J. O. Terry, "Spiritual and General Worldview Inventory Questions," accessed November 4, 2019. [https://www.worldofworship.org/wp-content/uploads/2016/05/questionnaire\\_worldview.pdf](https://www.worldofworship.org/wp-content/uploads/2016/05/questionnaire_worldview.pdf) This questionnaire was developed by a focus group formed with 6 students enrolled at Central Africa Baptist College. This focus group met over a two-week period from 30 September to 14 October 2019. The focus group adapted the questions from this source original work to fit the Zambian context.

<sup>334</sup> Shaynah Nashama-Bannister, "Worldview Diagnostic Scale - Educational Instrument for Advanced Pedagogy on Spirituality and Religion," *Internaitonal Research in Higher Education* 2 no. 1(2017): 8.

<sup>335</sup> Nashama-Bannister, *Worldview Diagnostic Scale*, 8.

<sup>336</sup> The online search was conducted in September 2019 and produced a paper published by the American Culture and Faith Institute downloaded from [www.culturefaith.com](http://www.culturefaith.com). I attempted an internet search on 13 February 2020 to retrieve the document cited here without success. The FLC provided me with a copy of the document demonstrating the premise of adding values to specific multiple-choice answers corresponding to worldview questions.

<sup>337</sup> Annick Hedlund-de Witt\*, Joop de Boer, Jan J. Boersema, "Exploring Inner and Outer Worlds: A Quantitative Study of Worldviews, Environmental Attitudes, and Sustainable Lifestyles," *Journal of Environmental Psychology* 37 (2014) 45-49.

<sup>338</sup> See Appendix D for the 7 questions around which the questionnaire is organized.

<sup>339</sup> Sire, *Naming the Elephant*: 20-21. The FLC organized the specific interview questions around Sire's 7 worldview questions.



us?”, “what is a human being?”, “what happens to a person after death?”, “why is it possible to know anything at all?”, “how do we know right from wrong?”, and “what is the meaning of human history?”.<sup>340</sup> The specific worldview questions were developed by a Focus Group organized by the FLC under the authority of CABU’s Academic Dean’s office. This Focus Group was made up of three Bible Program students and three Education Program students. The Focus Group began with a worldview questionnaire developed by Terry.<sup>341</sup> The questions were chosen and worded specifically for the African context. As will be discussed in detail below, the questionnaire was tested by administering it to three different groups (CABU faculty, CABU staff, and a group of Sudanese Christians gathered for a one-week block class in Uganda).

### Validating the Worldview Questionnaire

#### The Quantitative Diagnostic Scale

The FLC developed the diagnostic scale used to measure and quantify data gained from the questionnaire. See the table below for a visual description of the quantitative scale developed by CABU’s FLC and adopted by this thesis project.

Table 3.1. Quantitative Worldview Scale

Biblical Worldview	Syncretism		
<b>Biblical Worldview</b>	<b>Mostly biblical worldview assumption, little African worldview</b>	<b>Mostly African Worldview assumptions, little biblical worldview</b>	<b>African Worldview</b>
<b>3</b>	<b>2</b>	<b>1</b>	<b>0</b>

<sup>340</sup> Sire, *Naming the Elephant*, 20-21.

<sup>341</sup> J. O. Terry, “Spiritual and General Worldview Inventory Questions,” accessed November 4, 2019. [https://www.worldofworship.org/wp-content/uploads/2016/05/questionnaire\\_worldview.pdf](https://www.worldofworship.org/wp-content/uploads/2016/05/questionnaire_worldview.pdf) This questionnaire was developed by a focus group formed with 6 students enrolled at Central Africa Baptist University. This focus group met over a two-week period from 30 September to 14 October 2019. The focus group adapted the questions from this source original work to fit the Zambian context.

The scale used for quantifying the results is three to zero. Three represents a biblical worldview, two represents a worldview with predominantly biblical worldview assumptions with some Africa worldview assumptions. A one on the scale represents a worldview with predominantly African worldview assumptions and some biblical worldview assumptions, and a zero on the scale represents an African worldview. Any quantity less than three on the scale reveals a level of syncretism within the worldview of the respondent.

### The Accuracy of the Questionnaire

The FLC tested the accuracy of the questionnaire on three different groups of people associated with CABU. The first group was the African CABU faculty members. The FLC restricted the subjects of the questionnaire to Africans and omitted Western faculty members because the questionnaire was designed for Africans in an African context. It was assumed by both the FLC and CABU leadership that Western input would misrepresent the accuracy of the questionnaire. The table below summarizes the results from the questionnaire:

Table 3.2. CABU Faculty Worldview Quantitative Results

	What is prime reality?	What is the nature of the world around us?	What is a human being?	What happens to people after death?	Why is it possible to know anything at all?	How do we know what is right and wrong?	What is the meaning of Human History?
Faculty 1	3	3	3	3	2.5	3	3
Faculty 2	3	3	3	3	3	3	2.7
Faculty 3	3	3	3	2.25	3	3	3
Faculty 4	2.9	3	3	3	3	3	2.85
Faculty 5	2.9	3	3	3	2.6	3	2.7
Faculty 6	3	3	3	3	3	3	3
Faculty 7	3	3	3	3	3	3	3
Faculty 8	2.9	3	3	2.25	3	3	3
Faculty 9	2.9	3	3	3	3	3	3
Total Avg.	2.96	3	3	2.88	2.9	3	2.9

The results of the questionnaire were within the expected results. Each of the seven categories reveal the worldview of CABU faculty at a high level of biblical worldview assumptions. The lowest quantitative scores were in the categories of “what is prime

reality?”, “what happens to people after death?”, “why is it possible to know anything?”, and what is the meaning of human history?”. This also was expected, as these are four common areas where the African worldview intersects with the biblical worldview at the highest level. It is these areas where the African would see the greatest level of the involvement of the spirit world integrated into the physical world. Turaki describes a hierarchy of spirits in the spirit world where the Creator is at the top, then lesser deities, followed by object-embodied spirits, ancestor spirits, and other miscellaneous spirits.<sup>342</sup> In the African worldview, the spirit world along with mankind all inhabit one world.<sup>343</sup> Man stands between the natural world and this unseen world of the spirits.<sup>344</sup> Each of the four categories contain a high degree of this type of worldview assumption and thought. Functioning in the back of the mind of many Africans is the idea that knowledge comes from the spirit world through special diviners to the common man.<sup>345</sup> It is the non-material spirit world where reality is understood and determined.<sup>346</sup> In the African worldview, actions in the physical world is a direct result and consequence of what has taken place in the spiritual world.<sup>347</sup> History and its direction are seen as cyclic without a culminating goal.<sup>348</sup> In other words, the lower scores in the above 4 areas are consistent with someone influenced by an African worldview.

The second group submitting to the questionnaire was a group of Sudanese Christians meeting in Uganda for the purpose of taking a one-week block class course on missiology and church planting. The Sudanese students responded to the questionnaire as part of an

---

<sup>342</sup> Turaki, *Foundations*, Loc. 657.

<sup>343</sup> Mburu, *African Hermeneutics*, 33.

<sup>344</sup> Turaki, *Foundations*, Loc. 657.

<sup>345</sup> Mburu, *African Hermeneutics*, 46.

<sup>346</sup> Iniobong, *A Critique of Force*, 6.

<sup>347</sup> Ibid.

<sup>348</sup> Turaki, *Foundations*, Loc. 2121.

initial diagnostic assessment of worldview and biblical knowledge. The table summarizing the results is below:

Table 3.3. Sudanese Student Worldview Analysis Quantitative Results

Pseudonym	What is prime reality?	What is the nature of the world around us?	What is a human being?	What happens to people after death?	Why is it possible to know anything at all?	How do we know what is right and wrong?	What is the meaning of Human History?
Student B	2.1	3	2.25	3	2.2	3	2
Student E	2.25	3	3	1	2.6	2.5	2.5
Student F	2.9	3	3	3	2.6	3	3
Student D	1.8	3	1.5	1.5	2.3	3	2.4
Student C	2.4	2	2.75	3	1.5	3	2.8
Student A	2.2	3	2.2	1.5	2.1	3	2.4
Student G	2.2	3	1.5	1.5	2.1	3	2.5
Totals (Average)	2.3	2.9	2.3	2.1	2.2	2.9	2.5

The respondents to the questionnaire are men and one woman who primarily represent the Pur people of Darfur, Sudan. Most of them testify to being Christians for over 10 years, while others gave testimony of coming to believe on Christ within the past five years. They have a Muslim background, with a context of tribalism and African traditionalism. They have minimal experience of being part of a local church where the Bible is taught, very little discipleship over the course of their life in Christ and they do not have a published portion of God’s word in their local dialect. They do have the Bible in Arabic, but Arabic is not their first language. Each of the Sudanese students reached secondary school level of education, and three have university education. They have each experienced intense persecution, with one experiencing imminent threats to his life, and two others undergoing jail and interrogation. Each of them has recently experienced the effects of Neo-Pentecostalism in the form of the false promise and false prosperity gospel.

From the table above, it is clear the overall worldview of this group is significantly lower than for CABU faculty members. The level of syncretism with this group is high,

which is to be expected given the context in which they live out their faith.<sup>349</sup> Note also the higher biblical worldview assumptions in the areas of “what is the nature of the world?” and “how do we know right from wrong?”. This also should be expected, as the African worldview accepts as fact the concept that a Supreme Being has created the universe.<sup>350</sup> Africans adhere to the concept of morality and establishing cultural norms of right and wrong, though in the African worldview these values are established by the community at large.<sup>351</sup> To summarize, it can be concluded from the above data and results that the questionnaire accurately measures the degree of biblical worldview and or African worldview.

The final group serving to test the validity of the questionnaire was CABU’s staff. Staff includes the registrar’s office, maintenance people, kitchen workers, groundskeepers, and guards. Similar to the data provided to this thesis project in regard to CABU faculty and Sudanese block class students, the data was anonymized. A percentage of the staff are CABU graduates. This fact would seem to indicate a higher score on the worldview continuum for a small percentage of this group. Conversely, a number of the staff have little theological formal or informal training. The summary of this group’s quantitative results is summarized in the following table:

---

<sup>349</sup> Ngoy, *Neo-Pentecostalism*, Loc. 2068.

<sup>350</sup> Turaki, *Foundations*, Loc.824.

<sup>351</sup> Mburu, *African Hermeneutic*, 49.

Table 3.4. CABU Staff Worldview Analysis Quantitative Results

	What is prime reality?	What is the nature of the world around us?	What is a human being?	What happens to people after death?	Why is it possible to know anything at all?	How do we know what is right and wrong?	What is the meaning of Human History?
Staff 1	2.5	3	2.25	3	2.5	3	2.8
Staff 2	2.9	3	3	3	2.3	3	2.5
Staff 3	2.5	3	3	2.25	3	3	2.4
Staff 4	2.25	3	1.5	3	2.4	3	2.7
Staff 5	3	3	3	2.25	3	3	3
Staff 6	2.09	3	1	2	2.3	3	2.28
Staff 7	3	3	3	3	3	3	2.85
Staff 8	2.5	3	3	3	1.6	3	3
Staff 9	2.75	3	3	3	3	3	2.85
Staff 10	2.91	3	3	1.50	2.4	3	2.7
Totals/Avg	2.64	3	2.575	2.6	2.55	3	2.708

The results shown in Table 3.4 were expected by the FLC, and this project concurs with the conclusion of the FLC that the questionnaire and analysis tool reflect the level of biblical worldview from this group of people. Each staff member is required to provide a testimony of their faith in Christ and must be a member of a local church as a condition of employment. Staff is held to the same standards of conduct and policy as faculty and students. This context is reflected in the results. It is expected the level of syncretism is higher for the staff than the faculty because the faculty have a greater degree and level of theological education. In other words, the faculty reflect a worldview closer to a biblical worldview and less syncretistic than the staff. The theological background demographic for both would assume this result.

#### **Analysis of the Accuracy of the Questionnaire and Analyzing Tool**

The leadership of CABU has accepted the questionnaire, analytical tool, and the quantitative tool developed by the FLC as the standard tools for assessing worldview of incoming students beginning in academic year 2020. This thesis project used the data from

the anonymized questionnaires and the same tools to analyze and quantify the worldview of each student. CABU leadership has given responsibility for analyzing and quantifying the worldview questionnaires to this thesis project with the stipulation that this project use the tools sanctioned and authorized by CABU.

This project has identified two possible areas of weaknesses within the questionnaire. These areas are “what is the nature of the world around us?” and “how do we know right from wrong?”. It should be expected that Africans would score highest on a biblical worldview continuum in these areas (see above discussion). However, each group of test subjects scored 2.9 to 3 on the worldview continuum. The scores in these areas seem too high, but this is not a concern that rises to the level of altering the validity of the questionnaire and analyzing tools.

### **Conclusion of the Methodology**

During trial period there were some unexpected challenges. The response to the Covid-19 pandemic of 2020 cause interruptions to the intended pedagogy that made up the intervention design for this project. This interruption caused CABU to undertake teaching via an online format, for which the courses and teaching methods were not designed. But the intentional method of discussing application of biblical principles derived from the curriculum and Bible events helped the students consider real-life worldview issues in their context. The worldview questionnaire, analyzing tools, and quantitative scale proved adequate for the purposes of this study. The method and timeline of implementing the steps for the trial period seemed a natural part of the courses studied. Though further study in certain areas are needed (see Chapter 5), the trial period, implementation of the intervention design, and analyzing and quantifying data was efficient and proved to be accurate in measuring the effectiveness of the proposed method of teaching core Bible courses using the chronological metanarrative method.

## Chapter 4 Results

### Overview

The purpose of this project is to test a curriculum for students attending Central Africa Baptist University (CABU) in order to assist them in developing a biblical worldview. The intervention proposed, tested, and measured was the chronological metanarrative method of teaching the core Bible courses in both the Bible and Education Programs. This chapter provides ecclesiastical background of the first-year students from whom data was collected, provides a summary of the results of the intervention over the trial period, and answers the problem statement presented earlier in this thesis project.

### Ecclesiastical Background of the First-Year Students

The Neo-Pentecostal churches in Zambia traditionally preach the false promise and false prosperity gospel described earlier. As Turaki points out, the false prosperity gospel is rooted in Africa Traditional Religion (ATR).<sup>352</sup> The core teaching of the false promise and prosperity gospel compliment ATR.<sup>353</sup> For this reason it is important to identify the ecclesiastical background of the first-year students from whom data was collected and analyzed. This data helped predict the possible outcomes of the worldview questionnaires and confirm the accuracy of the quantified data. One cautionary note is in order: the single fact that a student attends a church that is traditionally known to preach a closer version of the true gospel and who's teaching better reflects biblical principles does not guarantee a biblical worldview in the lives of its members and attendees. This would be especially true in the lives of younger people who are heavily influenced by their peers, parents, and relatives. In most instances, a person's relatives hold much more influence over them than the pastor, the church community, or the Bible. In the normal African family life, a man is a product of

---

<sup>352</sup> Turaki, *Foundations*, Loc.4449.

<sup>353</sup> Heuser, *African Prosperity Gospel*, 2.



“what the family, the clan, the tribe and spirits have made him”.<sup>354</sup> A typical student’s extended family will consist of people who attend Neo-Pentecostal churches and whose worldview is rooted in ATR with a high level of African worldview assumptions. These extended family members have a strong influence on the lives of the students attending CABU.

The author of this thesis project has witnessed occasions where the student was forced into African traditional practices that opposes a biblical worldview. In one case, a young female student underwent the rites of marriage where the rites and practices of the betrothal process was supervised by her relatives who claimed to be Christians, but in fact prepared the student for marriage with traditional rites and practices that oppose the Bible. James Smith refers to such practices as a distorted cultural liturgical practice that leads one away from God’s view of His kingdom, and thus away from a biblical worldview.<sup>355</sup> The young lady forced to participate in these marriage rites lacked what James Smith refers to as appropriate “counter-measures” to identify these cultural liturgies that move her towards an African worldview and away from a biblical worldview.<sup>356</sup> Some of these practices appear to be secret initiatory rites that are not made known to the bride until the very moment she is forced to participate. Ngoy confirms this as he writes of the common practice of Christian couples engaging in a church wedding on the morning of the wedding only to practice Africa traditional rites and rituals in the afternoon portion of the celebration.<sup>357</sup> In other words, a person attending or serving as a member of a Bible believing and Christ centered New Testament church does not guarantee a biblical worldview.

---

<sup>354</sup> Turaki, *Foundations*, Loc. 1626

<sup>355</sup> Smith, *Desiring the Kingdom*, 213.

<sup>356</sup> Ibid.

<sup>357</sup> Ngoy, *Neo-Pentecostalism*, Loc. 3103.

Conversely, a person who attends or is a member of a Neo-Pentecostal church can be predicted to have African worldview presuppositions that mirror ATR. As Simojoki informs, the Neo-Pentecostal movement sweeping across Africa is a mixture of ATR and the Bible, producing a syncretistic worldview.<sup>358</sup> A growing segment of African scholarship views the mixture of ATR and Christianity as a positive influence on the African Christian.<sup>359</sup> Because this view is espoused by respected African theologians, it is a view widely accepted in many Neo-Pentecostal churches.

The table below summarizes the ecclesiastical background of each Bible and Education Program student:

Table 4.1. Ecclesiastical Background of CABU’s First-Year Students

<b>Bible Program Students</b>		
Name of Church Attending	Number of Students attending	Neo-Pentecostal Church?
Kitwe Church	3 Students	No
Evangelical Church of Zambia	2 Students	Not normally, but open to Neo-Pentecostalism
Reformed Baptist Churches	1 Student	No
Evangelical Baptist Churches	4 Students	Not normally, but can have some Neo-Pentecostal tendencies
Faith Baptist Churches <sup>360</sup>	6 Students	No
Chapels	1 Students	No
CMML Churches (Christian Brethren)	3 Students	Can have Neo-Pentecostal tendencies
Catholic Church	1 Student	No
Neo-Pentecostal Churches	4 Students	Yes
<b>Education Program Students</b>		
Kitwe Church	1 Student	No
Faith Baptist Churches <sup>361</sup>	7 Students	No
Neo-Pentecostal Churches	5 Students	Yes

<sup>358</sup> Simojoki, *The Other Gospel*, 271.

<sup>359</sup> Lugazia, *African Inculturation Biblical Pneumatology*, 5.

<sup>360</sup> Most of the Faith Baptist Churches are pastored by men who have graduated from Central Africa Baptist University (CABU). The Pastors of these churches who have not graduated from CABU have strong affiliation with the colleges where they attend CABU’s Lifelong Learning Block Classes for Pastors. This project assumes strong biblical worldview assumptions taught in these churches.

<sup>361</sup> See note 306.

## Summary analysis of Ecclesiastical Background

Table 4.1 indicates that 17 of the 40 students making up the first-year Bible and Education Programs attend a church that have Neo-Pentecostal tendencies. Of the 25 Bible Program students, 50% enroll at CABU coming directly from churches with a leaning toward a Neo-Pentecostal theological background. Ngoy postulates the thesis that Neo-Pentecostal churches present a false gospel rooted in syncretism.<sup>362</sup>

In summary, the ecclesiastical background of the Bible Program students indicates the student body as a whole would have a high level of biblical worldview assumptions, but an African worldview tendencies and assumptions would be revealed in specific areas of the worldview assessment questionnaire.

Of the 13 Education Program students, five enrolled in CABU from a Neo-Pentecostal church background.<sup>363</sup> It has also been observed by faculty that the Education Program students have a much lower degree of biblical worldview assumptions when they enroll at CABU.<sup>364</sup> This assumption was confirmed to some degree when the first and second year students answered a one question diagnostic quiz during their first week of Indoctrination classes. The question posed to them was: Why have you enrolled at CABU? Twelve out of fifteen Education Program students answered the question with no reference to God or to discipleship. On the other hand, thirty one of thirty-one first and second-year Bible students mentioned God and learning to study the Bible in their responses.<sup>365</sup>

---

<sup>362</sup> Ngoy, *Neo-Pentecostalism*, Loc. 168.

<sup>363</sup> Data obtained from CABU's Admission Department.

<sup>364</sup> This assumption among faculty members was confirmed during a session of instruction held at CABU's Faculty In-Service during January 2020. The topic of discussion was the worldview of Education Program students directed by the Deputy Vice Chancellor of Administration. The faculty members provided classroom experiences that indicated the Education Program students enrolled with a low degree of biblical worldview assumptions.

<sup>365</sup> This diagnostic single question quiz opened the session that introduced Worldview as a topic and concept to the students. The class met on January 30, 2020.

In summary, it was predicted that students enroll at CABU would demonstrate a high level of syncretism in areas of life effected by Africa Traditional Religion. The areas of high syncretism would vary across the seven subject areas of the worldview questionnaire. But this study predicted the Bible Program students would have higher biblical worldview assumptions on average than the Education Program students. This study also predicted the ecclesiastical and family backgrounds of students would heavily influence their worldview.

### Quantitative Worldview Data

The analysis tool developed by CABU’s FLC tasked with designing the worldview questionnaire uses a method of ascribing values to each possible answer on a scale of 0-3 to each corresponding question. A portion of the tool is presented in the below table:

Table 4.2. Example of quantitative analysis tool.

What is Prime reality?	Biblical Worldview	Syncretism		
	Biblical Worldview	Mostly biblical worldview assumption, some African worldview	Mostly African Worldview assumptions, some biblical worldview	African Worldview
	<b>3</b>	<b>2</b>	<b>1</b>	<b>0</b>
Question 1	<b>C</b>	<b>D</b>	<b>A</b>	<b>B</b>
Question 2	<b>B</b>	<b>A</b>	<b>D</b>	<b>C</b>
Question 3	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>
Question 4	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>
Question 5	<b>B</b>	<b>C</b>	<b>D</b>	<b>A</b>
Question 6	<b>D</b>	<b>A</b>	<b>C</b>	<b>B</b>
Question 7	<b>B</b>	<b>D</b>	<b>A</b>	<b>C</b>
Question 8	<b>A</b>	<b>D</b>	<b>B</b>	<b>C</b>
Question 9	<b>C</b>	<b>D</b>	<b>A</b>	<b>B</b>
Question 10	<b>D</b>		<b>C,A</b>	<b>B</b>
Question 11	<b>C</b>		<b>A</b>	<b>B,D</b>
Question 12	<b>B</b>		<b>C,D</b>	<b>A</b>

The values indicate a degree of worldview ranging from African worldview to biblical worldview. The table allows for the respondents to demonstrate a level of syncretism ranging from mostly biblical worldview assumptions to mostly African worldview assumptions.

## **The Data Quantified**

### **Introduction**

This study analyzed and quantified the data for Bible Program and Education Program students separately as requested by CABU. This allowed specific data for students from each program and for analyzing the effectiveness of the curriculum developed by this thesis project for each program towards biblical worldview development. The data was analyzed and quantified using CABU's approved tool as described above. Once the data was analyzed using CABU's tools, this thesis project averaged the combined overall worldview scores for students from each program, and the average worldview scores for each individual student. This project also identified the areas from the seven worldview questions on the worldview questionnaire that indicated the lowest degree of biblical worldview, the highest areas of biblical worldview, the depth of syncretism, and the quantitative scores were compared with a recommended quantitative standard score of worldview development.

Upon reviewing the data with CABU's Deputy Vice Chancellor for Academics, it was determined that averages of 2.6 or less is an unacceptable level of syncretism in the life of any student. This study used 2.6 along the worldview continuum scale as the standard for worldview development. This would serve as an indicator and standard of measurement for the effectiveness of the intervention design.

### **Education Program**

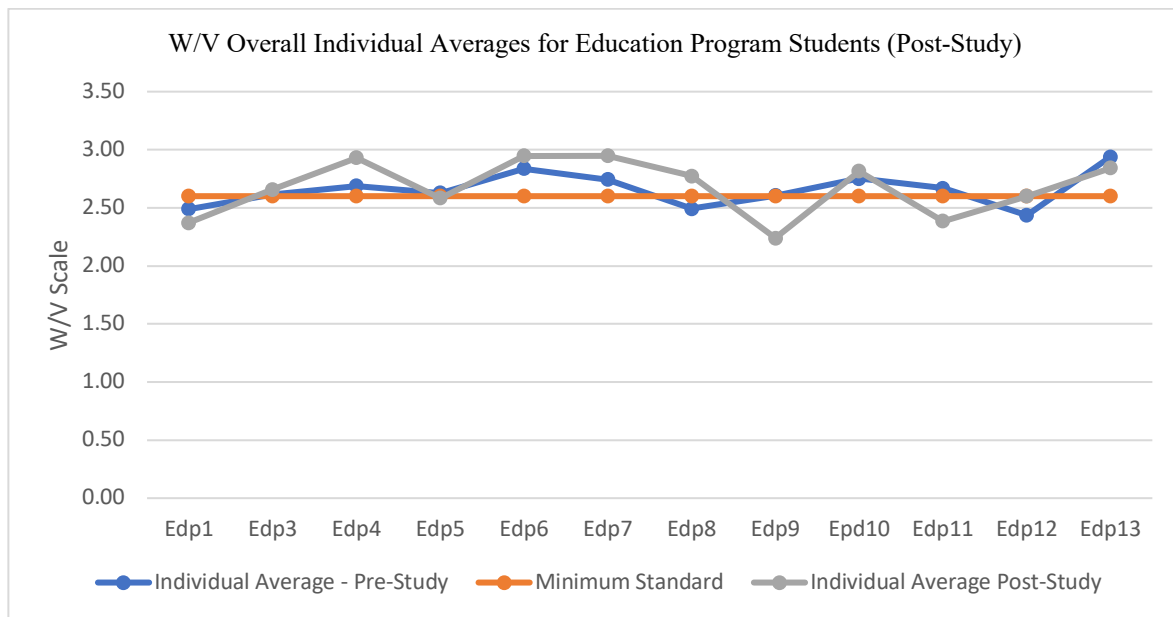
Each first-year student was administered CABU's worldview questionnaire regardless of their program of study. This project differentiated between students in the Bible and Education Program and will present the data for the Education Program first.

### **Education Program Overall Averages**

The below data indicates the pre-trial questionnaire reveals four students were at or fell below the minimum standard of 2.6 on the worldview continuum scale as set by CABU.

However, two additional students were slightly above the 2.6 minimum standard. The results indicate that six of 13 students are either below or only slightly above the 2.6 minimum standard along the worldview continuum scale. The table below depicts the overall averages across the worldview questionnaire categories and shows the students who scored an overall average of 2.6 or less.

Table 4.3. Program Students Worldview Analysis Quantitative Results (Post-Trial)



The post-trial data reveals a trend toward biblical worldview development in seven of 12 students. Students Edp4, Edp6, Edp7 and Edp8 made significant progress toward a biblical worldview. The data also indicates four out of 12 students actually moved down the worldview continuum scale closer to an African Worldview. Students Edp1, 9, and 11 fell below the 2.6 minimum standard for worldview development. Students Edp9 and 12 experienced the greatest regression toward an African worldview.

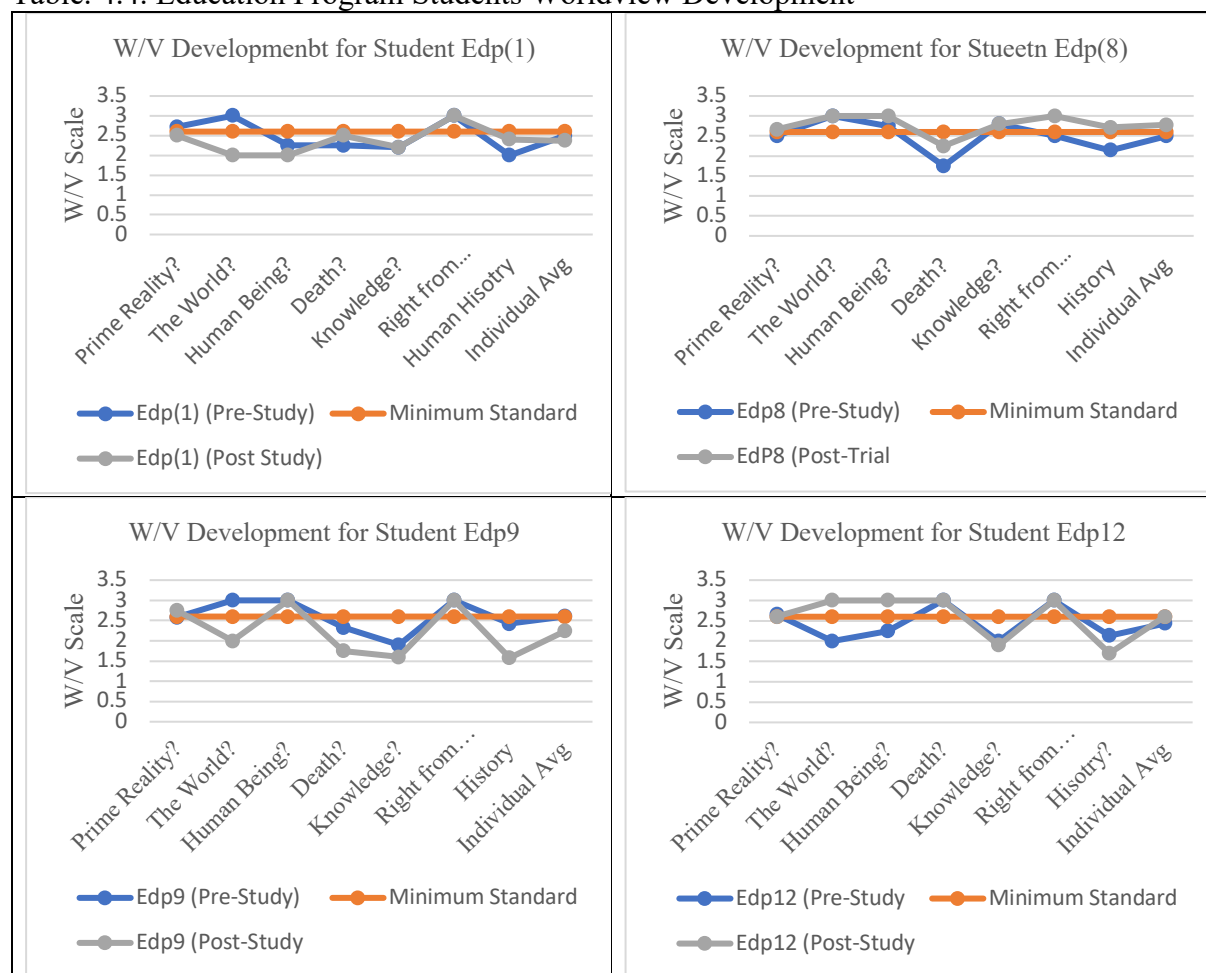
The interpretation of the data reveals the trend for worldview development is moving closer to a biblical worldview among the Education Program students. As these students continue in the curriculum design proposed in this study, they should ascend closer to a biblical worldview. As stated previously in this study, the Bible component that is the

chronological metanarrative course presented in this study is planned to be taught over the three year academic career of the Education Program students. This should translate to further biblical worldview development in the lives of these students.

### Individual Overall Averages for Worldview Development

Below are the overall averages of the four Education Program students with the highest degree of African Worldview (and subsequently the lowest degree of Biblical worldview). This project chose these four as a sample to represent the entire first-year student body who make up the Education Program at CABU.<sup>366</sup>

Table. 4.4. Education Program Students Worldview Development



Students Edp1 and Edp9 demonstrate a worldview that is moving closer to an African Worldview in several categories. Student Edp1 moved closer to an African worldview in four

<sup>366</sup> See Appendix F for the quantitative data for every first-year Education Program Students.

of seven categories. Thus, he or she did move closer to a biblical worldview in three of seven categories, most notably the categories of “what happens to people after death” and “what is the direction of human history”. Student Edp9’s results are an anomaly among the entire first-year Education student body. This student moved closer to an African worldview in five of seven categories and remained unchanged in the two remaining categories.

Students Edp8 and Edp12 demonstrated significant movement towards a biblical worldview. This result is closer to the norm of the overall Education Program student’s results. For example, see Table 4.3 above where the overall averages of seven of 13 students depicts a movement closer to a biblical worldview. Table 4.3 shows that one student remained unmoved on the overall worldview quantitative scale, while student Edp13 was a slight movement away from a biblical worldview. However, this student’s average shows he or she has a high level of biblical worldview assumptions on the pre and post study quantitative scale.

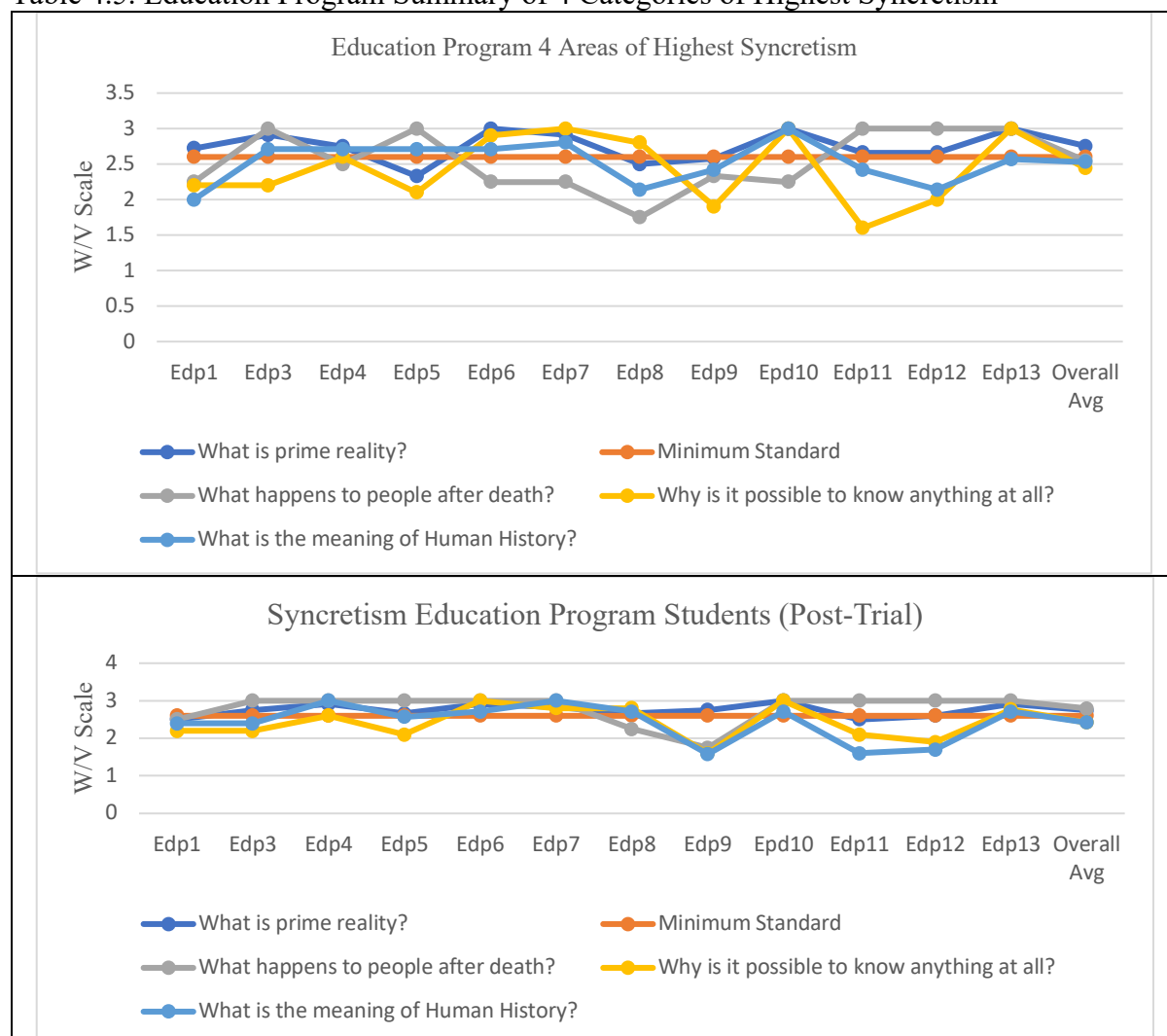
The data indicates a movement toward a biblical worldview in most of the Education Program first-year students. The Chronological metanarrative course is the only Bible course taught to these students. The course is a two-credit hour course and was taught one hour per class twice per week. Thus, any movement towards a biblical worldview is a strong indicator of the effectiveness of the intervention design.

### **Education Students Highest Levels of Syncretism**

This project intentionally identified the level of syncretism in the belief system of each student because syncretism is the indicator of the depth of development between an African worldview and a biblical worldview. The questionnaires were analyzed specifically for levels of syncretism, and the four categories of highest degree of syncretism is quantified in the table below.



Table 4.5. Education Program Summary of 4 Categories of Highest Syncretism



First, the highest level of biblical worldview assumptions from the pre-study questionnaire was in three categories: “What is the nature of the world around us?” , “what is a human being?” and “How do we know what is right and wrong?”. This closely corresponds with the results of the three field tests of the survey conducted by CABU described in chapter three above, where most Africans have a belief that the world was created by someone known as a Supreme Being or known as God. The students readily accepted and understood that God created the universe from nothing. This reality was confirmed in the classroom during the lessons that centered on the authority and sufficiency of the Bible and God

creating the world. For the subject “how do we know what is right and wrong”, several students continue to believe that God speaks direct revelation to specific gifted people through dreams and visions, every student seemed to grasp the concept that God ultimately distinguishing between right and wrong as revealed in the Bible. Speaking to the category “what is a human being”, the idea that woman was created to be a co-laborer with Adam was a new concept to most of the students. This is expected in a culture of hierarchy and patriarchal, where women are seen subservient to men.<sup>367</sup> During the discussion on the relation of woman and marriage from Genesis 2, both the men and women in class were surprised to discover that God has appointed a few servants to remains single throughout life. This too is expected, as African worldview places a high value and expectation for people to marry. In the African worldview, marriage is seen as compulsory for all, and to remain single is nearly a taboo.<sup>368</sup>

The pre-study questionnaire indicates four categories having the highest level of syncretism (and the greatest depth of African worldview assumptions). They are: “What is prime reality?”, “What happens to people after death?”, How is it possible to know anything at all?” and “What is the meaning of human history?”. As detailed in Chapter 3, these are the areas of an African’s life that holds the most mystery and where ATR, the African worldview, and the biblical data converge. Early classroom observations and discussion confirms these results. Some students found it difficult to comprehend the cause of death from sin as taught in the Bible. This was revealed in the discussion on the fall of mankind where students had difficulty understanding how a dead person either enters the presence of God or is separated from God forever without entering the spirit world for some period of time. The lesson on the creation and fall of Satan and the creation of angels speak directly to

---

<sup>367</sup> Ngoy, Loc. 1896.

<sup>368</sup> Turaki, Loc. 1559.

the worldview questionnaire subject titled “what is the meaning of human history”. Some of the classroom discussion during this lesson took place around the idea that angels, spirits, demons, and Satan attempt and succeed to thwart God’s plans. Students found it difficult to accept the sovereignty of God over human history, death, angels, demons, and Satan.

The degree of syncretism from the pre-study questionnaire is revealed by the answers these students provided to key questions about God, death, history, and knowledge. For example, four of 12 respondents indicate from the worldview questionnaire that God is a Supreme Being who cannot be fully known except by special people who somehow have special knowledge on how to access God. On the question asking “how a place can become holy”, three of 13 respondents answered that the visit of a spirit or angel makes a place holy. Two Education Program students believe the Holy Spirit is one spirit among many spirits.

In the subject area of death on the worldview questionnaire, four of 13 students believe the dead and the living can communicate. On the question asking, “what happens to people after they die”, three of 12 answered that the dead go to the spirit world before God sends them to either heaven or hell. This may indicate a higher level of syncretism and a higher level of African worldview assumptions than can be shown on a quantitative scale.

On the question of “how can we know anything?”, two of 13 respondents believe that God reveals Himself through dreams, visions, and people with special knowledge to access God’s wisdom. Six of 13 respondents acknowledge the Bible is God’s primary source of communicating to His people, yet God still speaks through people outside of the Bible. On the question of seeking special prayers from prophets, apostles, and special men of God, seven of 13 students visited one of these in the past two years.

A trend has been observed in the classroom over the trial period that suggests the Education Program students are demonstrating higher biblical worldview assumptions in the key areas of thought. Classroom discussions and written assignments reveal the students are

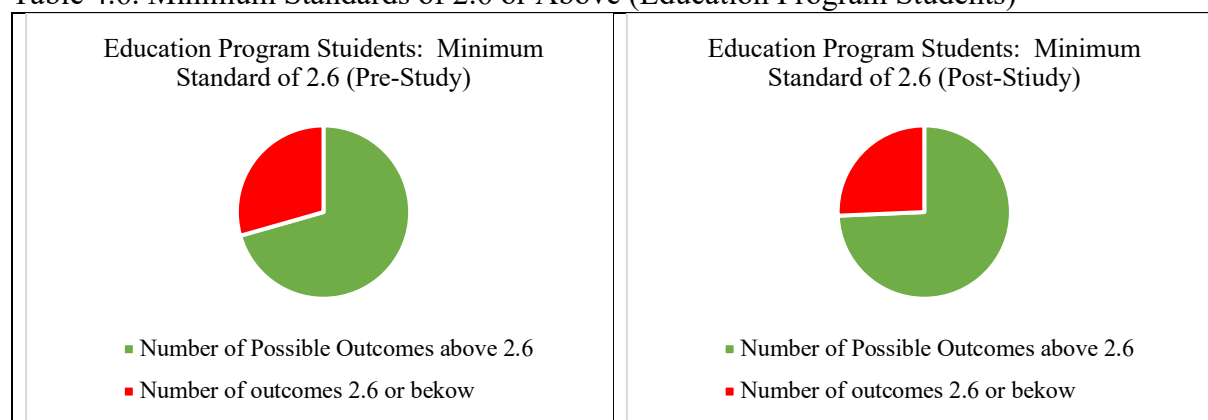
developing a more accurate biblical theology in the subjects of God, man, sin, and death. This anecdotal observation is confirmed by the data where the overall averages of key areas that ask: “what is prime reality?” and what happens to people after death?” show the students are moving closer to a biblical worldview. Fewer students scored below 2.6 in these areas in the post-trial questionnaire as compared to the pre-trial questionnaire.

From the table above, it is evident that the intervention design had a positive effect on reducing syncretism in the Education Program students over the duration of the trial period. The post-trial trend is not as erratic and is a “straighter” line than the pre-trial trend. This is an indicator that teaching the core Bible courses had an effect of reducing the degree of syncretism in these students. For students to grow as disciples of Christ and move closer to a biblical worldview, syncretism must be minimized in the religious practice of the follower of Christ and replaced with a wholistic (and holistic) gospel.<sup>369</sup>

### Comparing the Overall Averages Against the 2.6 Standard

As previously stated, the Deputy Vice President for Academics agreed to this project’s recommendation that each student should score a quantitative average score of higher than 2.6 in each of the seven worldview categories. The table below shows the pre and post-study results of the cumulative overall averages for the Education Program students.

Table 4.6. Minimum Standards of 2.6 or Above (Education Program Students)



<sup>369</sup> Ngoy, *Neo-Pentecostalism*, Loc. 2040.

The data for the pre-study questionnaire informs that 29% of the students fell below an overall average score of 2.6 in one or more categories. The post-study data shows the students are improving, as 26% fell below an overall average of 2.6 in one or more categories. The overall movement above the 2.6 minimum standard over the brief period of time that makes up the trial period bodes well for overall positive worldview development over time. As C. Fred Smith contends, worldview development is not a one-time decision made in the moment but is something that develops over time as we study and submit to the Word of God.<sup>370</sup> In other words, it is reasonable to assume these students will continue to move closer to a biblical worldview over time as they study the Bible using the chronological metanarrative method.

#### Triangulating the Data <sup>371</sup>

A group of three CABU faculty members and one staff member met on March 4 2020 to triangulate the data and conclusions presented in this project.<sup>372</sup> The group reviewed four specific areas of data. First, they reviewed the seven categories of which the worldview questionnaire is comprised. They reviewed the overall average quantitative scores of each student, the validity of the four categories that presented the highest level of syncretism, the quantitative summary of answers to each question. The group triangulated the data using data from the pre-trial questionnaire.

---

<sup>370</sup> Smith, *Developing a Biblical Worldview*, 12.

<sup>371</sup> I chose to document the triangulating of data in detail because one of my stated limitations for this project is the analyzing and quantifying data through my own Western Christian worldview. Detailing the findings assists other Western Christian's with the same worldview to have confidence in the conclusions derived from the data.

<sup>372</sup> This group was comprised of Mr. Liwoyo Mubanga, Mr. David Indala, Ms. Martha Kasingili, Ms. Taonga Mvula. These 4 were selected to triangulate the data because of their high interest in the project, dedication to discipling CABU students, their commitment to Christ, and the insight they offer into the culture and traditions practiced in Zambia. I am indebted to these 4 for their willingness to participate.

### **The Validity of the Seven Categories**

The group agreed the seven categories around which the worldview questionnaire is adequate for evaluating the African worldview. One member had suggested a separate category that represents and evaluates the African's view of the spirit world. Once the questionnaire was reviewed and he saw specific questions and possible answers within the questionnaire that related directly to the spirit world he was satisfied that the approach of dispersing the questionnaire with allusions to the spirit world was a better and more realistic approach than having a separate category. Overall, the group agreed with the organization of the questionnaire around the seven categorical questions.

### **The Overall Average Scores**

Next the group examined the quantified overall scores derived from the questionnaire (see Tables 4.3 and 4.4). The group saw the quantified overall summaries and individual averages to be a realistic representation of the Education student's worldviews. The group agreed the level of syncretism was realistic for the demographic of the Education Program student body. In sum, the group unanimously agreed the data was relevant, realistic, and conformed to their expectations.

### **Categories Presenting the Highest Level of Syncretism**

The group triangulated the data for the four lowest scored categories representing the highest level of syncretism (see table 4.4). A summary of the comments from the group are as follows: "these are the areas in the life of an African that are hardest to crack", and "these four areas are the subjects that are taught by tradition more than taught by the Bible", and "African do not receive instructions and discipleship in our churches on these subjects". One group member commented that "these are the four areas the CABU mentors need to concentrate on as they disciple students because our churches do not disciple or teach on these areas". In other words, the group validated this data and corresponding conclusions.

## **Dispersal of Answers**

The final data this group reviewed was the dispersal of answers for each question on the pre-trial period questionnaire. The focus group had a concern with three questions under the category “what is the meaning of human history?”. These question all focused on the subject of marriage, funerals, and conceiving after marriage. The group questioned the validity of the answers to these three questions given that 13 out of 13 students answered either the Bible was their only source, or the Bible and their relatives were their source for marriage. The group said this number is too high, suggesting that more people should have provided answers to this question that reflected more influence by tradition, the elders, and their older relatives.

On the questioning asking their source of guidance for funerals, 13 of 13 respondents answered either the Bible was their only source, or the Bible and their relatives were their source for marriage. The group unanimously and without hesitation agreed this was not a reflection of reality because most churches follow tradition and cultural practices over the Bible for funerals.

The question asking how the respondent would ensure conception of a child upon marriage, 12 of 13 respondents answered that they would pray to God because God is the only one who can enable a person to conceive. The group was adamant that this is a theoretical answer in the present, but when a woman is faced with the problem of failure to conceive she will resort to witch doctors, traditional healers, traditional cult remedies, or a seeking deliverance through a false prophet due to the pressure from family to conceive a child.

In summary, the group’s concern over these three questions add validity and credibility to the accuracy of the data. The group agreed the respondents answered these three questions truthfully from their perspective and out of the context of age, marital status, and an

inert hope they would follow the Bible in these three areas. The group agreed the data is a realistic summary of depicting the present worldview of the Education Program students.

### Bible Program

The Bible Program students were administered the same questionnaire as the Education Program students. They received and answered the questionnaire the same time as the Education Program students. This project quantified the individual and overall averages along seven worldview categories, presents the quantified data for students in four highest levels of syncretism, and the data for those averaging less than 2.6 quantified average along any of the seven worldview categories on the questionnaire. The data was collected, analyzed, and quantified using the same process as for the Education Program students. The data demonstrates a high degree of biblical worldview assumptions across areas of the questionnaire.

#### **Bible Program Overall Averages**

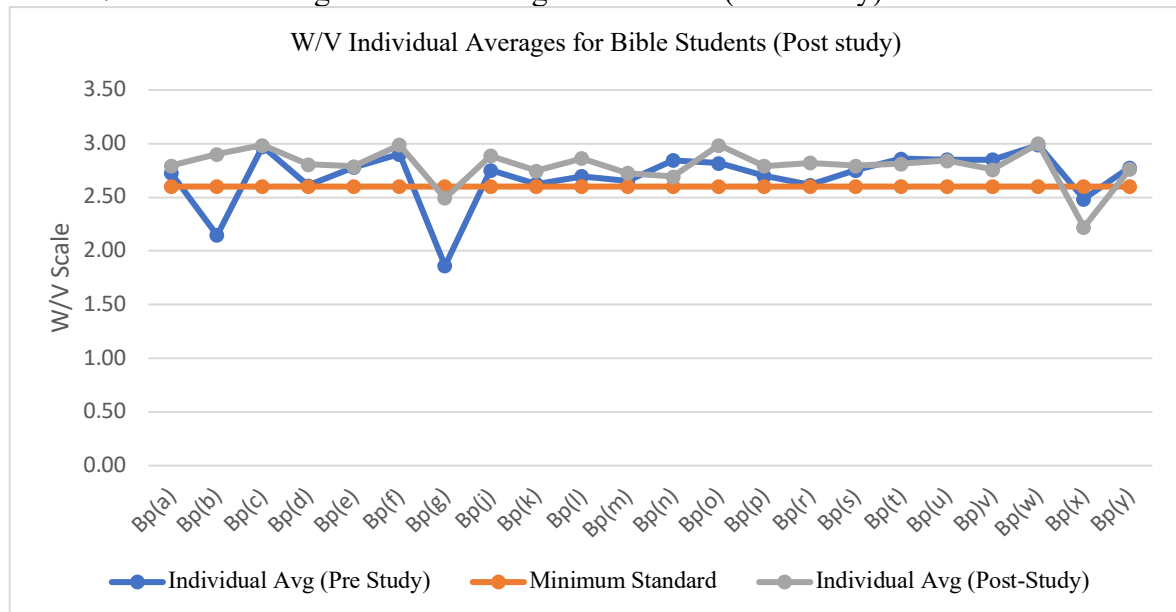
At the completion of the trial period, the first-year Bible Program students submitted the results of their post-trial period worldview questionnaire. The questionnaire consisted of the same questions, but the answers were ordered differently than the pre-trial questionnaire. Two students from the Bible Program did not return for the second semester, and one student was quarantined during the second semester over fears of contracting COVID-19. The pre and post data for these students are not part of this study.

The table below indicates that 18 of 23 Bible Program students moved closer to a biblical worldview during the course of the trial period. The students who demonstrated significant movement toward a biblical worldview are: Bp(d), Bp(g), and Bp(o). The students who moved closer to an African worldview had only a slight movement in that direction. The trend for the post trial individual averages is more consistent than the pretrial values and shows an overall movement towards a biblical worldview. The table below



presents the overall average worldview quantitative scores (pre and post-trial) for the Bible students.

Table.4.7. Overall Averages for Bible Program Students (Post Study).

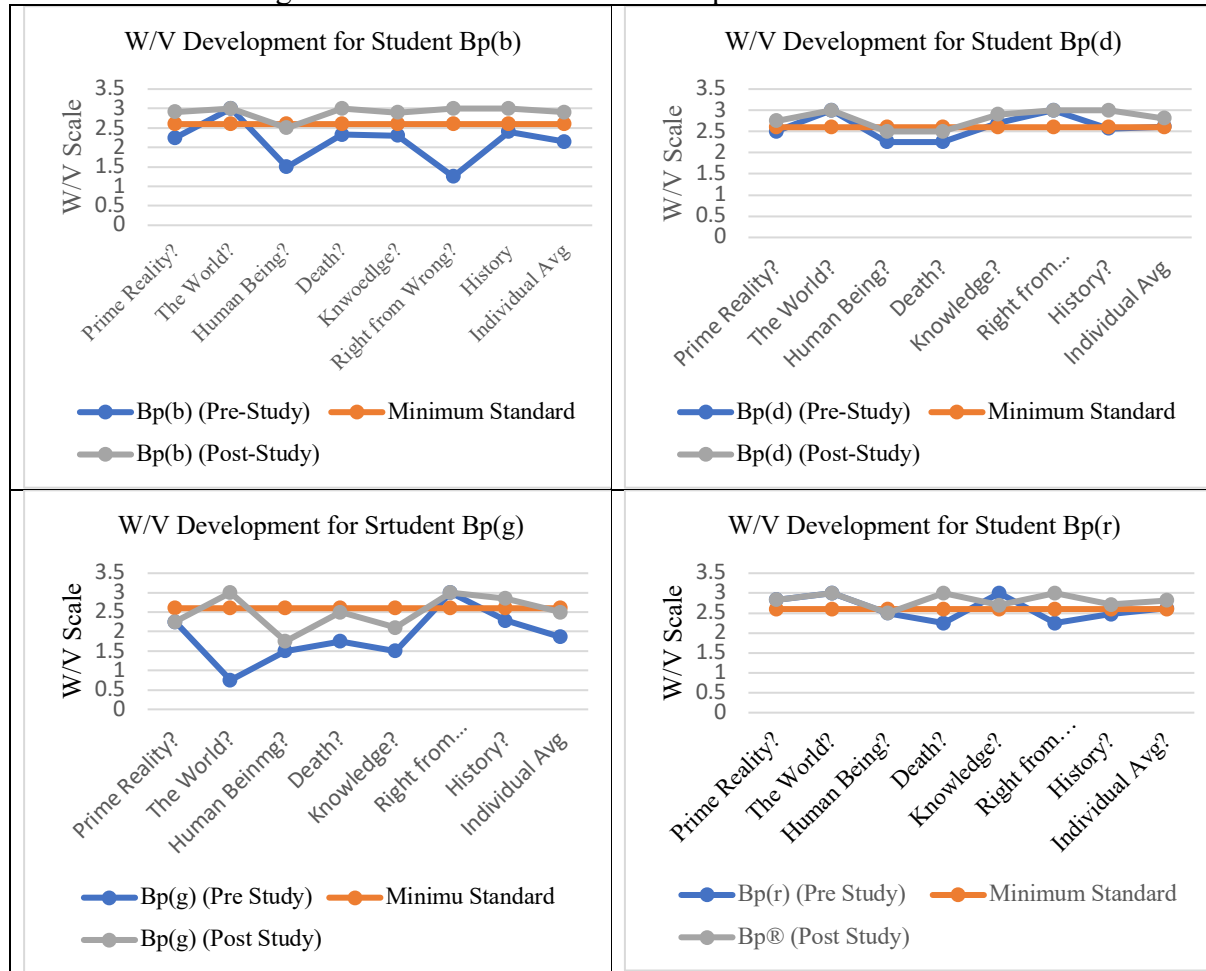


### Individual Overall Averages for Worldview Development

Following the same pattern as the Education Program for presenting this data, the Bible Program data is presented using the four students with the lowest scores on the worldview quantitative continuum chart.<sup>373</sup> This serves as a fair representative of the data for all of the Bible Program students. The table below presents the data for these four students for the pretrial and post-trial quantitative scores based on the worldview questionnaire. Each of the four students depicted in the below chart showed overall movement toward a biblical worldview. See the table below for the overall averages in each of the seven worldview categories for the four Bible Program students with the highest degree of African Worldview.

<sup>373</sup> See Appendix G for the quantitative data for every first-year Bible Program Students.

Table. 4.8. Bible Program Students Worldview Development



Students Bp(b) and Bp(g) had the highest increase in the *overall average* category which indicates a strong movement away from an African worldview and towards a biblical worldview. In all four students the post-trial trend is a consistent quantitative score, indicating less syncretism. The lowering of syncretism makes biblical worldview development much more likely. As Bavinck points out, one cannot pick some truths from the culture and some from the Bible (syncretism) and expect a change towards a biblical worldview.<sup>374</sup>

<sup>374</sup> Bavinck, *Christian Worldview*, 27.

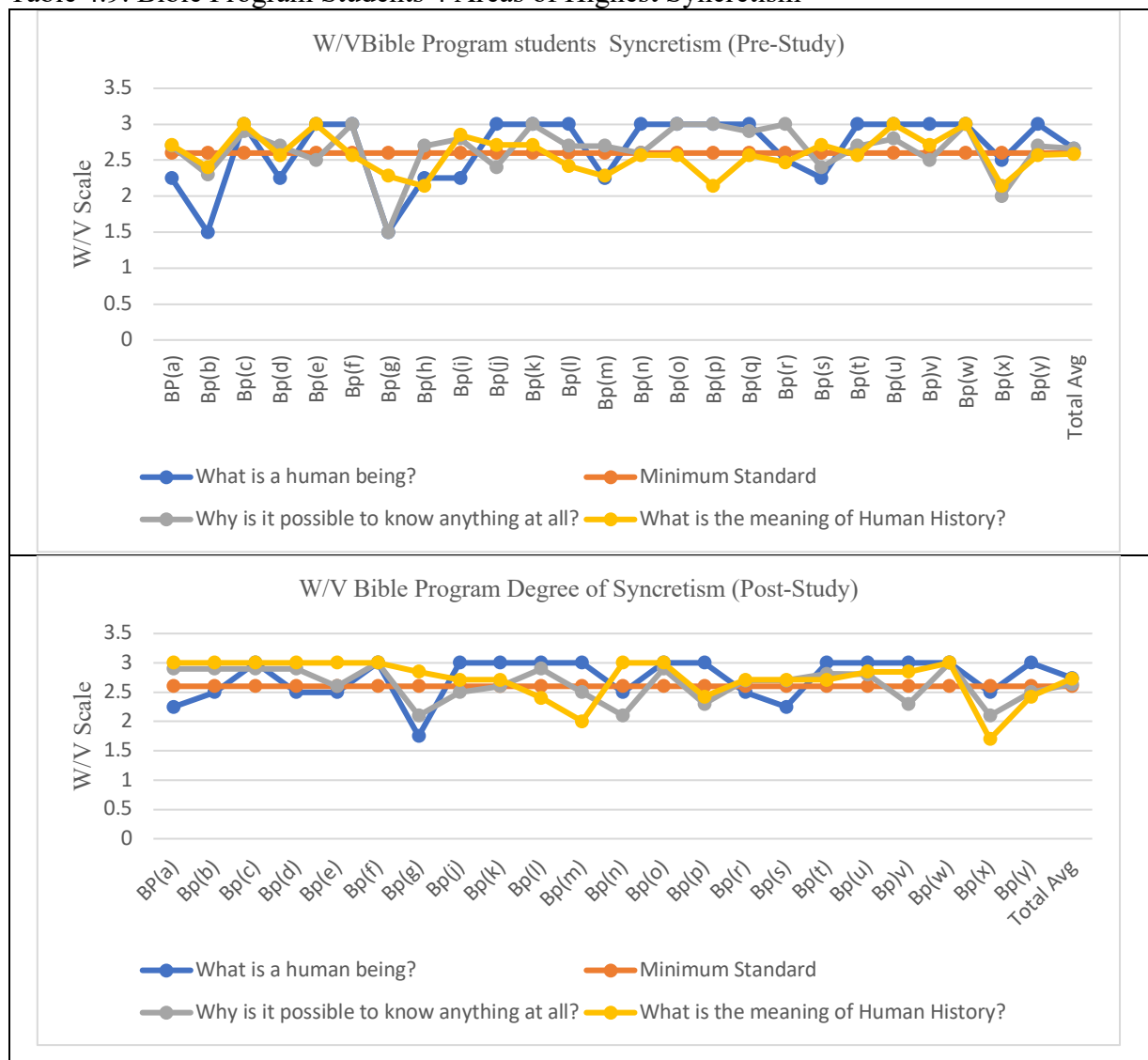
## Bible Program Students Highest Levels of Syncretism

The data indicates three key subjects that reveal a high level of syncretism in the worldview of the Bible Program students. The indication of syncretism most evident in these areas are for the same reasons as stated for the Education Program students; they are areas in the life of an African most influenced by tradition, culture, and elders within the family.

Conversely, they are least influenced by biblical teaching within the church or home.

A visual summary of these four areas and the corresponding levels of syncretism are seen in the table below.

Table 4.9. Bible Program Students 4 Areas of Highest Syncretism



One noteworthy phenomenon observed in the classroom discussions among Bible Program students is their reluctance to allow their own core beliefs to be challenged even by the biblical data. The Bible Program students defend their core beliefs and their African Worldview more adamantly than the Education Program students. Sire refers to “plausibility structures” as a “web of beliefs” so firmly embedded in the minds of a society that members of that society never question those beliefs, but simply assume they are true.<sup>375</sup> The three areas of highest syncretism hold the “plausibility structures” for these students. These plausibility structures can make an argument difficult to accept.<sup>376</sup> The students are reticent to allow these core beliefs because the experience can be painful.<sup>377</sup>

As the post-trial data indicates, the overall degree of syncretism was reducing. Note that the post-trial quantitative data indicates more subject areas above the minimum standard of 2.6 on the continuum as compared to the pre-trial data. As noted earlier, this bodes well for biblical worldview development. This is an indicator that the intervention design had an overall positive effect on developing a biblical worldview.

The question that asks, “what is a human being?” had 15 out of 23 students indicate a biblical worldview in the pre-trial questionnaire. However, students (b), (g), (h), (i), (m), and (r) all provided responses that indicate a high level of African worldview assumptions. In other words, there exists among the first-year Bible Program students a high degree of syncretism in these fundamental categories for the follower of Christ. The advancement of the gospel requires a thorough understanding of who God is and a fundamental belief that mankind is made in the image of God for the purpose of worshiping and glorifying God. If these students were responding to C. Fred Smith’s worldview

---

<sup>375</sup> Sire, *Naming the Elephant*, 112.

<sup>376</sup> *Ibid.*

<sup>377</sup> *Ibid.*, 150.

assessment question of “where am I?”<sup>378</sup> the inclusive summary answer from these five respondents would place more importance on being part of an African ancestor and tribe than a person created in the image of God for the purpose of worshiping God. But the post-trial data indicates each of these students ((b), (g), (h), (i), (m), and (r)) all moved closer to a biblical worldview in this particular category.

The high level of syncretism in human history category parallel the answers given by the Education Program students. The high degree of syncretism is for the same reasons for both Education and Bible Program students. But again, the data shows a movement away from an African worldview and closer to a biblical worldview as the pre and post-trial graphs indicate.

The worldview assessment area that asks, “how can we know anything at all?” is insightful for this project. The pre-trial data shows students (b), (e), (g), (J), and (s) have a high degree of African worldview thinking in this area. They all view the Bible as written from God, but believe direct revelation, dreams, visions, and special men of God have equal or more authority than the Bible. Kigame points out that this is a classic characteristic of African Traditional Religion that produces an African worldview.<sup>379</sup> The high degree of syncretism is for the same reasons for both Education and Bible Program students. To summarize, these are areas in which an African continues to receive more instruction based on cultural norms and traditions passed down to them from their elder relatives. Conversely, these areas receive the least amount of attention from the pulpits of churches. The post-trial data demonstrates an “upward” trend towards a biblical worldview in this category. This is encouraging for developing a biblical worldview. Ontology precedes epistemology in biblical

---

<sup>378</sup> Smith, *Developing a Biblical Worldview*, Loc. 186.

<sup>379</sup> Kigame, *Christian Apologetics*, Loc. 3106

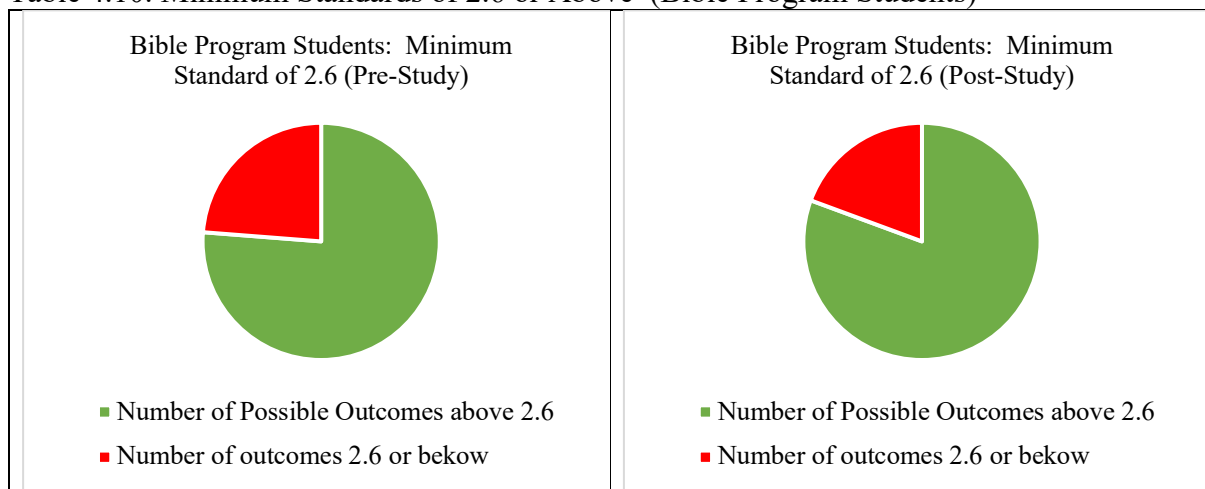
worldview development, but epistemology is a necessary component for biblical worldview development when the standard of knowledge is based on the Bible.<sup>380</sup>

The data demonstrates a trend of an overall lowering the degree of syncretism in the Bible Program students. In other words, the overall movement over the trial period was closer to a biblical worldview in the area of syncretism. This is important for worldview development for two reasons. First, God rejects syncretism as a form of worship from His people (Joshua 24:15, 1 Kings 18:25, Colossians 2:8). Second, syncretism is, by definition, a worldview that is not completely transformed by the Spirit of God. Ngoy writes that the body of Christ in Africa has failed to leave behind traditional beliefs and practices resulting in a mixture of biblical Christianity and unbiblical thought and behavior.<sup>381</sup> Syncretism is the enemy of biblical worldview development.

### Comparing the Overall Averages Against the 2.6 Standard

The minimum standard established for the Bible Program is the same as that for the Education Program. Data from the pre-study questionnaire was compared with the post-study questionnaire and indications show an improvement toward developing a biblical worldview. The quantified data is presented in the table below.

Table 4.10. Minimum Standards of 2.6 or Above (Bible Program Students)



<sup>380</sup> Sire, *Naming the Elephant*, 75.

<sup>381</sup> Ngoy, *Neo-Pentecostalism*, Loc. 2040.

The pre-study data reveals 24% of the Bible Program students at or below a quantitative average of 2.6 in one or more categories. The post-trial data has the students moving closer to a biblical worldview as only 19% had a quantitative overall average of 2.6 or below in any one or more of the seven worldview subjects.

#### Summary of the Data

The high biblical worldview assumptions in the areas indicated by the worldview questionnaire and the data analysis is expected among confessing Christians and aspiring church leaders of this demographic. Likewise, the high degree of syncretism that leans towards an African worldview on the quantitative scale is also expected among this demographic of Christians.

What is unexpected is the high degree of syncretism in the key questions from the questionnaire seeking the respondents understanding of God, Christ, the Holy Spirit. In the pre-study questionnaire, as many as four out of 22 students provided answers to these questions that indicate a high degree of syncretism to the level of leaning heavily towards ATR. Four students view the Holy Spirit as merely the highest spirit in the spirit world. This should be concerning to CABU's executive leadership, faculty, and Admissions Department for two reasons. First, CABU's admissions and enrollment policy is only confessing Christians should be admitted as students. Second, CABU seeks to receive from local churches students who are or have the potential for leadership in ministry.<sup>382</sup> This unstated policy may be assumed in CABU's stated purpose of "training the next generation of servant-leaders in Africa for Great Commission Living. Though one of the assumptions of this

---

<sup>382</sup> I have personally heard the Vice Chancellor make this statement in personal conversations with him and in faculty meetings and training opportunities. My review of CABU's documents did not reveal this as a stated policy.

project is every student is a Christian, it is difficult to identify these four students as Christians based on their understanding of God, Christ, and the Holy Spirit. Likewise, it is difficult to assume these 4 respondents are led and chosen of God to serve as missionaries, pastors, or church planters given their responses to these key questions.

Despite the above discussion, overall the data matches the reality of expectations of a degree of biblical worldview depth from this demographic. As stated earlier, this project intentionally analyzed and quantified the data from the Education and Bible Programs separately. The data suggests a higher tendency of biblical worldview among the Bible students.

### Triangulating the Data

A group of three CABU faculty members one staff member, and the Academic Dean met on May 20, 2020 to triangulate the data and conclusions presented in this project.<sup>383</sup> The group reviewed four specific areas of data. This group followed the same pattern, used the same criteria, and reviewed the data within the same subjects as the Education Program triangulation method. They reviewed the seven categories of which the worldview questionnaire, the overall average quantitative scores of each student, the validity of the five categories that presented the highest level of syncretism, and quantitative summary of answers to each question.

### **The Validity of the Seven Categories**

The group was briefed on the background for these seven worldview categories and the development of the questionnaire (see chapter 3). The question posed to the group was: do these seven areas speak to the African context? The group had two questions concerning

---

<sup>383</sup> This group was comprised of Dr. Billy Sichone, Mr. David Indala, Ms. Martha Kasangili, Mrs. Patience Mukubuta, and Mr. Graham Bwayla. These 5 were selected to triangulate the data because of their high interest in the project, dedication to discipling CABU students, their commitment to Christ, and the insight they offer into the culture and traditions practiced in Zambia. I am indebted to these 5 for their willingness to participate.



worldview issues. The first was: Where does the questionnaire captured the question of fate? Or where have you captured what determines a person's future? Behind this question is the issue of how the spirit world and ancestors may affect my own future, or how do the decisions of my ancestors affect my future? Also, behind this question is the issue of generational curses prevalent in ATR and the African worldview.<sup>384</sup> The answer is found in the categories What is the Meaning of Human History and What Happens After Death. This answer satisfied the group.

Another question the Focus Group suggested to be added was: How do you name your child? There are two overarching beliefs behind this question. The first is, naming a child after a person (especially a person in the Bible) guarantees the child will grow to emulate the person for whom he or she is named. The second belief behind this practice is to keep a dead relative living through the experiences of the child. The focus group suggested a review of the worldview questionnaire to determine if it needs to adjust moving forward. Overall the focus group felt the seven categories posed in the worldview questionnaire adequately reflect the areas for analyzing an African's worldview.

### **The Overall Average Scores**

The Focus Group was presented with the summary of data. They agreed that, for first year students the data reflected what should be expected of students with this background. The group emphasized the lack of biblical theological training, misunderstandings as a result of false teaching in Africa, and the spiritual maturity level of the students would contribute to a high level of syncretism in some key areas (discussed further below). The group based this reasoning on their own experience with mentoring and serving with young Christians representing the demographic of CABU first-year students. In other words, they agreed the

---

<sup>384</sup> Kigame, *African Apologetics*, 8570.

data was what they would expect, and the questionnaire and analytical tool reflected their own experiences in the Zambian church culture.

### **Categories Presenting the Highest Level of Syncretism**

The Focus Group was presented with data representing the highest levels of syncretism in the first-year Bible Program students (see Table 4.9). The Bible Program had three categories of high levels of syncretism. The group saw these three areas as common for high African worldview assumptions. They noted a lack of teaching about death and the dead, the overall plan of God, the propensity to seek false prophets and apostles for spiritual help in a crisis, and unbiblical teaching on God's sovereignty from the pulpits of African churches as the cause of high syncretism and low degree of biblical worldview in these areas.

### **Dispersal of Answers**

When presented with a chart depicting the dispersal of answers across the categories of the worldview questionnaire, one common observation made was that the overall quantitative averages seemed fairly healthy, but the individual scores represent high levels of syncretism in a number of students. The Focus Group agreed that this was an accurate representation of Christians that make up this demographic across Zambia (even potential leaders within the Zambian churches), the group agreed the level of syncretism was too high if the same result was reported at graduation. In other words, the Focus Group confirmed the data for this area of triangulating the data was accurate.

In summary, the Focus Group unanimously agreed the worldview questionnaire, data analysis tool, and the worldview scale used to quantify the data were accurate means of measuring and representing the expected worldview of first-year students who attend CABU. They base this finding on their own knowledge of the culture, ecclesiastical background, observations as mentors and lecturers at CABU, and their own spiritual development.

## Summary of the Effectiveness of the Intervention Design Based on Results

Analyzing and quantifying the results of the data for both the Education Program students and Bible Program students indicate the positive effectiveness of teaching the core Bible courses using a curriculum based on the chronological metanarrative approach. The trend for CABU student's shows an overall movement away from an African worldview and towards a biblical worldview.

## **Chapter 5 Conclusion**

### **Introduction**

This chapter presents a summary of the conclusions of this research project, offers recommendations for implementation for CABU and other institutions of higher learning, presents items of research that need improvement, and summarizes areas that require further study. The intervention plan proved to be a viable option for developing biblical worldview in the students who attend CABU. This thesis project also recognizes the intervention plan is only a single element among many that can be implemented at CABU to move students closer to a biblical worldview.

### **Recommendations**

#### **Recommendations for Improving the Worldview Questionnaire**

The Focus Groups that triangulated the data for both the Education and Bible Programs had three specific recommendations for improving CABU's worldview questionnaire. The first was to change the theological language of the questionnaire to ensure the questions are easier to comprehend for the students who do not have a strong theological background. For example, a possible answer to one of the questions describing God uses the phrase "the triune God" and used the word "transcendent". The focus groups recommended this type of vocabulary be changed to phrases which are easier to grasp for students whose English is a second or third language.

A second recommendation was to include a question pertaining to naming of children. The basis for this is the propensity for Zambian parents to name their children after a biblical character, famous Zambian hero, or successful family member. It is common for Zambians to give their children such names in hopes that the child will live successfully like their respective name sake. In other words, the naming of the child is a prophetic hope for the

child's future. The answer to this type of question would reveal a predominant biblical or African worldview.

The final recommendation was to change the wording of the questions that ask: "Which best describes how you receive guidance on the custom of marriage?" to read: "From whom would you (or did you) receive guidance and training for marriage?". The same wording was recommended for the question on funerals. A similar recommendation was made for the question that reads "What can you practice ensuring you will conceive children after you are married?" to asking the question and presenting possible answers that require the respondent to describe how they might ensure the married couple would improve their chances of conceiving children. This too would indicate the level of worldview between a biblical or African worldview on a worldview continuum scale.

#### Recommended Standard of Worldview Development for Graduating Students

This thesis project recommended to CABU's Academic Dean two measures that indicate a level of success in developing a biblical worldview in graduating CABU students. The first recommendation is that *every* graduating student move closer to a biblical worldview on the worldview continuum scale during their time as a student at CABU. The second recommendation is that every student graduate with an average of 2.6 or higher for each of the seven subjects on the worldview questionnaire. The basis for this recommendation is founded on the number of answered questions that indicate a high degree of African worldview presupposition. To score lower than a 2.6 average in any given category requires the student to answer key questions that indicate a high African worldview assumption. For this study, 37% of the Education Program students scored lower than 2.6 on the worldview quantitative scale and 30.7% of Bible students scored less than 2.6 on the same scale on the pre-study questionnaire.

### Recommendations for Continuing Worldview Assessments

This project presented several recommendations to the executive leadership and faculty of CABU for continued worldview assessments. First, it is recommended CABU continue developing the worldview questionnaire, analyzing tool, and worldview quantitative scale for measuring worldview development. Second, that CABU continue the practice of assessing the worldview of incoming and graduating students to determine the effectiveness of intentional discipleship toward biblical worldview formation. Third, implement the practice of allowing students to develop a biblical theology alongside the present approach of teaching systematic theology within the theology program. Fourth, implement the practice of worldview assessment for incoming and outgoing students in CABU's future seminary program. This is important because future students enrolling in the seminary program will have graduated from other institutions of higher learning rather than exclusively CABU. Also, CABU should continue the efforts to effect worldview change in every campus ministry. As stated earlier in this project, a biblical worldview is a necessity for developing servant leaders for Great Commission living and for advancing the gospel across Africa with the vision for facilitating church planting until God has a New Testament church in every village, town, and city across the African continent.

### Recommendations for Continuing Metanarrative Pedagogy at CABU

The recommendation from this thesis project is the continuation of teaching the chronological metanarrative in the core Bible courses for first-year Bible Program students. This pedagogy should also continue to serve as the Bible component classes for the Education Program. As CABU develops their seminary, the recommendation to adapt the chronological metanarrative pedagogy in the core Bible courses. The basis for this recommendation is detailed below.

## Theological Basis for Teaching the Metanarrative

Because worldview development is a life-long process and is part of the discipleship and sanctification process of every believer, the effectiveness of this pedagogy will be demonstrated over time. This year group of students will undergo a worldview assessment prior to graduation to help quantify worldview development over the course of their academic career at CABU. The Bible Program students will present and defend a doctrinal statement in the final semester of their final year just prior to graduation. These will help determine the overall movement of worldview on the worldview continuum scale used in this project. But this study demonstrated a theological basis for the continued teaching of the chronological metanarrative for core Bible courses in both the Bible and Education Programs at CABU.

This method of teaching the Bible continuously focus the student's thoughts towards God and away from self. The entire system can be thought of as *teaching the whole gospel through the whole Bible* and is a God-centered pedagogy that develops a God-centered theology. For example, the course begins with God's eternal existence, and His power demonstrated in creating the universe. From there, the student is consistently taught that God is to be worshiped for who He is.<sup>385</sup> As stated earlier in this project, the African disciple of Christ must live out their faith in a world of false prophets and false apostles. Most of these false teachers offer a man-centered theology.<sup>386</sup> A system that naturally focuses the student's attention on God enables the future church planter, pastor, chaplain, missionary, and school teacher to teach the truth concerning the one true God of the universe in the face of a culture filled with the false gospel.<sup>387</sup> Thus, graduating students of CABU can develop a worldview

---

<sup>385</sup> Bartholomew and Goheen. *The Drama of Scripture* 29.

<sup>386</sup> Simojoki, *The Other Gospel*, 271.

<sup>387</sup> Bartholomew and Goheen, *The Drama of Scripture*, 29.

within themselves and teach towards a biblical worldview development in their own ministries across Africa.

The metanarrative method of teaching the Bible offers an apologetic for worldview development across Africa. CABU has students enrolled from several different countries and people groups across Africa and one student from China. This offers an opportunity for worldview change to be taught as an apologetic for the true gospel and against the false gospel. In a cultural context where a direct challenge is offensive, story provides a means of teaching in a non-threatening way. Steffen described this principle of apologetics as story, saying, “story has a way of softly defusing the tension” in contexts that require a non-direct approach.<sup>388</sup> Story prompts the changing of a person’s mind that fits the African context well. Steffen refers to this type of apologetic as “experiential apologetics”.<sup>389</sup> Story helps a disciple develop a biblical worldview by first impacting their emotions then moving to the cognitive.<sup>390</sup> This apologetic fits the African traditional learning system. Story telling is traditionally the common method of instruction and education for most of sub-Saharan Africa.<sup>391</sup> Thus, a story approach to apologetics fits the African disciple’s learning style.

The metanarrative method of presenting the core Bible courses presents the true gospel in its context and entirety. This is important in a culture replete with the false gospel. The gospel proclaimed by the false Pentecostal movement maintains a worldview buoyed in the African worldview and must be transformed by the true gospel.<sup>392</sup> The letter to the

---

<sup>388</sup> Steffen, *Worldview-Based Story Telling*, Loc. 3907.

<sup>389</sup> Steffen, *Worldview-Based Story Telling*, 3791.

<sup>390</sup> Ibid.

<sup>391</sup> This information was obtained in multiple discussions with Madam Martha Kasangili. She is the lecturer for the “History and Philosophy of Education” course in the Education Program at CABU. She is the resident expert on the subject among faculty members at CABU. Conversations with her on traditional and historical education methods in Africa took place on several occasions during the first semester of CABU’s 2020 academic year.

<sup>392</sup> Ngoy, *Neo-Pentecostalism*, 169.



Colossians summarizes the biblical mandate to move away from a worldview founded on culture and towards a worldview founded on the truth of the gospel by admonishing the Christian to guard against philosophies and deceit founded in human tradition, “elementary spirits of the world and not in Christ”.<sup>393</sup> Every teacher teaches from a worldview, and CABU graduates must disciple, teach, and preach from a biblical worldview to help those within their sphere of influence develop a biblical worldview for gospel advancement across Africa.<sup>394</sup> Kigame calls for an apologetic among Africans that proves the exclusiveness of Christ through the transmission of factual evidence.<sup>395</sup> The metanarrative of Scripture presents the true gospel as the main story of the Bible.

The metanarrative of Scripture enables the disciple of Jesus Christ to grasp the complete story of the Bible. Jackson makes the claim that understanding the story of the Bible is the key to “doing exegesis and hermeneutics”, which are the key components to understanding the Bible.<sup>396</sup> Alexander states the Bible presents the reader with “a meta-story that claims to communicate absolute truth that cannot be discovered by any other means.”<sup>397</sup> CABU’s scope and sequence of courses offered to students in both the Bible and Education programs places the Pentateuch, Old Testament Historical Books and the Gospels as part of the first year core Bible courses. The goal of this scope and sequence is to teach the Bible Program students the entire Bible in two years, and the Education Program students the entire Bible in three years.<sup>398</sup> Teaching them using the metanarrative provides a solid foundation

---

<sup>393</sup> See Colossians 2:8.

<sup>394</sup> Belcher, *The Place of Worldview*, 10.

<sup>395</sup> Kigame, *African Apologetics*, Loc. 535.

<sup>396</sup> Jackson, *The Biblical Metanarrative*, Loc. 223.

<sup>397</sup> Alexander, *From Eden to the New Jerusalem*, 9.

<sup>398</sup> As explained to me by Mr. Ben Straub, Bible Program Academic Dean for Central Africa Baptist University during a WhatsApp text conversation on July 2, 2020.

for understanding the doctrines of Scripture for the remainder of the student's academic development.

Finally, it is the truth of Scripture and its application that leads to worldview change. The sanctification of the disciple of Christ should move a person closer to becoming more like Christ spiritually (Romans 8:28-29) resulting in a change in the way he or she thinks and acts (Romans 12:2, Philippians 2:5 1 John 2:6). This internal change results in external fruit (Galatians 5:22-23) based on biblical principles applied by submitting to the Holy Spirit (Galatians 5:25). The reason for this is the Bible itself transmits worldview, and the storying of the Bible transmits worldview through narrative.<sup>399</sup> Sire purports that the key to a person's worldview is ontological, thus developing a biblical worldview from biblical data is imperative.<sup>400</sup> In other words, in order for biblical worldview development, one must begin with a biblical view of God and a world order that has its existence in Him.<sup>401</sup> This is the starting point for the curriculum that is the intervention program argued for in this thesis. This curriculum and the method of teaching places God as the answer to the question that asks: What is ultimate reality? A biblical answer to this question is the key to answering the remaining worldview questions that lead to a of biblical worldview.

### **Observations from the Classroom**

The metanarrative approach to learning the Bible was new for both the Bible and Education Program students. One observation made by the author of this project is the contemporary African education system is a system where the teacher provides all of the answers and the students memorize the teacher's lessons. The pedagogy employed in the classroom for this study was an inductive method whereby the students derived answers to

---

<sup>399</sup> Sire, *Naming the Elephant*, 121.

<sup>400</sup> *Ibid.*, 156.

<sup>401</sup> Bavinck, *Christian Worldview* 106.

hermeneutical questions directly from the Bible. This proved to be effective for both grasping the biblical text and as an apologetic for a biblical worldview against the African worldview, because it offered an opportunity for the student to think through the worldview issues in the African context and answer them from the Bible's perspective. The effectiveness is found in creating opportunities for students to respond in the classroom to culture, traditions, history, practices, and theology within their own culture that form their worldview.<sup>402</sup>

One reason this approach is effective for the African student is the similarities between the Hebrew and African worldview. Ngoy comments that the Bible is increasingly becoming an African book because the people live in a worldview similar to the people of both the Old and New Testaments.<sup>403</sup> Because of this, he makes an argument for a change in theological education from a western to an African perspective set in the African context.<sup>404</sup> The metanarrative approach allowed the lecturer to lead the students into interpretive and application questions that are Zambia cultural context specific. This in turn allowed for natural worldview specific dialogue between students in and outside of the classroom. For example, the Abrahamic covenant is often interpreted by the false promise and false prosperity preachers as a promise that God's plan for His people is that they would be wealthy like Abraham.<sup>405</sup> The lessons teaching the Abrahamic covenant attacked this common false teaching. During these lessons, many students brought this false teaching into the classroom. The inductive discussions moved the students away from the wrong biblical interpretation and focused the students on the overall biblical promises within the covenant.

---

<sup>402</sup> Miedema, *From Religious Education*, 90.

<sup>403</sup> Ngoy, *Neo-Pentecostalism*, Loc. 3872

<sup>404</sup> *Ibid.*, Loc. 2118.

<sup>405</sup> *Ibid.*, Loc. 3829.

This also allowed for another correction on retribution theology so prevalent in the African worldview.<sup>406</sup>

One unexpected result of this type of teaching observed in the classroom was the propensity for the Bible Program students to hold onto their African and the Education Program student's willingness to adjust their thinking to Scriptural truth. Two examples will suffice to explain this phenomenon. First the lesson titled "The Fall of Mankind" brought out the truth that Adam was "with" the woman when she partook of the tree of knowledge of good and evil (see Genesis 3:6). The Education Program students had little difficulty seeing this truth and its implications for their own thinking and living. The Bible Program students had difficulty accepting the plain language of the text and went to great lengths within the classroom discussion to distort Scripture to infer that Adam was not with the woman during this act of rebellion. This is an important worldview adjustment because a common teaching in Africa is the woman is blamed for the fall. In other words, one reason for suffering in the world is the woman allowed sin into the world. Turaki informs that the social hierarchy in most African mind's places women at the bottom of the list just above children and the unborn.<sup>407</sup> For worldview change to occur this type of biblical thinking requires consistent reminders, but the embryonic stage of thinking biblically was set in the minds of the students.

The second example is taken from an assessment that called for identifying 4 truths the student can know about God from the first 4 words of the Bible which states "In the beginning God. . .". This is the first Old Testament lesson in both the Pentateuch and Education Program Bible component classes. A majority of Education Program students answered the question nearly verbatim from the notes taken in class. A major segment of the Bible Program students did not answer the question directly from the notes but used language

---

<sup>406</sup> For an earlier discussion on retribution theology see pages 39-44 above.

<sup>407</sup> Turaki, *Foundations*, Loc. 2002.

describing God common to the false promise and prosperity gospel to answer the question. In other words, the answer the Bible students presented view God in terms of the false gospel which derives itself from an African worldview that believes God is accessible by a few people with special knowledge. Towards the conclusion of the trial period the students began to view God in a more biblical light.

Near the end of the Pentateuch course, the students were presented with an assessment that asks them to describe the dangers of unbelief and its effect on the Israelites relationship with God, and how the same effects believers and their relationship with God today. The assessment came out of the lesson on Israel's unbelief at Kadesh Barnea. Most of the students answered with a high degree of retribution theology, stating simply that God blesses us when we obey and punishes us when we sin. The lesson notes emphasized the biblical requirement to demonstrate a love for God through obedience, and the biblical mandate to submit to God for spiritual growth in order to glorify God. Very few students indicated this on the assessment. This is an indicator that retribution theology continues to be a part of the thinking of the Pentateuch students.<sup>408</sup> This is an area of worldview thinking that requires more time and intentional discipleship for biblical worldview development. C. Fred Smith makes the point that biblical worldview development requires time in biblical study and application.<sup>409</sup>

Observations from the classroom help demonstrate the effectiveness of the intervention plan presented in this project for moving students closer to a biblical worldview. Steffen concludes theological education must be more than abstract thoughts, ideas, and a presentation of knowledge. Rather, theological education that transforms worldview must

---

<sup>408</sup> Ngoy, *Neo-Pentecostalism*, Loc. 5090.

<sup>409</sup> Smith, *Developing a Biblical Worldview*, 11.

allow the student to discover answers to life's needs instead of study towards passing "the next exam".<sup>410</sup>

### **Practical Value of Teaching the Metanarrative**

The premise for the intervention plan is the whole gospel should be taught to through the whole Bible using the chronological metanarrative method of instruction. It took the same philosophical approach Terry advocates in teaching and discipling orality learners.<sup>411</sup> Terry's premise was that telling the Bible's story allowed the students to discover truth and allowed *him* to grasp the student's level of understanding.<sup>412</sup> Orality learning fits the learning style and literacy level of students who speak English as a second language.

One of the focus groups which triangulated the data for the Bible Program students made the suggestion that each mentor in CABU's life on life mentor program should be briefed on the anonymized summary data of the worldview surveys to aid the mentors in discipling students.<sup>413</sup> They reasoned that knowing the areas that revealed a high level of African worldview assumptions (thus a high level of syncretism) would aid the mentors in discipling students towards developing a biblical worldview. This would leverage CABU's life on life discipleship ministry as an intentional ministry for moving students toward biblical worldview development. This is the point Rosenbough makes as stated earlier in this thesis project where he writes that "all activities on the college campus should be opportunities designed to serve as catalysts propelling students to reflect on and integrate the truths of Christianity into their learning and life."<sup>414</sup> With this knowledge, the mentors could

---

<sup>410</sup> Steffen, *Worldview Based Storytelling*: Loc. 6525.

<sup>411</sup> Ibid., Loc. 1483.

<sup>412</sup> Ibid.

<sup>413</sup> CABU employs a discipleship ministry termed "life-on-life" discipleship whereby each faculty and staff member is assigned 3-5 students to mentor and disciple over the course of the academic year.

<sup>414</sup> Rosenbough, *Christian Worldview and Teaching*, 362..

direct conversation, study, and devotions directly toward weaknesses in worldview development as revealed by the data derived from the worldview questionnaire used by CABU.

### **Answers Worldview Questions**

The worldview questionnaire developed by CABU was created independently of the chronological metanarrative courses taught in the classroom. As stated previously, the questionnaire is organized around what Sire calls “7 Basic Worldview Questions”.<sup>415</sup> The classroom presentation for both Bible and Education program students revealed the courses taught and the method in which they were presented answered Sire’s seven worldview questions directly. A succinct summary will develop the point.

Each of the Old Testament courses begin by introducing the God of the Bible as the creator of the universe. One must begin with the Person of God in order to develop a biblical worldview because all of life begins with and centers around Him. An understanding that God is the source of prime reality and He created the cosmos and He created mankind means a person cannot define the cosmos or discover his or her own place in the cosmos apart from God.<sup>416</sup> Both the order of Sire’s questions and the order of the “Sacred Story”<sup>417</sup> of the Bible are imperative for worldview change. Beginning with God and His creation teaches the sovereignty of God over all His creation.<sup>418</sup> This informs the student that God designed for mankind a specific way to live and think, imperative for developing a biblical worldview because it provides the biblical answer to Sire’s questions that ask What is prime reality?,

---

<sup>415</sup> Sire, *Naming the Elephant*, 20. Restated here the worldview questions Sire poses and the questions around which the worldview questionnaire used for this project are: What is prime reality? What is the nature of the world around us? What is a human being? What happens to persons after death? Why is it possible to know anything? How do we know right from wrong? What is the meaning of human history?

<sup>416</sup> Sire, *Naming the Elephant*, 74.

<sup>417</sup> Steffen, *Worldview-Based Storying*, Loc. 2759

<sup>418</sup> Jackson, *The Biblical Narrative*, Loc. 541.

What is the nature of the world around us? And What is a human being? The student discovers God created the universe, and mankind is both accountable to God and created to glorify and worship God.<sup>419</sup> The student also discovers the only biblical response to God is complete allegiance to Him. A change in allegiance from an African worldview, which calls for an allegiance to tribe, family, and ancestors to an allegiance to Christ alone moves the disciple closer to a biblical worldview.<sup>420</sup> The lessons on the fall of mankind answer the worldview question that concerning death and describes the act of sin committed by Adam as a shift in allegiance from God to the serpent.<sup>421</sup>

This thesis project would conclude that *only* a biblical worldview begins with God at the center and focus of thinking that leads to living life according to God's design. All other competing worldviews are a form of focusing on self. Teaching the Bible as God's story is *the* true story within which mankind is called to live.<sup>422</sup> A person who understands the whole gospel as told through the whole Bible can begin a worldview change at conversion because the new disciple begins with a "gospel centered rather than a salvation-centered (man-centered) worldview reconstruction".<sup>423</sup>

### **The Pedagogy for CABU's Future Seminary**

As CABU enters the foundational stage of developing their seminary, the recommendation of this thesis project is for the intentional goal of biblical worldview development for seminary students. Future seminary students entering seminary offered at CABU will likely enroll with an academic background from a variety of undergraduate

---

<sup>419</sup> Jackson, *The Biblical Narrative*, Loc. 5762.

<sup>420</sup> Steffen, *Worldview-Based Storying*, Loc. 4435.

<sup>421</sup> Alexander, *From Eden to the New Jerusalem*, 78.

<sup>422</sup> Bartholomew and Goheen. *The Drama of Scripture*, 19.

<sup>423</sup> Bates, *Salvation by Allegiance Alone*, Chapter 9.



schools across Africa. The challenges for worldview development for these students will be the same as for CABU's undergraduate students. There is a high propensity for these seminary students to bring an African worldview with them into the seminary. CABU must be intentional about biblical worldview development in the lives of these students by following the same pattern for worldview development in their academic career as set for the undergraduate students. This means a similar worldview questionnaire at the beginning of enrollment, the chronological metanarrative approach to teaching core Bible courses, developing biblical theology in parallel with Systematic theology, campus ministries designed for biblical worldview development and consistent evaluation of worldview development even beyond graduation.

#### Intentional Integration of Biblical Principles in Curriculum

The curriculum developed and used by CABU must be intentional towards worldview development. The curriculum for CABU's Education Program is mandated by the Education Commission of Zambia (ECZ). The Bible Component for this program is mandated by CABU. The ECZ curriculum is not necessarily founded on biblical principles and does not have intentional biblical worldview transformation as its goal. Thus, biblical principles are absent from the curriculum. The danger is the Education Program students can develop the idea that the Bible Component is an optional appendage to their studies if biblical principles are not intentionally imbedded in the lesson plans. Worldview transformation in higher education requires a curriculum that both reflects a biblical worldview and answers questions of reality from a biblical perspective.<sup>424</sup> Beyond the classroom, the Education Program students are required by ECZ to participate in Teaching Practical, a system that places each student in a local classroom for several consecutive months learning to teach under the

---

<sup>424</sup> Quinn, Foote, and Williams, *Integrating a Biblical Worldview and Developing Online Courses*, 164.

guidance of a qualified teacher. CABU needs to grasp this opportunity to teach the students how to integrate worldview transformational principles within their own lesson plans as they participate in their respective Teaching Practical. In other words, the students must develop their own biblical worldview as they are learning to implement and teach this worldview in their real-world environment. Worldview development requires such a venue for combining biblical principles learned in the classroom with practical experience outside the classroom.<sup>425</sup>

The Bible Program curricula must be intentional in allowing students to challenge their own cultural practices and worldview thinking by encouraging students to “reflect critically upon their own culture”.<sup>426</sup> As part of the Bible curriculum, teachers must evaluate their own teaching methods and intentionally design experiential and practical scenarios into the curriculum that challenge current cultural practices.<sup>427</sup>

CABU’s Education Program needs to intentionally integrate the Bible into the student’s lessons to allow practical application outside the classroom, and the Bible Program must integrate cultural practices into their respective lesson plans. Worldview is developed as knowledge is put into practice.<sup>428</sup> In both programs, students need ample opportunity to interact with teachers outside their respective programs in order to see the teachers live out their own worldviews in the real-world.<sup>429</sup>

---

<sup>425</sup> Mittwede, *Cognitive Educational Approaches*, 306.

<sup>426</sup> Quinn, Foote, Williams, *Integrating a Biblical Worldview and Developing Online Courses*, 168.

<sup>427</sup> Smith, *(Re)Considering a Critical Ethnorelative Worldview Goal*, 361.

<sup>428</sup> Belcher, *The Place of Worldview*, 11.

<sup>429</sup> *Ibid.*, 21.

## **The Place for the Chronological Metanarrative in Other Cultural Contexts**

God has revealed Himself to people through progressive (chronological) revelation unfolding Scripture in culturally appropriate ways.<sup>430</sup> In other words, the Bible speaks objectively to every culture in every age. Every culture needs to be tested for truth against the Bible, which is the ultimate standard of truth.<sup>431</sup> Jesus commands His disciples to make Him known among the nations and throughout the entire world. Steffen makes the claim that stories are universal because mankind is made in the image of God, who is the master storyteller.<sup>432</sup> Telling the gospel as a sacred story is one of God's methods of communicating the gospel to every culture. Story telling of the gospel fits the majority world's oral learning format well.<sup>433</sup> Pederson refers to the narrative sections of the Bible as "God's choice for communicating with mankind".<sup>434</sup> Perhaps the key word is *mankind*, as the gospel is meant to be the message delivered to all mankind. The earliest inference of this principle can be taken from Genesis 12:3 where God promised Abraham that "in you all the families of the earth will be blessed".

### **Recommendations for Further Study**

Every study uncovers new subjects and subjects within itself that need further research, and this study is no exception. The following are areas and subjects that need further research as indicated by the research, trial period, testing, and conclusions developed from this project.

---

<sup>430</sup> Jackson, *Biblical Metanarrative*, Loc.

<sup>431</sup> Kigame, *Christian Apologetics*, Loc. 3145.

<sup>432</sup> Steffen, *Worldview Based Storytelling*, Loc. 3651

<sup>433</sup> Terry, *Chronological Bible Storying*, 169.

<sup>434</sup> Pederson, *Biblical Narrative*, 166.

## The Tools Used for Research

This study used a worldview questionnaire developed by CABU. This was the first year CABU assessed worldview of students, and the first attempt at the use of this questionnaire. CABU developed the questionnaire and tools used in this project for measuring worldview data because their search for an existing validated questionnaire and tools proved futile. The questionnaire itself needs further testing to ensure its validity and reliability for use on the broader African context. These tools need similar further testing in order to establish the viability of their use in the African context. CABU leadership acknowledges the necessity of continuous evaluation of these worldview assessment tools in their quest to aid students in their own biblical worldview development.

## Methods for Biblical Worldview Development

This study proposed, implemented, tested and measured the pedagogy of chronological metanarrative and its effects on worldview change in the lives of CABU's students. This is only the proposal of one ministry leveraged at CABU for moving students toward a more biblical worldview. Other campus ministries need to be tested for their effectiveness. CABU's *life on life discipleship* ministry is a programmed ministry in which every faculty member and most staff members are assigned a small group of students for mentoring into life and ministry. It was stated earlier in this thesis that "all activities on the college campus should be opportunities designed to serve as catalysts propelling students to reflect on and integrate the truths of Christianity into their learning and life".<sup>435</sup> When students learn to apply the truths of what they learn in the classroom to their practical lives worldview change occurs. This ministry has potential for effecting worldview change and its method of implementation for intentional worldview development should be explored further.

---

<sup>435</sup> Rosenbough, *Christian Worldview and Teaching*, 362

## Biblical Theology and Worldview Change

CABU currently teaches and assesses theology using the traditional systematic theology method. This project proposes a biblical theology in conjunction with systematic theology method of instruction for worldview change. Biblical theology experiences a normative development as one work through the chronological study of the Bible. As Jackson notes, biblical theology is imperative in putting the whole story of the Bible together as one story.<sup>436</sup> Pederson's concludes that systematic theology makes it difficult for people to differentiate the difference between the living God of the Bible from a list of His attributes.<sup>437</sup> In other words, biblical theology begins with answering the question: who is God? Thus, biblical theology is instrumental in developing a biblical worldview because it begins with answering the ontological question of prime reality, which in turn leads to answering the key worldview questions that follow.<sup>438</sup>

## Continuous Worldview and Cultural Analysis

Steffen correctly concludes that “just telling Bible stories does not guarantee Bible meaning”.<sup>439</sup> Storying the Bible, like any teaching method, must be accomplished within the culture of the listener and learner. Culture is always shifting, and culture must be studied for understanding before the teacher can communicate biblical truth in a way that will affect worldview. Even faculty members must study their own culture to better understand it and to best connect the truth of Scripture with the real-world of their students. This is especially true for cross-culture workers. This thesis project took place within the Zambian specific culture

---

<sup>436</sup> Jackson, *The Biblical Metanarrative*, Loc. 267.

<sup>437</sup> Pederson, *Biblical Narrative*, 164.

<sup>438</sup> Sire, *Naming the Elephant*, 75.

<sup>439</sup> Steffen, *Worldview-Based Storying*, Loc. 4632

on the campus of CABU. The Zambian culture is an ever-moving target, changing rapidly within the current generation.<sup>440</sup>

Along with the study of the contemporary Zambian culture, the faculty and leadership at CABU must continuously analyze their own worldviews. Belcher reminds the teacher that no lecturer teaches “in the absence of a worldview”.<sup>441</sup> She advocates for a continuous worldview self-analysis as an integral aspect of teaching towards a biblical worldview.<sup>442</sup> Sire refers to worldview *self-analysis* as one of the most important aspects of worldview analysis.<sup>443</sup> This is not only necessary for teaching with integrity, but is important in helping model biblical worldview for the student’s process of learning and for the biblical ministry of discipleship. For worldview development in students, the teacher must authentically live the examined life before his or her students.<sup>444</sup> Modeling biblical worldview is essential for biblical worldview.<sup>445</sup> This makes self-analysis especially important for teachers from the west who have their own western worldview. Beyond this, every teacher from every culture needs to know at what point the world that opposes God has influenced their own thinking.<sup>446</sup>

---

<sup>440</sup> This truth became clear to me during CABU’s faculty in-service during January 2018. Mr. Sandala Mwanje (the Deputy Vice Chancellor for Administration at CABU and a Zambian national) gave a lecture to the faculty on the Zambian contemporary culture. He referred to the current cultural world of CABU’s students as a “zombie culture” because it is a mixture of African tradition, African worldview, biblical and non-biblical ideals, and western influence. He described the contemporary culture as ever changing because it is no longer buoyed to African traditions and the Bible. Because of this constant drifting from the Bible and tradition, the culture is adrift and undefinable. Thus, the term “zombie culture”.

<sup>441</sup> Belcher, *The Place of Worldview*, 10.

<sup>442</sup> Ibid..

<sup>443</sup> Sire, *Naming the Elephant*, 159.

<sup>444</sup> Ibid.

<sup>445</sup> Belcher, *The Place of Worldview*, 10.

<sup>446</sup> Smith, *Developing a Biblical Worldview*, 11.

## Concluding Statement

Much work remains to be done in the area of developing a biblical worldview in the students, faculty, staff, and leadership of Central Africa Baptist University. The goal for each person affiliated with CABU is to become more like Christ for the advancement of the gospel across Africa and to the ends of the earth (Acts 1:8). Worldview is a dynamic and complex reality, and no single author or researcher will uncover all that can be known on the subject. Worldview is more complex than a doctrinal statement or list of values published by any organization.<sup>447</sup> Worldview is too complex to assume or prove that one intervention design can be employed to move students (or any disciple) closer to a biblical worldview because being human is too complex to offer single flat-line solutions to such mega issues.<sup>448</sup> Yet, we can understand enough of this complex universe and mankind's role in it because a wonderful God made both to be understood.<sup>449</sup> By understanding both the creation and humanity begins with the knowledge of God, a biblical worldview can develop in the life of the disciple. This understanding of who God is derived primarily from the Scriptures, and it is this premise upon which the proposition of teaching the Bible using the chronological metanarrative is based. This thesis project demonstrates that teaching the Bible through the chronological metanarrative is a viable option for developing a biblical worldview in God's servants who attend CABU.

---

<sup>447</sup> Smith, *Developing a Biblical Worldview*, 5.

<sup>448</sup> Smith, *Desiring the Kingdom*, 18.

<sup>449</sup> Sire, *Naming the Elephant*, 76.

## Bibliography

- Alexander, Desmond T. *From Eden to the New Jerusalem: An Introduction to Biblical Theology*. Grand Rapids, Mi: Kregal Academic, 2008. Kindle.
- Asaju, Dapo F. "Philippians 2:5-11: An African Reading of Paul's Christological Hymn of Exaltation." *Bangalore Theological Forum* 37, no. 1 (June 2005): 198-207.
- Asamoah-Gyadu, Kwabena J. *Contemporary Pentecostal Christianity: Interpretations From an African Context*. Eugene, Or: Wipf&Stock, 2013.
- Ash, Christopher. *Job: The Wisdom of the Cross*. Preaching the Word. Edited by R. Kent Hughes. Wheaton, Il: Crossway Publishing, 2014.
- Nashama-Bannister, Shayna, "Worldview Diagnostic Scale - Educational Instrument for Advanced Pedagogy on Spirituality and Religion." *Internaitonal Research in Higher Education* 2, no. 1 (2017): 4-20.
- Bates, Matthew. *Salvation by Allegiance Alone: Rethinking Faith, Works, and the Gospel of Jesus the King*. 1st ed. Grand Rapids: Baker, 2017. MyWordsearch Bible, Lifeway.
- Bartholomew, Craig G. and Michael W. Goheen. *The Drama of Scripture :Finding Our Place in the Biblical Story*. 2<sup>nd</sup> edition. Grand Rapids, Mi: Baker Academic, 2014. Kindle.
- Bavinck, Herman. *Christian Worldview*. Edited and translated by Nathaniel Gray Sutanto, James Eglinton, and Cory C. Brock. Wheaton, Il: Crossway, 2019. Kindle
- Bediako, Kwame. *Christianity in Africa: The Renewal of a Non-Western Religion*. Edinburgh, UK: Edinburgh University Press Ltd., 1995.
- Belcher, Cristina, "The Place of Worldview in Christian Approaches to Education." *Journal of Christian Education* 48, no.3 (December 2005): 9-24.
- Blenkinsopp, Joseph. *Creation, Un-Creation, Re-Creation: A Discursive Commentary on Genesis 1-11*. London, United Kingdom: Bloomsbury Publishing Plc. 2011.
- Bock, Darrell. *Recovering the Real Lost Gospel: Reclaiming the Gospel as Good News*. 1st ed. Nashville: B&H Publishing Group, 2010. MyWordsearch Bible, Lifeway.
- Bruce, F.F. *The Book of Acts*. The New International Commentary on the New Testament. Edited by F.F. Bruce. Grand Rapids, Mi: Eerdmans Publishing, 1971.
- John T. Carroll, *Luke: A Commentary*. Edited by C. Clifton Black, M. Eugene Boring, John T. Carroll. Louisville, Ky: Westminster John Knox Press, 2012.
- Chalk, Jack. *Making Disciples in Africa: Engaging Syncretism in the African Church Through Philosophical Analysis of Worldview*. Carlisle, Cumbria UK: Langham Global Library, 2013.



- Chidester, David, "Worldview Analysis of African Indigenous Churches." *Journal for the Study of Religion* 2, no.1 (March 1989): 15-29.
- Colson, Charles and Nancy Pearcey. *How Now Shall We Live?*. Carol Stream, Il: Tyndale House Publishing, 1999. Kindle.
- Dames, Gordon "Intercultural Theological Education: Towards a New Future for Facilities of Theology of Higher Education Institutions in South Africa." *Scriptura* 110 (2012:2): 237-248.
- Dayton, Donald. W. *Theological Roots of Pentecostalism*. Grand Rapids, Mi: Baker Academic, 1987.
- Dockery, David S, and Tornbury, Gregory Alan. *Shaping a Christian Worldview: The Foundation of Christian Higher Education*, Nashville, Tn: B&H Publishing Group, 2002.
- Gentry, Peter and Stephen J. Wellum. *Kingdom Through Covenant: A Biblical Theological Understanding of the Covenants*. Wheaton, Il: Crossway, 2012.
- Guthrie, George H. *Hebrews*. The Life Application Commentary. Edited by by Terry Muck, Eugene Peterson, and Scot McKnight. Grand Rapids, Mi: Zondervan, 1998.
- Habermas, Gary R. *The Risen Jesus and Future Hope*. 1<sup>st</sup> ed. Downers Grove: InterVarsity, 1997. MyWordsearch Bible, Lifeway.
- Haldane, Robert. *An Exposition of the Epistle to the Romans*. Mac Dill AFB, Florida: Mac Donald Publishing, 1958.
- Hamilton, Victor P. *The Book of Genesis: Chapters 1-17*. The New International Commentary on the Old Testament. General Editors R.K. Harrison and Robert L. Hubbard, Jr. Grand Rapids, Mi: Eerdmans, 1990.
- Haynes, Naomi, "Zambia Shall be Saved! Prosperity Gospel Politics in a Self-Proclaimed Christian Nation." *Nova Religio: The Journal of Alternative and Emergent Religions* 19, no.1 (Aug 2015): 5-24.
- Hedlund-de Witt\*, Annick; de Boer, Joop; Boersema, Jan J. "Exploring Inner and Outer Worlds: A Quantitative Study of Worldviews, Environmental Attitudes, and Sustainable Lifestyles." *Journal of Environmental Psychology* 37 (2014): 40-54..
- Hiebert, D. Edmund, "Presentation and Transformation: An Exposition of Romans 12:1-2." *Bibliotheca Sacra* 151 (July-September 1994): 309-324.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids, Mi: Baker Books, 2002.
- Iniobong, Immanuel. "A Critique of Force in African Worldview." *An African Journal of Arts and Humanities* 4, no. 4 (October, 2018): 1-13.

- Isaac Rasebate, Mokotso. "Syncretism of Basotho Traditional Religion and Christianity: Gateway to the Syncretistic Teaching of Basotho Traditional Religion and Christianity in Lesotho Schools." *Africa Journal of History and Culture* 7, no. 7 (July 2015): 157-163.
- Johnathon T. Pennington, "Reading the Gospel Smithy: Thinking Upon and Loving the Gospels in Dialogue with James K. A. Smith's *Desiring the Kingdom and Imagining the Kingdom*." *Southeastern Theological Review* 6/1 (Summer 2015): 45-61.
- Kangwa, Jonathon, "The Role of Theology of Retribution in Pentecostal-Charismatic Churches in Africa." *Verbum et Ecclesia* (2016): 1-9.
- Kaunda, Chammah, "The Making of Pentecostal Zambia: A Brief History of Pneumatic Spirituality." *Oral History Journal of South Africa* 4, no. 1 (2016): 15-45.
- Kigame, Reuben. *Christian Apologetics Through African Eyes*. Nairobi, Kenya: Posterity Publishers, 2018. Kindle.
- Kostenberger, Andreas J. and Peter T. Obrien, *Salvation to the End of the Earth: A Biblical Theology View of Missions, New Studies in Biblical Theology*. Ed. D.A. Carson. Downers Grove: InterVarsity, 2001
- Ledger, Cristine, "Be Transformed by the Renewing of Your Mind: Reflections on Romans 12:1-2." *International Review of Missions* 80, no. 317 (January 1991): 71-88.
- Lee, Ju Kuen, "Bible Storying: A Recommended Strategy for Training Church Leaders in an Oral Society" PhD. diss. Southern Baptist Theological Seminary, May 2005
- Leupold, H. C. *The Exposition of Genesis*. Vol.1 Grand Rapids, Mi: Baker, 1942.
- Longman, Tremper III. *Job*. Baker Commentary on the Old Testament Wisdom and Psalms. Edited by Tremper Longman III. Grand Rapids, Mi: Baker Academic, 2012.
- Lugazie, Faith. "Toward an African Inculturation Biblical Pneumatology: A Response to the Rise of Neo- Pentecostalism in Tanzanian Christianity." PhD. diss., Luther Seminary, 2010.
- Malone, Kelly. "Paul and the Issue of Syncretism." *Missiology: An Internaitonal Review* 46(2) (2018) 137-149.
- Mandyrik, Jason *Operation World: The Definitive Prayer Guide to the Nations*. 7<sup>th</sup> ed. Biblica Publishing, 2010.
- Martin, Ralph. *Colossians: The Church's Lord and the Christian's Liberty*. Grand Rapids, Mi: Zondervan, 1972.
- Mathews, Ned, L. "Toward Reestablishing a Christian Worldview in a Postmodern Age." DMin Thesis Project, South Africa University, 2000.

- Mbiti, J.S. *African Religion and Philosophy*. 2<sup>nd</sup> edition. Garden City, NJ: Anchor Books, 1969
- Mburu, Elizabeth. *African Hermeneutics*. Carlisle, Cumbria, UK: Hippo books, 2019. Virtual Source Bookshelf.
- McIlwain, Trevor. *Building on Firm Foundations: Guidelines for Evangelism and Teaching Believers*. Vol 1. Sanford, Fl. New Tribes Mission, 1987.
- McKnight, Scot. *The King Jesus Gospel*. 2<sup>nd</sup> ed. Grand Rapids, Mi: Zondervan Pub. House, 2016. MyWordsearch Bible.
- Meylahn, Johann-Albrecht "After God: Practical Theology as Public Christology from the Margins of the Market." *HTS Theological Studies/Theological Studies* 71, no. 3 (September 2015): 1-9.
- Middleton, Richard J. "A New Heaven and a New Earth: A Case for the Holistic Reading of the Biblical Story of Redemption." *Journal for Christian Theological Research* 6, no. 4 (2006): 71-97.
- Miedema, Siebren. "From Religious Education to Worldview Education and Beyond: The Strength of Transformative Pedagogical Paradigm." *Journal for the Study of Religion* 27, no. 1 (2014): 85-103.
- Miller, Darrow L. and Stan Guthrie. *Discipling Nations: The Power of Truth to Transform Lives*. 2<sup>nd</sup> ed. Seattle, Wa: WYAM, 1998.
- Mittwede, Steven K. "Cognitive Educational Approaches as Means of Envisioning and Effecting Worldview Transformation via Theological Education." *Journal of Education and Christian Belief* 17-2 (2013): 301-324.
- Myers, Bryant L. *Walking with the Poor: Principles and Practices of Transformational Development*. Maryknoll, NY: Oasis Books, 2011.
- Ngoy, Nelson Kalombo. *Neo-Pentecostalism: A Post-Colonial Critique of the Prosperity Gospel in the Democratic Republic of the Congo*. Eugene, Or: Wipf & Stock, 2019. Kindle.
- Ngoy, Nelson Kalombo. "Neo-Pentecostalism: A Post-Colonial Critique of the Prosperity Gospel in the Democratic Republic of Congo (1960-2018)." PhD. diss. Southwestern Theological Seminary, 2018.
- Nykolaishen, Douglas J.E. and Schmutzer Andrew, J. *Ezra, Nehemiah and Esther*. Teaching the Text Commentary Series ed. John H. Walton and Mark L. Strauss. Grand Rapids, Mi: Baker Books, 2018.
- Oswalt, John N. *The Book of Isaiah Chapters 1-39*. The New International Commentary on the Old Testament. General Editors R.K. Harrison and Robert L. Hubbard, Jr. Grand Rapids, Mi: Eerdmans, 1986.

- Pederson, Don. "Biblical Narrative as an Agent for Worldview Change." *International Journal of Frontier Missions* Vol 14:4 (Oct-Dec 1997).
- Peters, George, W. *A Biblical Theology of Missions*. Chicago: Moody Publishers, 1984.
- Piper, John. *God is the Gospel: Meditations on God's Love as the Gift of Himself*. Wheaton, Il: Crossway, 2005.
- Quinn, Mary E. Laura S. Foote, and Michele L. Williams, "Integrating a Biblical Worldview and Developing Online Courses for the Adult Learner." *Christian School Review* 41, no.2 (2012): 163-173.
- Robinson, Armitage J. *Commentary on Ephesians: Exposition of the Greek Text*. Grand Rapids, Mi: Kregel Publishing, 1979.
- Roberts, Palmer, O. *Christ in the Covenants*. Phillisburg, NJ: Presbyterian and Reformed Publishing, 1980.
- Schnabel, Richard J. *Acts. Exegetical Commentary on the New Testament*. Edited by Clineon E. Arnold. Grand Rapids, Mi: Zondervan, 2012.
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Thesis*. Eugene, Or: Wipf & Stock, 2011.
- Seed, Richard S. *Creative Teaching for Effective Learning: Tools for Teaching in Higher Education*. Cape Town, South Africa: TEDS Africa, 2015.
- Short, Sharon Wakerton. "Formed by Story: The Metanarrative of the Bible as Doctrine." *Christian Education Journal Series 3, Vol 9* (Spring, 2012): S110-123.
- Simojoki, Anassi. "The Other Gospel of Neo-Pentecostalism in East Africa." *Concordia Theological Quarterly*. 66, no. 3 (July 2002): 270-287.
- Sire, James W. *Naming the Elephant: Worldview as a Concept*. 2<sup>nd</sup> ed. InterVarsity Press, Downers Grove, Il: 2015. Kindle.
- Smith, Fred C. *Developing a Biblical Worldview: Seeing Things God's Way*. Nashville, Tn: B&H Publishing, 2015. iBook's.
- Smith, J. A. *Desiring the Kingdom: Worship, Worldview, and Christian Formation*. Grand Rapids, Mi: Baker Academic, 2017. Kindle.
- Smith, Naomi Ludeman. "(Re)Considering a Critical Ethnorelative Worldview Goal Amid Pedagogy for Global and Biblical Demands in Christian Higher Education." *Christian Scholars Review* 42, no. 4 (Summer 2013): 345-373.
- Snodgrass, Klyne. *Ephesians. The NIV Application Commentary*. Edited by Terry C. Muck. Grand Rapids, Mi: Zondervan Academic, 2009. ePub edition.

- Steffen, Tom. *Worldview Based Storytelling: The Integration of Symbol, Story ,and Ritual in the Orality Movement*. Richmond, Va: Orality Resources International, 2018. Kindle.
- Steffen, Tom. "Chronological Practices and Possibilities in the Urban World," *Global Missiology English* 4, no. 10 (2013): 1-26.
- Stephen Richard Turly, "Practicing the Kingdom: A Critical Appraisal of James K.A. Smith's *Desiring the Kingdom*," *Calvin Theological Journal* 48 (2013): 131-143.
- Stringer, Ernest. *Action Research*. 4<sup>th</sup> edition, Thousand Oaks, Ca.: SAGE, 2014
- Terry, J.O. "Chronological Bible Storying to Tribal and Nomadic People." *Internaitonal Journal of Fronteir Missions* 14, no. 4 (Oct-Dec 1997) 168-172.
- The Roots of Faith: Exploring the Old Testament from Beginning to End and The Roots of Faith: Exploring the New Testament from Beginning to End*. Harrisburg, Pa: Good Soil Evangelism and Discipleship, 2014.
- Thielman, Frank. *Philippians*. NIV Application Commentary. Edited by Terry C. Muck. Grand Rapids, Mi: Zondervan, 1995.
- Togarasei, Lovemore. "The Pentecostal Gospel of Prosperity in African Context of Poverty: An Appraisal." *Exchange* 40 (2011) 336-350.
- Thomas, David. *Book of Job: Expository and Homiletical*. Grand Rapids Mi: Kregel Publications , 1982
- Turaki, Yusufu. *Foundations of African Traditional Religion and Worldview*. Revised Ed. Lagos, Nigeria: Otakada Publishing, 2019.
- Von Rad, Gerhard. *Genesis*, Rev. ed. Grand Rapids, Mi: Kregel Publishing, 1972.
- Vos, Geerhardus. *Biblical Theology: Old and New Testaments*. Grand Rapids, Mi: Eerdman's Publishing, 1975.
- Waltke, Bruce K. and Cathy J. Fredricks. *Genesis: A Commentary*. Grand Rapids Mi: Zondervan 2001. E-Book
- Woods, Edward J. *Deuteronomy*. Tyndale Old Testament Commentary ed. David C. Firth and Tremper Longman III. Downers Grove, Il: Intervarsity Press, 2011, 283.
- Woudstra, Martin, H. *The Book of Joshua*. The New Internaitonal Commentary on the Old Testament. Edited by Robert L. Hubbard, Jr. and Bill T. Arnold, Grand Rapids, Mi: Eerdman's Publishing, 1981.
- Wright, N. T. *Colossians and Philemon: An Introduction and Commentary*, vol. 12, Tyndale New Testament Commentary Series. Edited by Leon Morris. Downers Grove, Il: InterVaristy Press, 1986.

Zodhiates, Spiros. *The Word Study Dictionary: New Testament*. Chattanooga, Tn: AMG Publishing, 1992.

Appendix A

**IRB Approval Letter**

**LIBERTY UNIVERSITY.**  
INSTITUTIONAL REVIEW BOARD

January 27, 2020

Timothy D. Murdoch  
IRB Application 4143: Developing a Biblical Worldview at Central Africa Baptist College  
and Seminary

Dear Timothy D. Murdoch,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Your study does not classify as human subjects research because it will not involve the collection of identifiable, private information.

Please note that this decision only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued non-human subjects research status. You may report these changes by submitting a new application to the IRB and referencing the above IRB Application number.

If you have any questions about this determination or need assistance in identifying whether possible changes to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**

*Liberty University | Training Champions for Christ since 1971*

## Appendix B

### Master Biblical Event List Forming the Chronological Metanarrative Courses

OT Courses	Class Title	Biblical Era
OT - 01	The Eternally Existing God	Promises God Made to Adam
OT - 02	God Creates Angels	Promises God Made to Adam
OT - 03	God the Creator	Promises God Made to Adam
OT - 04	God Creates Mankind	Promises God Made to Adam
OT - 05	Satan Removed from Heaven	Promises God Made to Adam
OT - 06	The Fall of Mankind	Promises God Made to Adam
OT - 07	Curses and a Promise	Promises God Made to Adam
OT - 08	God's Judgment and Grace	Promises God Made to Adam
OT - 09	Cain, Abel, and Seth	Promises God Made to Adam
OT - 10	Genealogy of Noah	Promises God Made to Noah
OT - 11	God Brings a Flood	Promises God Made to Noah
OT - 12	God Calls Abram	Promises God Made to Abraham
OT - 13	Abram and Lot Separate	Promises God Made to Abraham
OT - 14	Abram's Son Ishmael	Promises God Made to Abraham
OT - 15	The Birth of Isaac - Son of Promise	Promises God Made to Abraham
OT - 16	The Fall of Sodom & Gomorrah	Promises God Made to Abraham
OT - 17	God Tests' Abraham's Faith	Promises God Made to Abraham
OT - 18	The Birth of Jacob	Promises God Made to Abraham
OT - 19	Jacob Running and Returning	Promises God Made to Abraham
OT - 20	Joseph the Favored Son	Promises God Made to Abraham
OT - 21	Israel to Egypt	Promises God Made to Abraham
OT - 22	God's Deliverer Moses	God's Promise to Moses



OT - 23	God Calls Moses	God's Promise to Moses
OT - 24	God Judges Egypt	God's Promise to Moses
OT - 25	The Passover	God's Promise to Moses
OT - 26	The Ten Commandments	God's Promise to Moses
OT - 27	Worship at the Tabernacle	God's Promise to Moses
OT - 28	The Great Day of Atonement	God's Promise to Moses
OT - 29	Unbelief at Kadesh Barnea	God's Promise to Moses
OT - 30	The Bronze Serpent	God's Promise to Moses
OT - 31	Preparations for the Promised Land	God's Promise to Moses
OT - 32	False Prophets and the True Prophet	God's Promise to Moses
OT - 33	Theology of the History Books	God's Promise to David
OT - 34	Conquest of the Promised Land	God's Promise to David
OT - 35	The Judges - Dark Days of Sin	God's Promise to David
OT - 36	Ruth - The Line of David Begins	God's Promise to David
OT - 37	The Kings	God's Promise to David
OT - 38	The Psalms of David	God's Promise to David
OT - 39	Solomon - Faithful Beginning, Failed Ending	God's Promise to David
OT - 40	From United to Divided Kingdom	God's Promise to David
OT - 41	The Prophet Elijah and Elisha	God's Promise to David
OT - 42	King Joash: God Saves Christmas	God's Promise to David
OT - 43	Good King Josiah	God's Promise to David
OT - 44	Pre-Exilic Prophets	God's Promise to David
OT - 45	The Exile	God's Promise to David
OT - 46	The Exilic Prophets	The New Covenant
OT - 47	Esther: God Preserves His People	The New Covenant
OT - 48	The Return of the Exiles (Ezra)	The New Covenant
OT - 49	The Return of the Exiles (Nehemiah)	The New Covenant
OT - 50	God's People Have Hope	The New Covenant

<b>New Testament Courses – The Gospels</b>	<b>Class Title</b>	<b>Biblical Era</b>
Gospels - 01	Introduction	
Gospels - 02	Review 6 Covenants	
Gospels - 03	The Birth of Christ	New Covenant - Early Years
Gospels - 04	Christ Presented in the Temple	New Covenant - Early Years
Gospels - 05	Christ's Early Years	New Covenant - Early Years
Gospels - 06	The Baptism and Temptation of Christ	New Covenant - Preparation
Gospels - 07	Jesus Calls His First Disciples	New Covenant - Preparation
Gospels - 08	The Ministry of John the Baptist	New Covenant - Preparation
Gospels - 09	Jesus Popularity	New Covenant - Ministry
Gospels - 10	Jesus First "Sign"	New Covenant - Ministry
Gospels - 11	Conversation with Nikodemus	New Covenant - Ministry
Gospels - 12	Conversation with a Samaritan Woman	New Covenant - Ministry
Gospels - 13	Jesus' Authority to Forgive Sin	New Covenant - Authority
Gospels - 14	Jesus' Authority Over Nature	New Covenant - Authority
Gospels - 15	Jesus' Authority Over Demons	New Covenant - Authority
Gospels - 16	Jesus' Authority Over Blindness	New Covenant - Authority
Gospels - 17	Jesus Authority Over Death	New Covenant - Authority
Gospels - 18	Jesus Teaches on Hell	New Covenant - Authority
Gospels - 20	Jesus Triumphant Entry	New Covenant - King
Gospels - 21	The Betrayal of Jesus	New Covenant - King
Gospels - 22	The Lord's Supper	New Covenant - King
Gospels - 23	The Arrest and Trial of Jesus	New Covenant - King
Gospels - 24	The Crucifixion of Jesus	New Covenant - Savior
Gospels - 25	The Resurrection of Jesus	New Covenant - Savior

<b>New Testament Courses – The Church</b>	<b>Class Title</b>	<b>Biblical Era</b>
NT - 01	Introduction	
NT - 02	Review Covenants & Gospels	
NT - 03	The Great Commission	Church - Preparation
NT - 04	The Ascension of Christ	Church - Preparation
NT - 05	The Coming of the Holy Spirit	Church - Early Days
NT - 06	The Ministries of the Church	Church - Early Days
NT - 07	The Church Persecuted	Church - Expansion
NT - 08	The Ethiopian	Church - Expansion
NT - 09	Paul's Conversion	Church - Expansion
NT - 10	Conversion of a Gentile	Church - Expansion
NT - 11	The Church in Antioch	Church - Expansion
NT - 12	The Church Sends the First Missionaries	Church - Expansion
NT - 13	First Missionary Journey	Church - Expansion
NT - 14	Church Council in Jerusalem	Church - Expansion
NT - 15	Second Missionary Journey	Church - Expansion
NT - 16	Third Missionary Journey	Church - Expansion
NT - 17	Paul Arrested	Church - Expansion
NT - 18	Paul Executed	Church - Expansion
NT - 20	Africa Church History	Church - Expansion
NT - 21	Letters to the Churches	Church - Growth
NT - 22	The Gospel Defended	Church - Growth
NT - 23	Christ Returns for the Church	New Covenant - Fulfilled
NT - 24	Christ Returns to Earth	New Covenant Fulfilled
NT - 25	Restoration	New Covenant Fulfilled

Appendix C

**Example of Response Paper Assignment Using Smith's 4 Worldview Questions**

**Response Paper  
Answering 4 Worldview Questions  
From the Life of Joseph**

**Instructions:** Referencing Lesson 10, how would Joseph answer the 4 worldview questions.

<p>How would Joseph answer the question: <b>Where am I?</b> Use Genesis 37:12-28 and Genesis 39:6-20 to answer this question.</p>	<p>How would Joseph answer the question: <b>Why am I here?</b> Use Genesis 39:6-21 to answer this question.</p>	<p>How would Joseph answer the question: <b>What went wrong?</b> Use Genesis 37:1-4, 12-28 to answer this question.</p>	<p>How would Joseph answer the question: <b>What is the solution?</b> Use Genesis 39:1-5, 22-23 to answer this question.</p>
<p><b>How did Joseph see things God's way?</b> Use Genesis 50:15-21 to answer this question:</p>			

## Appendix D

### Central Africa Baptist University's Worldview Questionnaire

#### WORLDVIEW ASSESSMENT

Developed By Central Africa Baptist University<sup>450</sup>

#### Clarifications and Instructions

- This assessment, as well as your answers will remain anonymous
- In order for this to be helpful to us, please answer every question truthfully and honestly
- Your answers are anonymous, therefore, they will not affect your standing at CABU
- Please answer according to your beliefs and not according to someone else's.

#### What is Prime Reality?<sup>451</sup>

1. What do you believe about God?
  - A. God is a Supreme Being that cannot be fully known.
  - B. God created all things, but he can only be known and approached by people with special knowledge and power.
  - C. God is the triune, transcendent, sovereign creator of the universe.
  - D. God exists; He created the universe, but cannot be known or approached by normal people.
  
2. How do you worship God?
  - A. I worship God through visions, dreams, songs, prayer, and obedience.
  - B. I worship God through obedience to Him and His Word.
  - C. It is difficult for me to worship God because the spirits separate me from Him.
  - D. I worship God according to the traditions of the elders and ancestors.

---

<sup>450</sup> J. O. Terry, "Spiritual and General Worldview Inventory Questions," accessed November 4, 2019. [https://www.worldofworship.org/wp-content/uploads/2016/05/questionnaire\\_worldview.pdf](https://www.worldofworship.org/wp-content/uploads/2016/05/questionnaire_worldview.pdf) This questionnaire was developed by a focus group formed with 6 students enrolled at Central Africa Baptist College. This focus group met over a two-week period from 30 September to 14 October 2019. The focus group adapted the questions from this source original work to fit the Zambian context.

<sup>451</sup> James W. Sire, *Naming the Elephant: Worldview as a Concept*, 2<sup>nd</sup> ed. (Downers Grove, IL: InteVaristy Press, 2015), 20-21. Kindle, Inc. I organized the specific interview questions around Sire's 7 worldview questions.

3. Why should I worship God?
  - A. He is creator, holy, and worthy of worship.
  - B. When I worship God, He blesses me.
  - C. If I fail to worship God, He may punish me.
  - D. Because my relatives also worship God.
  
4. How does God communicate with you?
  - A. Through the Bible and His creation.
  - B. The Bible, dreams, and visions.
  - C. The Bible, dreams, visions, and the revelation that the man of God receives of me
  - D. Through the ancestors and traditions.
  
5. What do you understand by “holiness”?
  - A. Holiness is only possessed by special people with special knowledge about the spirit world.
  - B. Holiness is God purifying people and setting them apart to serve Him.
  - C. Holiness is attained by obey God and attending church, prayer meetings, and worship services.
  - D. What people do makes them holy.
  
6. How do you know when someone is holy?
  - A. A holy person is someone who participates in all the activities in church.
  - B. A holy person is one that has a special connection with the spirit world.
  - C. A holy person is the man of God who has supernatural powers.
  - D. A holy person is one that has been saved and is walking with Jesus.
  
7. How can a place be holy?
  - A. When it is declared holy by a person with special spiritual powers
  - B. Places and objects do not partake in holiness, only people.
  - C. When an angel or good spirit protects a place from evil influences
  - D. When people meet there to worship God
  
8. How can a demon-possessed person be delivered?
  - A. By the will of God only as I pray for the person and evangelize to him

- B. By a pastor with the power and gift of casting out demons
  - C. By a witchdoctor that has power over the evil spirits
  - D. By declaring the person free from that demon in the name of Jesus
9. How can a person be healed from a physical infirmity?
- A. The person needs deliverance since it is not God's will for us to be sick
  - B. A person can be healed with the help of a traditional doctor
  - C. We should pray for that person and use the means God has given us as we wait for his will to be done
  - D. A person can be healed by a man of God who has the gift of healing
10. Which statement best describes your belief about Jesus Christ?
- A. He was a great man who left for me an example to follow if I want to live a life that pleases God.
  - B. He is God's Son and the person who gives me all I need to prosper financially.
  - C. He is God's Son. He died so I can live a life without suffering in this world.
  - D. He is God's Son, is truly God, and the person who died for my sins.
11. What statement best describes your belief about the Holy Spirit?
- A. He energizes the men of God and all those with miraculous powers
  - B. He is the most powerful spirit in the spirit world.
  - C. He is a member of the Godhead. He is the person who regenerates the believer to give a person a new life in Christ.
  - D. He is one spirit among many spirits.
12. What statement best describes how a person can become a Christian?
- A. When God heals a person, blesses a person, or makes a person prosper in some way that person is then a Christian.
  - B. By believing in Christ and His payment for sin.
  - C. We are a Christian nation so every person is born a Christian.
  - D. By doing more good works than bad works

What is the nature of the world around us?

1. Which statement best describes where the world came from?
  - A. We cannot know for sure where the world came from.
  - B. Only the elders and ancestors know where the world came from.
  - C. God created the world out of nothing.
  - D. A Supreme Being created the world.
2. Which statement best describes who controls the world?
  - A. God is sovereign over His creation. He rules the world.
  - B. God controls the world along with spirits, demons, and angels.
  - C. God controls the world, but spirits, demons and angels fight against Him preventing God from doing His will in the world.
  - D. The world is controlled by a Supreme Being, but we can't know who he is.

What is a human being?

1. What statement best describes a human being?
  - A. A human being is created by God, part of my family, tribe, people, and ancestors, and is equally accountable to God and family.
  - B. A human being is created by God, accountable to Him, part of a family and accountable to them to a lesser degree.
  - C. A human being is a child produced by parents and part of an ancestral family and accountable to a larger family and ancestors.
  - D. I am created by God, accountable to Him, created to worship God.
2. Are all people created equal?
  - A. No, there are some that have more power than me, therefore they are created more superior than others
  - B. Yes, everyone is equally made in the image of God
  - C. No, there are people in some tribes that are inferior
  - D. No, men are superior to women



3. People are born
  - A. Good
  - B. Evil
  - C. Neither good nor evil
  - D. None of the above
  
4. I am accountable to:
  - A. God
  - B. My family
  - C. Elders, ancestors, and the spirits in the spirit world.
  - D. God, ancestors, and the spirit world equally.

What happens to a person after death?

1. What statement best describes what happens when a person dies?
  - A. A good person joins God and the ancestors and they help me and protect me as I live my life on earth.
  - B. A person that dies goes to the spirit realm before they are sent to heaven or hell.
  - C. When a person dies he or she is roaming free on the earth without rest.
  - D. The believer in Christ is translated to the presence of God while the unbeliever is eternally separated from God.
  
2. How can the living communicate with the dead?
  - A. Through a witchdoctor or someone with access to the spirit world.
  - B. Through dreams and visions
  - C. The dead do not communicate with the living; they are either in heaven or in hell.
  - D. Through a man of God with the gift of communicating with the dead.
  
3. When people die, do they feel hunger or thirst? (Yes or No)
  
4. What can the living do for the dead to help them?
  - A. Nothing. They are either in the presence of God or separated eternally from God
  - B. They can get baptized for them
  - C. They can offer prayers for them so they become good spirits

- D. They can help them take care of any unfinished business they left on this earth while they roam this earth as spirits

Why is it possible to know anything?

1. What statement best explains how you can know anything?
  - A. God reveals Himself through His creation and through His Word. The Christian can know God's will and truth through His Word and the Holy Spirit.
  - B. God reveals Himself through His creation, through His Word, through special men of God, direct revelation, and through spirits, including the Holy Spirit.
  - C. God reveals Himself through the Bible, men of God, spirits, dreams, visions, and direct revelation. The evil spirits can prevent God from communicating with us.
  - D. God only reveals Himself when He wishes to do so. He does so only through people who have the power to communicate with Him.
  
2. Which statement best describes your belief about the Bible?
  - A. The Bible is one of the ways in which God communicates to people.
  - B. God communicates to people through the Bible but he also communicates through dreams, visions, prophets, apostles, and men of God.
  - C. The Bible is God's primary method of communicating to people. It is without error and the only source of truth necessary for living the Christian life.
  - D. The Bible is a collection of myths and stories and cannot be trusted.
  
3. Are there ways to hear from God besides the Bible? (Yes or No)
  
4. Are there special people who can hear from God better than you can hear from God? (Yes or No).
  
5. Does God speak through the elders and ancestors of your people? (Yes or No)
  
6. Does God speak directly to people today? (Yes or No)
  
7. Does God speak to people in visions and dreams? (Yes or No)
  
8. When did you last seek prayer and advice from a man of God, apostle, or prophet?

- A. Within the past two years
  - B. More than two years ago
  - C. Only as a child
  - D. Never
9. When did you last consult an ancestor or spirit?
- A. Within the past two years
  - B. More than two years ago
  - C. Only as a child
  - D. Never
10. When did you last visit a traditional healer for help?
- A. Within the past two years
  - B. More than two years ago
  - C. Only as a child
  - D. Never

How do we know what is right or wrong?

1. Which statement best describes how you can know right from wrong?
  - A. God only reveals His will of right and wrong through people who have special knowledge to access Him. He speaks to these people through spirits and angels, dreams, and visions.
  - B. God has revealed His standard of right and wrong in His Word. Special men of God also receive revelation about God's will for us.
  - C. God reveals His standard of right and wrong through His Word and the family in which he has placed me.
  - D. God has revealed His standard of right and wrong in His Word. He has provided commandments and principles by which mankind is to live.
  
2. Which statement best describes your belief about sin?
  - A. Sin is breaking from the traditions of the elders and ancestors.
  - B. Sin is breaking the laws of the government.
  - C. Sin is rebellion against God.
  - D. Sin is when I disrespect my family or bring damage the reputation of my family.

3. Is it right for you to take someone else's property or things in order to satisfy a genuine need you or your family may have? (Yes or No)
4. Should you pay your taxes even when you know the government may misuse your money? (Yes or No)

What is the meaning of human history?

1. Which statement best describes your belief about human history?
  - A. History is moving in a direction determined by God. He has a planned end for history.
  - B. History is determined by decisions we make in the present.
  - C. History is not important. We do not need to be concerned with history.
  - D. History is determined by traditions and the teaching of the elders.
  - E. History is determined by the God, the spirits, and the ancestors.
2. What statement best describes human history and how it should affect the way you live now?
  - A. Because the plans of God for history are continuously interrupted by the spirits, I follow the customs and traditions of my ancestors and family.
  - B. God's unknown end of human history is constantly prevented by the spirit world; therefore, a person with special knowledge is used by God to control the spirits and to work in my life to make it better.
  - C. God works through human history for His desired end but the spirit world impedes His plans. A man of God can intercede for me and inform me of God's plan for me.
  - D. God works through human history towards His desired end of a new heaven and a new earth. He is also working to make Himself known to people from every nation.
3. Will you be judged for the way you lived? (Yes or No)
4. If you will be judged, who will judge you on that day?

- A. God
  - B. Living relatives
  - C. Ancestors
  - D. Sprits
  - E. All of the above
5. Which best describes how you receive guidance on the custom of marriage?
- A. The Bible guides me on the practice of marriage
  - B. The Bible and my elder relatives provide guidance on the practice of marriage
  - C. My elder relatives provide guidance on the practice of marriage
  - D. My elders and traditions guide me on the practice of marriage.
6. Which best describes how you receive guidance on the custom of funerals?
- A. The Bible guides me on the practice of funerals.
  - B. The Bible and my elder relatives provide guidance on the practice of funerals.
  - C. My elder relatives provide guidance on the practice of funerals.
  - D. My elders, and tradition guide me on the practice of funerals.
7. What can you practice to ensure you will conceive children after your married?
- A. Practicing the traditions and customs of my elders will ensure I and my wife can conceive children.
  - B. Pleasing the spirits and ancestors can help me and my wife conceive children.
  - C. A special man of God can pray to God to ensure I and my wife are able to conceive children.
  - D. A traditional healer can ensure I or my wife can conceive children.
  - E. Prayer to God, because only God can cause a person to conceive children.

## Appendix E

### **CABU's Vice Chancellor's Directive to Commence Delivery of Courses Via Google School**

**Philip Hunt** <phunt@cabuniversity.com>  
To: CABU Faculty <faculty@cabuniversity.com>

Dear Team,

**Tim Murdoch** <tmurdoch@cabuniversity.com>

Wed, Apr 8, 2020 at 1:22 PM

Greetings from the VC's office. I just come out of a meeting with the Executive Team and the Dean of Students. We rejoiced when Billy Sichone reported of God's leading in the matter of online learning through the feedback that each of you provided. Thank you.

Our faculty has unanimously approved to move forward with the semester using the online platform Google Classroom. We all recognize that this is a temporary measure during this COVID-19 lockdown, and we intend with God's kind providence to resume regular classes on campus for the second semester.

Our Deputy Vice-Chancellor of Academics will be in touch with you, he will provide detailed information and will coordinate this transition.

Also expect the DVC to contact you to find out when you can start the delivery of your class(es) online. The Administrative target is to begin to resume as many classes online as we are able on Monday, 20th April 2020. The Academic office will be sensitive to those who teach multiple classes, and work with you individually to roll out classes according to your suggested time-frame. Courses that you are not prepared to deliver online for 20th April will be scheduled based on your feedback. Please remember that we have seven weeks of classes remaining in the semester. You are welcome to contact the DVC on [AcademicDean@cabuniversity.com](mailto:AcademicDean@cabuniversity.com) with your feedback.

Our staff and technical team are mobilized and ready to assist you and our students in any way necessary to make this transition successful. Jolan will be available this week and next to assist you with any technical challenges, and Cherith is available to answer Google Classroom questions. We are all here to serve you in whatever way we can.

Thank you for being a valued member of the CABU team. Expect to hear from the Academic Office soon. Please keep lines of communication open and forward your suggestions and concerns as together we seek to serve our student body.

Gratefully,

**Philip S. Hunt**

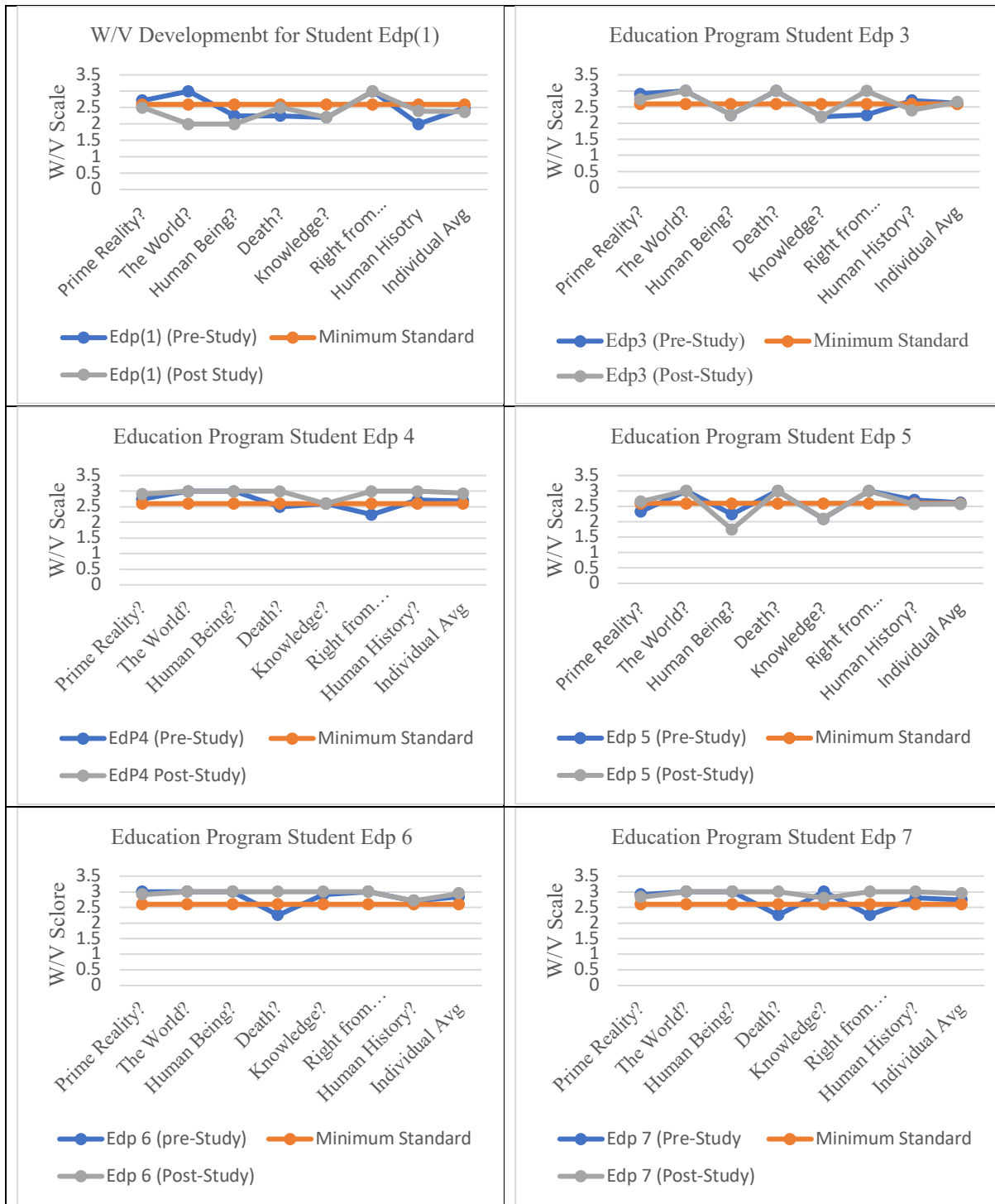
Philippians 1:20-21

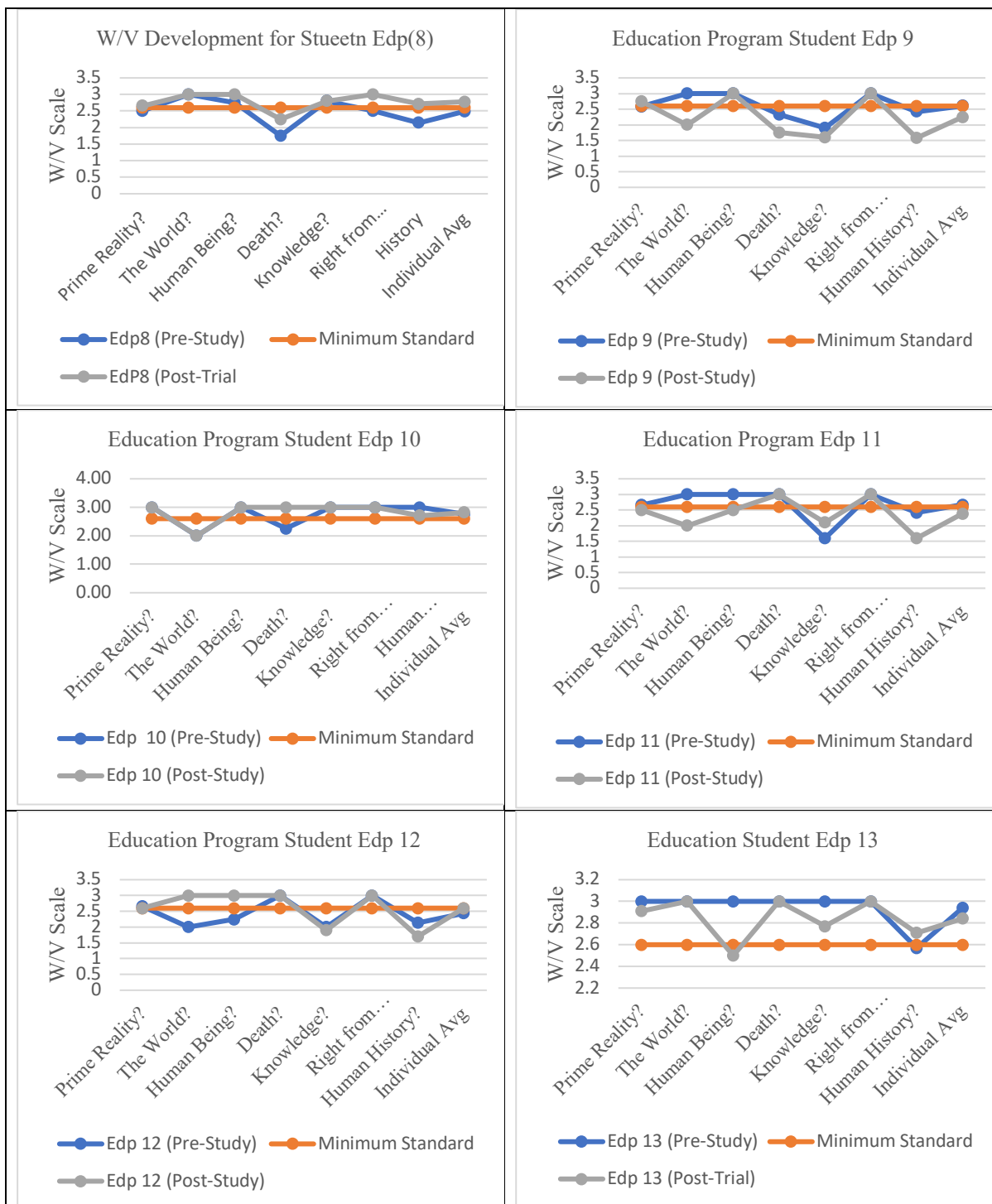
Vice-Chancellor | President

**Central Africa Baptist University**

Appendix F

Individual Worldview Quantitative Scores (Education Program)







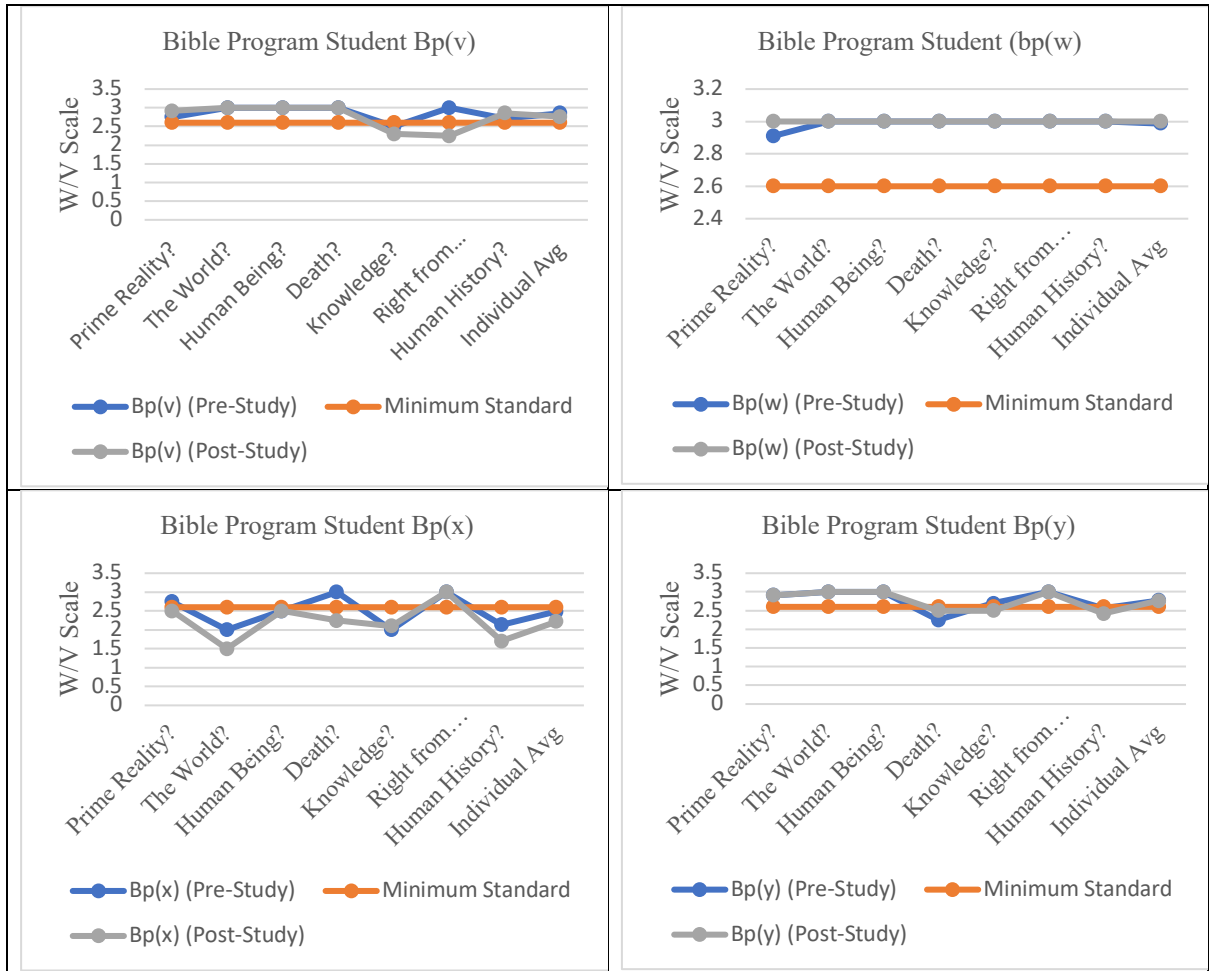
## Appendix G

### Individual Worldview Quantitative Scores (Bible Program)









## Appendix H

### A Sample Lesson from the Pentateuch Student Handbook

#### [The Promises God Made to Adam](#)

### OLD TESTAMENT - LESSON 6: THE FALL OF MANKIND

Text: Genesis 2:10-17; 3:1-7

The BIG IDEA: God places Adam in Eden, the Fall of Mankind

I. The description of Eden (2:10-14)

A. How would you describe Eden?

B. We can't find Eden today. Why is this important? How would people treat Eden today if we knew where it was located?

II. Adam placed in the garden to serve God (Ge 2:15)

A. Who placed Adam in the garden?

B. Why was Adam placed in the garden?

III. God gave man one commandment (Ge 2:16-17)

A. God's commandment to Adam (17)

B. The consequences for disobedience (17)

C. What does this commandment teach us about God?

**Your Impressions**

IV. Mankind disobeyed God's one commandment (Ge 3:1-7)

A. God begins this section of Scripture by telling us that "the serpent was more crafty than any other beast of the field that the Lord God had made" (Ge 3:1). To be "crafty" means to

1. be shrewd
2. be cunning

B. The serpent demonstrated his “crafty” character by

1. questioning God’s Word (3:1b) - “Did God actually say.....?”
2. changing God’s Word (3:1b) - “....from any tree.....?”
3. questioning God’s character (3:4) “But the serpent said, ‘ you shall not surely die”
4. questioning God’s goodness (3:5) - “....for God knows.....you will be like God....”

C. The woman ate of the tree for 3 reasons. She saw that the tree was.... (3:6)

1. was good for \_\_\_\_\_
2. was a \_\_\_\_\_ to the eyes
3. was desired to make one \_\_\_\_\_

D. The Fall is how death came into the world (Romans 5:12)

1. “death spread to all men...”
2. “because all sinned”.
3. 3 types of death
  - a. Spiritual
  - b. Physical
  - c. Eternal

Journal Entry - What went wrong?		
The Bible’s answer	An answer from our culture	How do you answer?
Mankind has sinned against God. As a result of sin, a curse has been imposed upon creation, death is the result of sin. Sin and death has entered come to every man through Adam's sin.	Sin has caused a curse on the creation. Generational curses have been passed to us, the spirit world and the ancestors are offended.	