

Liberty University School of Divinity

**The Development of a Comprehensive Biblical Worldview in
Undergraduate Students Who Attend a Regionally
Accredited Christian University Located
in a Church Setting**

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

by
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Liberty University School of Divinity

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ABSTRACT

THE DOCTOR OF MINISTRY THESIS PROJECT

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Liberty University School of Divinity, 2020

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The problem this study addresses is that Christian undergraduate Generation Z students at Southeastern University's Bayside Regional Campus (SEUB) do not have a comprehensive biblical worldview. This was confirmed when a worldview test taken by SEUB students at the beginning of this study revealed that zero students part of this study had a biblical theist worldview, and 15 percent had a moderate Christian worldview. This problem is widespread among universities as a 2018 study from Barna revealed that only 4 percent of Gen Z engaged Christians have a biblical worldview. This study proposes that students who attend a regionally-accredited Christian university that is located in a church should have the optimal opportunity to develop a biblical worldview. From a study of current literature, this study suggests that the Christian university and church can work together to target the minds, hearts, and behavior of students to develop in them a biblical worldview. The minds of SEUB students can be targeted through worldview teaching, hearts by spending time with Christian mentors, and behavior as students spend time serving. These steps resulted in 65 percent of participants moving to a biblical theist or moderate Christian worldview. The most significant finding of this study is that a Christian university in a church is a very compelling and effective strategy for the development of a biblical worldview in Christian undergraduate students. Together they can target the minds, hearts, and behavior of their students.

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DEDICATION

I would like to first thank the wonderful students at SEU Bayside for all the time, energy, and support you gave for this study. Your interest in developing a biblical worldview made this research enjoyable and possible. I would not be here without you!

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I could not have completed this study without the daily support of my husband, George, and our six children, Ivy, Alison, Joe, Kathryn, George Lawson, and Colin. You encouraged me to focus on my own dreams and education after being a full-time mother for 27 years.

Finally, I want to thank God for opening up doors for me to pursue a deeper relationship with Him through this process. I am and will always be eternally grateful.

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Chapter 1

Introduction

Christianity is more than a set of established doctrines or a way to enter heaven.

Christianity is a system of truth enveloping all of life that leads believers to think and act like Christ to a world that is lost.¹ Believers are called to have a Christian or biblical worldview, which is defined in literature as the worldview of God revealed to mankind through Scripture.² The worldview found in the Bible, according to most Christian literature, is the worldview that believers should seek to adopt to be submissive to the Lordship of Christ.

The problem this study addresses is that Christian undergraduate students at Southeastern University's Bayside Regional Campus (SEUB) lack a comprehensive biblical worldview. The majority of Christian students participating in this study are categorized as Generation Z (Gen Z) as they are 17 to 24-year-old undergraduates born between 1995 and 2010.³ A 2018 study from Barna Group and Impact 360 reveals that only 4 percent of Gen Z's engaged Christians possess a biblical worldview.⁴ Unfortunately, little scrutiny has been given to a research-based understanding of how a biblical worldview develops during the undergraduate years. It is

¹ Tawa J. Anderson, W. Michael Clark, and David K. Naugle, *An Introduction to Christian Worldview: Pursuing God's Perspective in a Pluralistic World* (Downers Grove, IL: InterVarsity Press, 2017), 1.

² C. Fred Smith, *Developing a Biblical Worldview: Seeing Things God's Way* (New York: B&H Publishing Group, 2015), 6.

³ James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker Books, 2017), 112.

⁴ Barna Group and Impact 360 Institute, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna Group and Impact Publishing, 2018), 13.

apparent in literature, however that there are three conceptions of worldview that can be targeted. Worldview development should include the transformation of the mind, the heart, and behavior.⁵

The purpose of this study is to develop a comprehensive biblical worldview that includes the mind, the heart, and behavior in Christian undergraduate students at Southeastern University's Bayside Regional Campus. If Christian students at SEUB receive biblical worldview training, personal Christian mentoring, and ministry experience, they will acquire a comprehensive biblical worldview.

Ministry Context

Southeastern University's Bayside Regional Campus is unique in that it is a regionally-accredited four-year university located entirely within a church.⁶ It is this rarity that led this researcher to have a desire to study the impact of combining ministry with academics on Christian college students' worldviews. In 2009, the lead pastor of Bayside Community Church (BCC), a church located in Bradenton, Florida, elucidated the critical need for spiritual leadership training for young adults desiring to work in the ministry.⁷ BCC began a program for high school graduates that focused on building ministry leaders through teaching spiritual disciplines. The plan was deemed successful in building spiritual fervor, but students were found lacking in biblical and theological knowledge necessary for a biblical worldview. After students took a year of online courses through an unaccredited Christian college, BCC pursued a relationship with Southeastern University, a regionally-accredited Christian university located in

⁵ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 313.

⁶ Southeastern University Bayside, "SEU Bayside Campus," *SEUbayside.com*, 2018, accessed August 20, 2019, <https://www.seu.edu/bayside/>.

⁷ Bayside Community Church, "Ministries," *mybayside.church*, accessed August 20, 2019, <https://mybayside.church/ministries/>.

Lakeland, Florida, which is an hour and a half from BCC's Bradenton campus.⁸ In 2015, BCC signed an agreement with Southeastern University to establish a regional campus named Southeastern University Bayside (SEUB).⁹

The 2019-20 academic year was SEUB's fifth year as a regional campus. Because of the uniqueness of having a regionally-accredited university exist within the walls of a church, the accrediting agency, Southern Accreditation of Colleges and Schools (SACS), visited SEUB during its second year. Representatives of SACS were extremely positive about the value of offering Christian undergraduate and graduate degrees in a church setting. SEUB is the first such regional campus to be reviewed and approved by SACS.¹⁰

SEUB has a student population of approximately one hundred and seventy self-professing Christian students. As part of the application process, students must select "yes" or "no" to the question, "Have you accepted Jesus Christ as your Savior and Lord?" (Appendix A) They also must submit a character reference from a pastor or Christian ministry leader, which asks, "Has the applicant made a personal commitment to Jesus?" and, "How has the applicant been involved in your organization (include specific service and leadership opportunities)?" (Appendix B) Finally, all students must submit a personal testimony explaining why they believe they are a good fit for a Christian university.¹¹ All of the 2019-20 SEUB students answered "yes" to accepting Jesus Christ as their Savior and Lord and included a personal testimony to this

⁸ Southeastern University, "Who Do You Want to Be," *SEU.edu*, 2018, accessed August 21, 2019, <https://www.seu.edu/>.

⁹ Southeastern University Bayside, "SEU Bayside Campus," np.

¹⁰ Ibid.

¹¹ Southeastern University, "Admission Checklist," *seu.edu*, 2019, accessed August 21, 2019, <https://www.seu.edu/admission/admission-checklist/>.

effect. This researcher, as Academic Director, had access to the completed application of each subject of this study.

The 2019-20 student body was comprised of eleven high school students who were dual-enrolled, eighty-two undergraduate day students, sixty-three undergraduate evening adults, and fourteen graduate students pursuing a Master's in Theological Studies or Divinity. Students ranged in age from 16 to 63-years of age. (Appendix C) Fifty-seven percent of undergraduates pursued an associate or bachelor's degree in Ministerial Leadership or Worship ministry. Business was the next most popular major, with sixteen percent. Twelve percent focused on an Associate of Arts degree while the remaining fifteen percent majored in a variety of other areas such as Psychology, Organizational Leadership, or Communication and Mass Media. (Appendix D) Regardless of their major, all SEUB students were required to take courses for spiritual formation and Christian responsibility. Spiritual formation courses included BINT 1433 The New Testament and its Interpretation, BIOT 1533 The Old Testament and its Interpretation, THEO 2123 Christian Thought and Practice, and CORE 1001 College and Christian Calling. Christian responsibility courses included THEO 3123 Introduction to Ethics, CORE 1503 Personal Stewardship, and CORE 2013 Human Diversity and Christian Community. (Appendix E)

A worldview class was not a requirement for any of the degrees offered at SEUB, nor was it offered on-site as an elective. The majority of students took their courses at BCC, although online courses were available. The only online worldview course offered by SEU was MISS 3303 World View and Mission Strategy. (Appendix F) It focused on various worldviews from a missionary perspective. This course was rarely available online and has never been taken by a SEUB student.

SEUB and church leadership was committed to continuing to build spiritual leaders through leadership education, Christian mentoring, and ministry experiences in addition to providing a regionally-accredited Christian education. New opportunities for students to grow into leaders for Christ were offered this academic year to all students. (Appendix G) This researcher recruited fifty-eight SEUB day students, three evening students, and three dual-enrolled students interested in learning more about a biblical worldview to participate in this study. These sixty-four participants agreed to worldview assessment and education. Sixty-one research subjects also participated in a supervised directed study or practicum eight hours each week as part of their education. The three dual-enrolled students were not eligible for a supervised directed study.

All but three of these sixty-four students were categorized as Generation Z (Gen Z) as they were 17 to 24-year-olds born between 1995 and 2010.¹² The remaining three were in their mid to late 20s. These students, often called Millennials, were included in this study. This researcher utilized a quantitative survey called PEERS to assess the worldview of these sixty-four, predominantly Gen Z students.¹³ This was followed by intermittent worldview training during the implementation of this study.

Sixty-one subjects of this research were registered for a new SEUB course called PMIN 2303 Student Ministry Practicum. This three-credit graded course was offered as a way to encourage Christian ministry growth through mentorship and experience. The purpose of PMIN 2303 Student Ministry Practicum, according to the course syllabus was, “to provide a critical

¹² White, *Meet Generation Z*, 112.

¹³ Dan Smithwick, “The Peers Test,” *Nehemiah Institute*, 2019, accessed August 26, 2019, <https://www.nehemiahinstitute.com/peers.php>.

reflection space for students to document their ministry experience, reflect on their learning, and receive an evaluation that can be used for future growth.”¹⁴ SEUB provided a full scholarship for the cost of these credits to entice students to pursue ministry experience as part of their undergraduate education. All students participating in this study, minus the three dual-enrolled students, took PMIN 2303 to fulfill their elective requirements. SEUB ministry degrees included a requirement of twenty-four elective credits to encourage students to register for PMIN 2303 each semester. (Appendix I) The second most popular degree, Business and Professional Leadership, required twenty-seven elective credits. All other SEUB degrees required at least seventeen elective credits to encourage ministry experience. (Appendix J)

One-hundred and forty-two of the total one-hundred and seventy SEUB students were registered for PMIN 2303. The remaining students had fulfilled their elective requirements or were dual-enrolled and therefore not eligible. All PMIN 2303 evening students who were not part of the spiritual leadership training offered during the day were required to identify a ministry setting and supervisor on their own and commit to eight hours per week of ministry experience. Students who were part of this study were placed into a SEUB organized directed study at the beginning of the semester based on each student’s interests. Most students were placed into different areas of ministry in the fall and spring, although there were students who knew their calling and decided to stay in the same ministry setting for the academic year. The adjunct who approved the settings and supervisors for this course was this researcher.

Participants of this research study committed to spending each Wednesday afternoon from 1 pm to 5 pm with a supervisor in a church or ministry setting predetermined by SEUB for

¹⁴ See Appendix H.

PMIN 2303. (Appendix G) Students submitted to this researcher an online Practicum Registration Form week one. (Appendix K) This form listed their supervisor, who is also called their practicum mentor. The form also asked for a description of their area of ministry focus. The options included student ministry (college), next-generation (kids, middle-school or high school ministry), young adult ministry, worship ministry, production technology, discipleship, creative arts, leadership and team development, communications and preaching, evangelism and outreach, and connections and care.

Each practicum was highly structured and included a list of specific responsibilities tailored to each ministry setting. Practicums began with students observing tasks performed by their mentor, moved to students attempting tasks with supervision, and ended with students completing projects on their own. Students were required by PMIN 2303 to submit a Ministry Project Proposal online by the end of week three. This was a one-hundred-word work proposal that identified a major ministry project that best captured the primary focus of the semester practicum experience. (Appendix L) Ministry projects could be either a six- to seven-hundred-word learning essay or an artifact such as a video recording of a worship song or sermon, digital designs, or a discipleship plan created during the directed study. The list of suggested project ideas is included as Attachment M. The ministry project was decided in conjunction with the supervisor and submitted to this researcher week three for a grade. However, the ministry project final submission week sixteen is beyond the scope of this study.

An essential part of PMIN 2303, and this study was the Self-Evaluation Form that each student submitted to this researcher at the end of their ministry experience. (Attachment N) The quantitative areas of evaluation included the lordship of Christ, a servant attitude, and exhibiting the fruits of the Spirit. Students also answered the following four qualitative questions: how they

carried out their responsibilities, how they worked with others, if and how their personal faith and commitment to ministry grew, and if and how their ministry experience had any effect on their desire to serve Christ in the future.

At the end of the research period, the sixty-four study participants who attended worldview training one hour per week and the sixty-one participants who worked with a mentor while gaining ministry experience through PMIN 2303 were assessed by this researcher for worldview change. Students were given the same PEERS quantitative survey utilized in week one. Sixty out of sixty-four subjects retook the PEERS survey at the end of worldview training. All sixty-one of the subjects that took PMIN 2303 submitted their practicum Self-Evaluation Form. Twenty-four of the research subjects also participated in one of six focus groups led by this researcher that explored their practicum experience. The goal of the focus groups and Self-Evaluation Forms was to learn what, if any, impact PMIN 2303 had on the development of biblical attitudes and behaviors that are part of a comprehensive biblical worldview.

The uniqueness of having a university partner with a church cannot be overstated. (Appendix O) The church setting provided benefits that are not available to students who attend a traditional university campus. Church staff at BCC had been informed by church leadership that being a supervisor for SEUB undergraduate students was a crucial part of their job description. The lead pastor understood the importance of mentorship and experience for developing future ministry leaders. Because BCC has a total of eight church campuses, students had a variety of ministry settings to choose from as well as the opportunity to experience one-to-one mentoring weekly.¹⁵ Another benefit of the church setting was the mentoring opportunities

¹⁵ Bayside Community Church, "Find a Location," *mybayside.church*, 2019, accessed August 20, 2019, <https://mybayside.church/campuses/>.

that arose from regular interaction between students and ministry leaders between classes. In addition, church pastors were often available to preach at one of the bi-weekly school chapels.

Finally, a church setting was similar to traditional campuses in its ability to provide a quality academic experience. Of the seventeen adjuncts teaching ministry courses, ten hold a doctorate, and five are in the process of earning a Doctorate of Ministry degree or a Ph.D. in a related area. The remaining two earned a Master's in Divinity degree. Overall, over fifty-five percent of SEUB adjuncts have or are in the process of earning a terminal degree.

Statement of the Problem

The problem this study addresses is that undergraduate Christian students at Southeastern University's Bayside Regional Campus (SEUB) lack a comprehensive biblical worldview. The majority of faithful young Christians who are raised in Christian homes head to college with worldviews that share many aspects with false worldviews, according to author Nancy Pearcey.¹⁶ This is mainly because they have not developed a comprehensive view of life, based on Scripture. Instead, their Christian worldview has been restricted to specific areas of belief and personal devotion.¹⁷ Authors Michael Goheen and Craig Bartholomew attribute this to the false dichotomy many Christians have adopted between the "sacred" and "secular."¹⁸ By confining Christianity to areas such as church attendance and personal salvation, the church has mostly abandoned the belief in the Lordship of Christ over areas that are deemed secular.

¹⁶ Nancy Pearcey, *Total Truth: Liberating Christianity from its Cultural Captivity* (Wheaton, IL: Crossway Books, 2008), 28.

¹⁷ Ibid.

¹⁸ Michael W. Goheen and Craig G. Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview* (Grand Rapids: Baker Academic, 2008), 121.

This phenomenon has been occurring for generations, according to a 2017 study by Barna Group.¹⁹ They found that the most startling increase in non-biblical beliefs occurred in the generation before Millennials. The American church has been unsuccessful for decades in passing a biblical worldview on to its youth, and the adverse effects of this lack are far-reaching. If parents, church leaders, and other Christians responsible for raising the next generation have accepted secular views in place of what Scripture teaches, Gen Z students will do the same as worldviews are developed from what is heard, seen, and experienced during their developmental years. Passion for evangelism, holy living, and doctrinal knowledge are some areas that have been adversely affected by the lack of a godly worldview among the majority of believers, according to Kenneth R. Samples.²⁰

Years of secularism in America have led the current generation, Gen Z, to be labeled the first genuinely post-Christian generation in the United States as its members are the first to have been raised in a thoroughly post-Christian culture.²¹ A comprehensive 2018 study by Barna Group and Impact 360 found that only nine percent of Gen Z teens and young adults are engaged Christians, which they define as those believing the Bible is the inspired Word of God, having a personal commitment to Jesus, engaging with a church beyond attending weekend services, and believing that Jesus was crucified, buried, and resurrected to conquer sin and death.²² Only four percent of Gen Z teens and young adults have a biblical worldview according to this same study meaning less than half of the nine percent of engaged Christians possess a biblical worldview.

¹⁹ Barna Group, “Competing Worldviews Influence Today’s Christian,” *Barna*, 2017, accessed August 1, 2019, <https://www.barna.com/research/competing-worldviews-influence-todays-christians/>.

²⁰ Kenneth Richard Samples, *A World of Difference: Putting Christian Truth-Claims to the Worldview Test* (Grand Rapids: Baker Books, 2007), 15.

²¹ *Ibid.*, 26.

²² Barna Group and Impact 360 Institute, *Gen Z*, 13.

A 2014 U.S. Religious Landscape Study by the Pew Research Center found through interviewing 35,000 Americans that approximately twenty-five percent of the population considers itself evangelical.²³ Younger Millennials and Gen Z, ages 18 to 29 in this study, comprised of eleven percent of evangelicals. Of this eleven percent, fifty-eight percent attend church regularly, and forty percent pray and read Scripture, or have religious education at least once a week. Only thirty-four percent of the younger evangelicals believe in absolute morality, fifty-four percent believe homosexuality should be accepted as normal behavior, and forty-seven percent favor or strongly favor same-sex marriage. Non-biblical worldviews are accepted by a majority of the younger evangelicals, according to this Pew Research Center study. The majority of SEUB students participating with this researcher are categorized as Gen Z as they are 17 to 24-year-old undergraduates born between 1995 and 2010.²⁴

Engaged Gen Z Christians, who state that their faith is at the center of their lives, are not transferring their commitment to Jesus, the church, and how they view and respond to the world. Gen Z is following the trend among all Christians to abandon the Bible as the source of worldview. The surrounding culture is the driving force for their worldview development. Non-biblical beliefs are presented continuously to Gen Z believers through the internet, entertainment industry, and secularized public schools. It is impossible to prevent Christian youth from being exposed to a wide variety of non-biblical worldviews from the time they begin to comprehend language. While God is sovereign over all areas of culture, such as the family, government,

²³ Pew Research Center, "2014 U.S. Religious Landscape Study," *Pew Research Center: Religion and Public Life*, May 2014, <https://www.pewforum.org/religious-landscape-study/>.

²⁴ White, *Meet Generation Z*, 112.

economy, and morality, the majority of Gen Z Christians have relinquished these areas to secularists by not taking a stand for biblical truth.

Many pastors and other ministry leaders have played a leading role in the expansion of the post-Christian culture by abandoning a biblical worldview themselves. In 2004, Barna Research Group interviewed 601 senior pastors who represented a random cross-section of Protestant churches.²⁵ The study revealed that only fifty-one percent of the pastors held a biblical worldview, defined in this study as believing in the absolute moral truth described by Scripture, inerrancy of Scripture, sinless life of Jesus, literal existence of Satan, omniscience and omnipotence of God, grace alone for salvation, and responsibility of all believers to evangelize. These are foundational areas of a worldview that Protestant pastors should have no problem professing. The lack of biblical worldview among these pastors has directly impacted Gen Z as they grew up under the leadership of pastors, such as the ones surveyed in 2004. As George Barna notes, “The most important point is that you can’t give people what you don’t have.”²⁶

Another reason for the lack of a biblical worldview among engaged Gen Z Christians is the fear Christians have of offending others if they accept a biblical worldview. Dictionary.com defines the word “tolerance” as “the ability or willingness to tolerate something, in particular the existence of opinions or behavior that one does not necessarily agree with.”²⁷ Secularists have convinced many in the contemporary Western culture that tolerance means that all opinions and behaviors are equally true with no one belief or behavior a better choice than another. To claim

²⁵ Barna Group, “Only Half of Protestant Pastors Have a Biblical Worldview,” *Barna*, 2004, accessed August 20, 2019, <https://www.barna.com/research/only-half-of-protestant-pastors-have-a-biblical-worldview/>.

²⁶ *Ibid.*, np.

²⁷ Dictionary.com, s.v. “tolerance,” accessed August 20, 2019, <https://www.google.com/search?q=tolerance&oq=tolerance&aqs=chrome..69i57j0l5.1991j0j7&sourceid=chrome&ie=UTF-8>.

to have the one true belief or correct behavior is intolerant and, therefore, is judgmental, unloving, and the one vice that is not to be tolerated. This presents a problem for Christians. Scripture teaches that it holds the one true worldview as it is the worldview of the Creator God. Jesus did not back down from teaching and living his worldview, and it led to his crucifixion. Scripture confirms that the world will be intolerant towards engaged Christians if they hold to the teachings of Jesus, which are the backbone of a biblical worldview (John 15:18-20).

Fear of persecution from the surrounding culture has also led many pastors who hold a biblical worldview to stop teaching essential aspects of the worldview from the pulpit, according to a comprehensive 2019 study.²⁸ While ninety percent of pastors state they have an important role in guiding their congregations to have biblical beliefs, half of them state that they are reluctant to preach from the pulpit on social and moral issues due to the appearance of being intolerant to those inside and outside the church. Many Gen Z Christians attended church faithfully each week growing up yet failed to hear the biblical position on many areas that shape our culture. This has contributed to the problem of SEUB Christian students not having a strong biblical worldview.

The importance of Christian students possessing a robust biblical worldview before they graduate from college and enter the workforce cannot be overstated. Because they are not developing a worldview based on Scripture before college, it can be claimed that the future health of the church in our nation is dependent on the worldview that Christian universities develop in their students.²⁹ The data shows that there is an urgent need for Christian universities

²⁸ Barna Group, *Faith Leadership in a Divided Culture: The Religious Freedom Debates – and Why They Matter to All of Us* (Ventura, CA: Barna Group, 2019), 10.

²⁹ J. P. Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview* (Downers Grove, IL: InterVarsity Press, 2003), 2.

to reassess how to best assist their students in developing a biblical worldview. The data also reveals that there is an urgent need for local churches to reevaluate how best to encourage a biblical worldview in college students. The need is great for a proven framework that can be utilized by Christian leaders to reverse the negative worldview trend. This study addresses the problem that engaged Christian undergraduate students attending Southeastern University's Bayside Regional Campus arrive on campus without a comprehensive biblical worldview.

Statement of the Purpose

The purpose of this study is to identify a comprehensive, effective strategy that Southeastern University Bayside can follow to develop a strong, comprehensive biblical worldview in its undergraduate Christian students. This researcher's desire is that processes implemented by SEUB during its students' undergraduate years will transform their minds, hearts, and behaviors to be more in the likeness of Christ by the time they graduate.

Unfortunately, little research exists on how a biblical worldview is promoted in undergraduate students.³⁰ There is, however, an abundance of evidence revealing the importance of the Christian university in shaping a student's worldview. The university has been cited by J.P. Moreland and William Lane Craig as the single most critical institution shaping the worldview of our nation's future leaders.³¹ Political scientist David Sears agrees that the undergraduate years are the most "impressionable period" for building one's worldview.³²

³⁰ Roger Erdvig, "A Model for Biblical Worldview Development in Evangelical Christian Emerging Adults," (EdD., Liberty University, 2016), 14.

³¹ Moreland and Craig, *Philosophical Foundations*, 2.

³² Gary S. Gregg, *Social Values and Moral Institutions: The Worldviews of Millennial Young Adults* (New York: Routledge, 2018), 6.

Christian colleges are poised to take advantage of the developmental readiness of their students by providing designed, intentional strategies for worldview development.

Research also reveals the importance of the church in shaping a biblical worldview. The church, according to Paul G. Hiebert and his levels of authority biblical worldview chart below, has the responsibility to point people of all generations to Christ and Scripture for truth. Hiebert believes that worldview authority begins with Jesus and moves to Scripture, the early creeds and councils, church traditions and theology, the worldwide church with its many denominational positions, and finally, the local church. Each of these areas is instrumental in developing biblical worldviews.

LEVELS OF AUTHORITY IN SEEKING TO UNDERSTAND A BIBLICAL WORLDVIEW

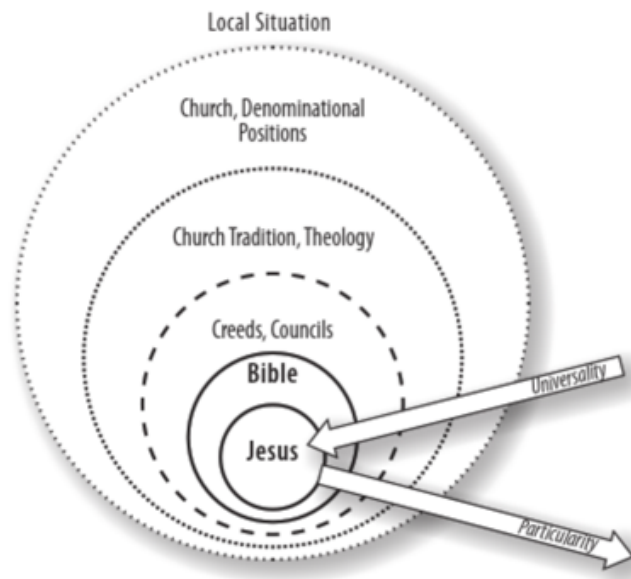


Figure 1. Levels of Authority for Biblical Worldview

This study measured the worldview of SEUB undergraduate students, implemented a strategy for worldview development that targeted the mind, the heart, and behavior, and retested the student's worldview to assess whether or not the strategy was an effective way of strengthening the biblical worldview of Christian undergraduate students. The study targeted the mind through worldview training, which occurred throughout the testing period one hour per

week. The study targeted the heart through appointing Christian supervisors who were asked to intentionally encourage their students to develop a biblical worldview as part of PMIN 2303. Finally, the behavior of Gen Z students was addressed through directed studies that required students to spend time each week serving in a ministry environment through PMIN 2303.

Students had their worldview assessed through the PEERS research test both before and after their worldview classes, mentoring, and ministry experience. They also completed a Self-Evaluation Form and attended focus groups after the research period to determine if this process contributed to the development of a robust biblical worldview in SEUB students.

Assumptions

Assumptions were made concerning the study sample and methodology. The sample consisted of students who self-identified as Christians and decided to attend a Christian university in a church. Since the majority of students have attended church, it is assumed that they were comfortable in a ministry setting. Their applications to SEUB included a written testimony and pastoral referral detailing their dedication to Christ. The assumption was that all of these students were engaged Christians who possessed some degree of a biblical worldview.

The methodological assumption was that the sample of sixty-four students would be adequate to detect significant results. Although it was preferable to have a larger sample size, this study assumed that meaningful findings would result from the chosen sample. Another assumption was that the subjects would provide truthful responses to the PEER questionnaire, Self-Evaluation Form, and focus group discussions. The temptation students faced was to respond as they think they should have responded while sitting in a church setting rather than what they believed.

Definitions

Biblical worldview is a view of reality through the lens of Scripture. Barna defines a biblical worldview as:

believing that absolute moral truth exists; the Bible is totally accurate in all of the principles it teaches; Satan is considered to be a real being or force, not merely symbolic; a person cannot earn their way into heaven by trying to be good or do good works; Jesus Christ lived a sinless life on earth; and God is the all-knowing, all-powerful creator of the world who still rules the universe today.³³

Comprehensive Biblical Worldview is a “framework of assumptions about reality, all of which are in submission to Christ.”³⁴ A comprehensive biblical worldview goes beyond basic Christian tenants, as revealed in Barna’s definition. It includes the submission of all beliefs to Christ in areas considered secular such as economics, education, morality, and psychology. It encompasses the aspirations of the heart and how one lives. A comprehensive biblical worldview exists when one submits thoughts of the mind, desires of the heart, and day to day behavior to the authority of Scripture through the power of the Spirit.

Generation Z is not clearly defined in the literature, but the broadest definition includes the generation of people born between 1995 and 2015.³⁵ They are the generation that follows the Millennial generation.

PEERS test is a 70-question quantitative test designed to analyze a person’s worldview in five categories: Politics, Economics, Education, Religion, Social Issues (PEERS). The test measures

³³ Barna Group, "Competing Worldviews," 26.

³⁴ Katherine G. Schutz and James A. Swezey, "A Three-Dimensional Concept of Worldview," *Journal of Research on Christian Education* 22, no. 3 (2013): 232, accessed August 2, 2019, <https://www.tandfonline-com.ezproxy.liberty.edu/doi/full/10.1080/10656219.2013.850612>.

³⁵ White, *Meet Generation Z*, 112; Barna Group and Impact 360, *Gen Z*, 112.

application of biblical principles to areas such as the role of government, family structure, and sexuality. It is a professionally validated worldview test offered by the Nehemiah Institute.

Post-Christian culture is one in which a predominantly biblical worldview has been replaced with a mixture of secular and other religious worldviews.

Worldview is a comprehensive, philosophical view of the world that represents the fundamental assumptions one has about reality. It is a translation of the German word *Weltanschauung*, which means a way of looking at the world (*Welt* = world; *schauen* = to look).³⁶ This study will draw on the definition used by the author, James Sire:

A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being.³⁷

This study will also utilize the definition by anthropologist Paul Hiebert:

A worldview is the fundamental cognitive, affective, and evaluative presuppositions a group of people makes about the nature of things, and which they use to order their lives.³⁸

Worldview training encompasses the necessity of a biblical worldview, evidence for the inerrancy of Scripture, and the importance of relying on Scripture for absolute truth. Verses that are reviewed present God's view on the many important issues that students face. Training also includes beliefs found in prevalent false worldviews in America, including secular humanism, Marxism, postmodernism, and new age spirituality.

³⁶ Pearcey, *Total Truth*, 33.

³⁷ Anderson, Clark, and Naugle, *Christian Worldview*, 13.

³⁸ Hiebert, *Transforming Worldviews*, 15.

Limitations

A limitation of this study was that students had a semester of spiritual leadership training and a semester of PMIN 2303 before this researcher could administer any testing or interventions. The ideal approach was for each student's worldview to be tested before any spiritual training occurred, although worldview was only briefly discussed in the leadership training. Of more concern was the semester spent with a mentor in a ministry setting before PEERS was administered. As PMIN 2303 was a new experience for students and supervisors, it was difficult to know how long it would take for students to become accustomed and influenced by their practicum. A limitation of concern was that this study would begin as students entered their second semester of PMIN 2303.

Delimitations

This study was limited to undergraduate Christian students who attended a regional campus of Southeastern University at Bayside Community Church. The study was limited to these students as they were part of the small number of students in America who attend a regionally-accredited four-year university inside the walls of a church. The subjects of this study spent their days with Christian adjuncts and peers as well as church staff who worked in discipleship, outreach, counseling, missions, and other areas in addition to the various pastors' students interacted with regularly. Undergraduate students were chosen as they were the population that attended leadership training, and SEUB organized ministry practicums. The limited sample size of sixty-four students was due to the smaller student population of SEUB.

Thesis Statement

If undergraduate Christian students at Southeastern University's Bayside Regional Campus receive biblical worldview training, personal Christian mentoring, and experience in a

ministry setting, they will acquire a comprehensive biblical worldview. These areas were chosen because they target the three conceptions of worldview that are apparent in the literature.³⁹ James Sire, recognized by scholars over the past two generations as the most influential evangelical proponent of a biblical worldview, believes worldview consists of the thoughts of the mind, the situation of the heart, and the way life is lived.⁴⁰

Researchers David S. Dockery and Gregory A. Thornbury state that a biblical worldview is necessary for obedience to the Great Commandment in Matthew 22:36-40, as a biblical worldview requires loving God “emotionally, volitionally, and cognitively” or with the heart, actions, and mind.⁴¹ Katherine G. Schutz and James A. Swezey agree that worldview includes propositional, heart-orientation, and behavioral dimensions.⁴² They suggest that schools seeking to instill a biblical worldview in their students must address all three areas.

Paul G. Hiebert, in his comprehensive worldview study, proposes that worldviews are comprised of an implicit area that contains one’s largely unexamined ideas, values, and feelings, an explicit area that contains one’s examined beliefs and a sensory area that contains one’s patterns of behavior.⁴³ The implicit area is one’s heart, the explicit area is one’s mind, and the sensory area is one’s behavior. Hiebert concludes that Christians primarily focus on the explicit and sensory areas or mind and behavior when examining worldviews in an effort to transform them. Ignoring the implicit area or heart leads to a worldview that may seem biblical on the surface but is a combination of biblical and pagan. Without a concerted effort to transform a

³⁹ Schutz and Swezey, “Three-Dimensional Worldview,” 233.

⁴⁰ Anderson, Clark, and Naugle, *Christian Worldview*, 13.

⁴¹ Schutz and Swezey, “Three-Dimensional Worldview,” 238.

⁴² *Ibid.*, 233.

⁴³ Hiebert, *Transforming Worldviews*, 33.

believer's worldview at the implicit or core level, believers are often left with a worldview that is based on Christo-paganism rather than Scripture, according to Hiebert.⁴⁴

Finally, a 2018 landmark study by Barna Group and Impact 360 on the worldview of Gen Z recommends Christian leaders utilize the "Three R's of Worldview Transformation," which represent "reasons, relationships, and rhythms" to implement worldview change.⁴⁵ Students need reasons through worldview training and apologetics, wise relationships or mentoring, and rhythms, which are regular times to put their faith into practice. This study proposes that a similar framework be created and implemented to target the mind, heart, and behavior of SEUB students.

A study by scholar Roger Erdvig suggests three steps that should be taken at the onset of worldview training.⁴⁶ Students must first be made aware of their overall worldview. This will be accomplished in this study by asking each student to complete the PEER survey of quantitative worldview questions. The second step is to ask students to commit to regular processing of their worldview as they go throughout their day. Finally, students will be encouraged to take ownership of the process of biblical worldview development. Participants must be intentional about developing a comprehensive biblical worldview for change to occur.

The Mind

False ideas are the greatest obstacle to a Christian worldview, according to authors Moreland and Craig.⁴⁷ Therefore, the starting point of SEUB worldview class training was a

⁴⁴ Hiebert, *Transforming Worldviews*, 69.

⁴⁵ Barna Group and Impact 360, *Gen Z*, 100.

⁴⁶ Erdvig, "Model for Biblical Worldview," 197.

⁴⁷ Moreland and Craig, *Philosophical Foundations*, 5.

request for students to be willing to assess whether or not their beliefs were false or if their beliefs aligned with Scripture. This required humility from students as they were potentially presented with non-biblical views they held during worldview training. Another vital point that was stressed was that all truth, knowledge, and history belong to God as he is the foundation and sovereign over all. This view is the exact opposite of the relativistic view that Gen Z students have been exposed to throughout their lives, according to Samples.⁴⁸ Students were encouraged to view Christianity as an all-encompassing way of looking at the world as it provides truth for every area of life.

Since all of reality has a biblical and worldly perspective, students were encouraged to turn to the Bible as the source of worldview instead of the culture around them. The Bible must be the standard by which students understand themselves, others, and the created world. This was accomplished by beginning worldview training with the miracle of the Bible. Evidence from apologetics was presented that reveals Scripture as the inerrant word of God. Without this belief, a comprehensive biblical worldview is not possible.

Once the priority of the Bible was accepted, students progressed to what the Bible teaches. Scripture has much to say about believers continually transforming their minds to the mind of Christ by spending time with God and in God's word. Believers are called to have the "mind of Christ" (1 Corinthians 2:16) which includes having a renewed mind (Romans 12:1–20), a pure mind (2 Peter 3:1), a self-controlled mind (1 Peter 4:7), and a prepared mind (1 Peter 1:13).⁴⁹ Paul exonerated the Corinthians to make every thought captive to Christ (2 Cor 10:3-6).

⁴⁸ Samples, *World of Difference*, 88.

⁴⁹ Deane E. D. Downey and Stanley E. Porter eds., *Christian Worldview and the Academic Disciplines: Crossing the Academy* (Eugene, OR: Wipf and Stock Publishers, 2009), 49.

God created mankind in his image, which includes a mind that can think of some of God's thoughts. This comes from engaging the world through the lens of the Bible. Research from Hiebert shows that any new information can change how reality is viewed.⁵⁰ This is why literature is consistent that Christian educators and pastors must engage the minds of students through apologetic and biblical teaching to align their beliefs with Scripture if worldview change is to occur.

The Heart

The heart in today's culture is often regarded as a synonym for emotions. The heart in Scripture, however, refers to the very core of one's being.⁵¹ The author of Proverbs revealed in 4:23, "Above all else, guard your heart, for it is the wellspring of life." Jesus taught that outward sin is a sign that sin exists in the heart. He also explained in Matthew 5:27-28 that one can sin in the heart without having an outward sign. Both the Old and New Testament affirm that God is as concerned about one's heart being pure as he is one's mind and behaviors. Proverbs 21:2 states, "A person may think their own ways are right, but the Lord weighs the heart." This truth is repeated by the apostle Paul when he declared in 1 Corinthians 4:5 that the Lord Jesus would "expose the motives of the heart" when He returns.

A believer's inner core or heart, therefore, must adopt a biblical worldview in addition to the mind. A worldview that espouses biblical beliefs or knowledge that is not transferred to the heart will not translate into a comprehensive biblical worldview. Nancy Pearcey concurs, suggesting that removing the disconnect between student's minds and hearts is the key to biblical

⁵⁰ Hiebert, *Transforming Worldviews*, 318.

⁵¹ Vern Sheridan Poythress, *Inerrancy and Worldview: Answering Modern Challenges to the Bible* (Wheaton, IL: Crossway, 2012), 145.

worldview development.⁵² This is not as easy as accepting beliefs with the intellect. The deep desires of the heart are, by nature, controlled by sin. Students, like all humans, possess the urge to rebel against God and his commands, which is a contributing factor to the lack of a biblical worldview in Gen Z students.⁵³

This study proposes that time spent with a Christian mentor in a church setting is an essential step in changing the heart of a student who lacks a comprehensive biblical worldview. Students often do not see the sin that is in their life due to rebellion against God. Students need to be exposed to older believers who are able to challenge them when their heart is not in line with God and his word. N.T. Wright agrees that Christian character, which is a result of a Christian worldview, is formed through guidance from and fellowship with godly believers.⁵⁴ David Setran concludes that believers whose lives are most consistent with a biblical worldview are those who are in a close relationship with others who “continually confirm, reinforce, and support them” in their biblical ideals.⁵⁵ Students spending time each week with a Christian mentor in a ministry setting had the potential to change their heart and, therefore, worldview towards God.

Behavior

Finally, the literature supports a definition of worldview that includes a behavioral dimension.⁵⁶ The worldview that exists in the mind and heart is cemented by one’s behaviors.

⁵² Pearcey, *Total Truth*, 29.

⁵³ Poythress, *Inerrancy and Worldview*, 14.

⁵⁴ David Setran, "From Worldview to Way of Life: Forming Student Dispositions toward Human Flourishing in Christian Higher Education," *Journal of Spiritual Formation and Soul Care*, 11, no. 1 (2018): 62, accessed August 20, 2019, <http://web.a.ebscohost.com.ezproxy.liberty.edu/ehost/pdfviewer/pdfviewer?vid=1&sid=ebff7ccc-f0a2-4843-b380-fcf9495a58c7%40sdc-v-sessmgr02>.

⁵⁵ Setran, “Worldview Way of Life,” 68.

⁵⁶ Schutz and Swezey, “Three-Dimensional Worldview,” 236.

Sociologists claim that a “plausibility structure,” or practical context where abstract ideas are carried out, is necessary for students to change their worldview.⁵⁷ Students need to see a Christian modeling a biblical worldview and then imitate the behavior to transfer the view from their mind and heart. This was accomplished by spending time in a ministry environment where they experienced others working for Christ, followed by working for Christ themselves. Studies show that students become what they repeatedly do.⁵⁸ A robust biblical worldview is built through repeated practice.

In summary, there is a lack of research about how best to develop a comprehensive biblical worldview in Christian students during their undergraduate years. While there is ample research that defines a worldview, delineates a biblical worldview, and reveals the three areas that should be targeted for effective worldview change, there is no research that provides a proven strategy for biblical worldview development in undergraduate university students whose campus is within a church. There is a need for additional research into how a Christian university that is located within a church can best assist students in developing a strong biblical worldview, so they will be effective witnesses for Christ when they graduate.

⁵⁷ Pearcey, *Total Truth*, 353.

⁵⁸ Barna Group and Impact 360, *Gen Z*, 100.

Chapter 2

Conceptual Framework

This chapter will explore why the problem of a lack of a biblical worldview in Christian undergraduate students needs to be addressed. It will review literature that has addressed this problem in the past and the scriptural mandate that is underpinning this study's thesis. This chapter will also review research that has been done to explore the problem.

Literature Review

This literature review will explore books, scholarly articles, and dissertations/theses that provide pertinent information for this study about the origins and importance of a worldview as well as a comprehensive biblical worldview. It also explores the roles of the church and the Christian university in their development of a biblical worldview. There is no literature, however, that reveals how a Christian university in a church setting can work to develop a comprehensive biblical worldview in its students.

Origin of Worldview

Anderson, Clark, and Naugle explain the origins of the concept of worldview. Immanuel Kant first used the German word *weltanschauung* (*welt* = world and *anschauung* = view) in 1790 to describe how one perceives the world.⁵⁹ The term was quickly adopted by scholars of philosophy and spread throughout Europe. Christian philosophers James Orr and Abraham Kuyper adopted worldview for Christianity in the late nineteenth century as an attempt to combat the post-Enlightenment culture becoming prominent in the West.⁶⁰ Orr saw the need for believers

⁵⁹ Anderson, Clark, and Naugle, *Christian Worldview*, 9.

⁶⁰ *Ibid.*, 11.

to intellectually embrace the metanarrative found in the Christ-centered Scriptures as a coherent worldview in contrast to the growing modernist worldview. Orr saw worldview as centered in the mind. Kuyper taught that a comprehensive biblical worldview consists of how one lives the whole of their life in addition to what is believed. Worldview is defined by one's beliefs and behaviors for Kuyper. Anderson, Clark, and Naugle stressed the intellectual aspect of worldview when they concluded that worldviews are best defined by how they answer the questions, "What is our nature? What is our world? What is our problem? and What is our end?"⁶¹ This approach to defining worldview through questions is common among Christian scholars today.

Worldview Defined

There is no agreed-upon definition of worldview in the literature.⁶² However, Mark Cosgrove provides a pertinent definition when he defines worldview as a "set of assumptions or beliefs about reality and human nature that affect how we think and how we live."⁶³ The term literally means one's view of the world and can be compared to a mental map that guides one through life, similar to a puzzle box top explains Cosgrove. He describes the importance of combining learning with faith to arrive at the correct worldview. Both are interwoven in all areas of life, even for those who claim not to be religious. Although one's worldview is centered in the mind and heart, it is revealed through how one lives. Worldviews can be tested through "the test of evidence, the test of logical consistency, and the test of existential repugnance" to see if they are livable.⁶⁴

⁶¹ Anderson, Clark, and Naugle, *Christian Worldview*, 3.

⁶² Hiebert, *Transforming Worldviews*, 13.

⁶³ Mark P. Cosgrove, *Foundations of Christian Thought: Faith, Learning, and the Christian Worldview* (Grand Rapids: Kregel Publications, 2006), 2.

⁶⁴ *Ibid.*, Location 874, 878, 882.

Gregory Koukl agrees with Cosgrove that a worldview is the belief system each person possesses. Koukl defines worldview as the “account or a description or a depiction of the way things are.”⁶⁵ One’s worldview, he writes, is centered in the mind and can be determined by answering, “Where did we come from? What is our problem? What is the solution? How will things end for us?”⁶⁶ Koukl, similar to Cosgrove, believes that behavior is a result of worldview rather than a part of worldview.

Worldviews are also defined as belief systems by Douglas S. Huffman.⁶⁷ Worldview belief systems are composed of contents, which are cognitively held conscious and subconscious beliefs, and valuations, which are affective dispositions or what is valued. A person’s mind and heart are, therefore, interconnected to form a worldview. A belief becomes part of a worldview when it is valued in the heart. Behaviors are results of a worldview rather than an aspect of worldview.

Goheen and Bartholomew describe the development of the concept of behavior as an integral aspect of a biblical worldview. They discuss Soren Kierkegaard’s conviction in the early 1900s that a worldview is something that is daily lived rather than merely an objective system of thought.⁶⁸ He was the first philosopher to insist that a biblical worldview is attained only through the transforming power of Christ. In recent decades, worldview was made popular among Christians by Francis Schaeffer, who described worldview as a comprehensive system of living to generations of students. John Stott also espoused the necessity of a biblical worldview that

⁶⁵ Gregory Koukl, *The Story of Reality: How the World Began, How it Ends, and Everything that Happens in Between* (Grand Rapids: Zondervan, 2017), 23.

⁶⁶ *Ibid.*, 25.

⁶⁷ Douglas S. Hoffman, ed. *Christian Contours: How a Biblical Worldview Shapes the Mind and Heart* (Grand Rapids: Kregel Publications, 2011), 9.

⁶⁸ Goheen and Bartholomew, *Living at Crossroads*, 24.

affected behavior through his books and the 1974 Lausanne Congress on World Evangelism. The Congress affirmed that Christianity is a worldview that impacts social, political, ecological, and economic areas of life in addition to the spiritual.⁶⁹ Leslie Newbigin was one of the first Christian philosophers to stress the importance of contextualization in developing a biblical worldview in the Western world, according to Goheen and Bartholomew.⁷⁰ Christians must put the story found in Scripture in a context those in the West can understand and live for the advancement of a comprehensive biblical worldview.

Perhaps one of the most influential Christian philosophers to develop the concept of a biblical worldview is James Sire. Sire expands the concept of worldview in three ways. First, he describes worldview as a deep commitment of the heart, which he defines using David Naugle's definition as "the central defining element of the human purpose."⁷¹ Sire understands all hearts, and therefore worldviews, to be spiritually oriented towards the one true God or false gods or idols. Second, Sire embraces the existence of a master narrative or story as the basis of worldview more than a system of rationally held beliefs. This story is the biblical story of the creation, fall, redemption, and glorification of man. Finally, Sire suggests that worldviews genuinely exist when they are expressed in the way one chooses to live one's life. Sire was the first Christian philosopher to describe a comprehensive biblical worldview as one that includes beliefs of the mind, attitudes of the heart, and behaviors. Sire's definition will be used in this study.

⁶⁹ Goheen and Bartholomew, *Living at Crossroads*, 121.

⁷⁰ *Ibid.*, 123.

⁷¹ James W. Sire, *The Universe Next Door: A Basic Worldview Catalog* (Downers Grove, InterVarsity Press, 2009), 21.

Anthropologists, in addition to philosophers, began to embrace the term *worldview* in the mid-1900s in an attempt to define culture. Hiebert describes the evolution of the concept of worldview among anthropologists. He begins by describing anthropologist Michael Kearney's claim that worldviews are derived from the common themes of self, relationships, reality classifications, cause and effects, space, and time.⁷² These worldview themes have both cognitive and behavioral aspects. Kearney claims, however, that worldviews are static without room for change. Anthropologist Morris Opler accepts Kearney's themes, according to Hiebert, but Opler suggests that worldview themes are always changing due to conflict within a culture.⁷³ Opler's model, like his predecessors, focuses on intellectual and observable behavioral themes found in cultures. Hiebert, however, is the first anthropologist to create a three-dimensional definition of worldview that includes cognitive, affective, and morality aspects. He, unlike anthropologists before him, suggests that cultures should continually strive to alter their worldviews to conform their minds, hearts, and behaviors to the truth found in the person of Christ and the Bible that points to him.⁷⁴ This study will utilize Hiebert's worldview definition in addition to Sire's definition.

Importance of Worldview

The significance of worldview is found throughout the literature and cannot be overstated. Pearcey explains that understanding worldviews "is the essential step toward understanding everything else."⁷⁵ Life makes sense when one's worldview is coherent and

⁷² Hiebert, *Transforming Worldviews*, 20.

⁷³ *Ibid.*, 23.

⁷⁴ *Ibid.*, 267.

⁷⁵ Pearcey, *Total Truth*, 22.

harmonized with reality. To conform to reality, she explains, a worldview must be based on what is real or genuine. The more a worldview is based on truth, the more logical, realistic, and livable it will be. The sensible worldview strategy is to consistently compare beliefs, feelings, and behaviors to revealed truth. Unfortunately, worldviews are often based on a combination of consciously and subconsciously held presuppositions formed from the surrounding culture regardless of whether or not there is evidence for their truth, reveals Pearcey. She concludes that a worldview formed from constant exposure to a post-Christian society leads one to think and live like the secular world. A worldview that is formed from Christ and His Word leads one to think and live like Christ.

Importance of a Comprehensive Biblical Worldview

C. Fred Smith describes the urgency of Christians developing a comprehensive biblical worldview.⁷⁶ He makes the case that it is the only worldview that leads to real success in life, in one's relationships, which are the areas that matter the most. Not only does a biblical worldview lead to a more satisfying relationship with God, but it also leads to a more satisfying life with others as one invests in people and endeavors that affect people for eternity. Real success, according to Smith, comes from seeing the world as it is, which is seeing the world through the lens of Scripture.

Samples concurs with Smith that the biblical worldview is the only worldview that leads to success in life. Samples explains that this is because it is the only worldview that is consistently logical, providing an explanation for the reason and rationality seen in the world.⁷⁷ It leads to success because it is the only worldview that gives understanding to what is experienced

⁷⁶ Smith, *Developing Biblical Worldview*, 101.

⁷⁷ Samples, *World of Difference*, 267.

in nature and daily experience. The biblical worldview also dramatically changes individuals, families, and neighbors for good through forgiveness and love that comes from Christ. Cultures thrive educationally, economically, politically, morally, and legally when they embrace the gospel.⁷⁸ Finally, a comprehensive biblical worldview is important as it is the only worldview that leads to a relationship with a personal, loving, accessible God who came to earth in the person of Jesus.

Katherine G. Schultz and James A. Swezey conclude that a comprehensive biblical worldview is necessary for one to be genuinely obedient to Christ. They utilize James Sire's three-concept definition of a biblical worldview to develop the Christians' formation of a comprehensive biblical worldview. Christians live like Christ only if they address the "propositional, behavioral, and heart-orientation" dimensions of worldview.⁷⁹ Schultz and Swezey reveal that Christian students often possess biblical knowledge without having it affect their core beliefs, the orientation of their heart, or behavior. This leads Christian students to think and live no differently from the world. A comprehensive biblical worldview is essential for submission to the Lordship of Christ.

The Church and a Comprehensive Biblical Worldview

A concept important to this study is that both the local church and the Christian university have significant roles in the worldview development of college students. Researcher Kenneth W. Bush concurs that a primary role of the local church is the advancement of a Christian worldview in its members. The local church has been given the responsibility of developing disciples, which Bush defines as those "who have the ability to articulate and fully

⁷⁸ Samples, *World of Difference*, 273.

⁷⁹ Schutz and Swezey, "Three-Dimensional Worldview," 227.

live out a comprehensive Christian worldview.”⁸⁰ This responsibility continues throughout life as seeing the world, as revealed in Scripture, is a lifelong process. Although Bush believes that there has been a “virtual abdication by local churches of their responsibility to fully nurture a Christian worldview in their members,” he concludes that there are steps a local church can take to nurture a biblical worldview if they so desire. Bush found that churches are able to nurture a biblical worldview in their members by exhibiting “intentionality; an integrated, comprehensive, and biblically formed approach; engaged leadership; cultural engagement, and a commitment to equipping believers for ministry.”⁸¹ This study will adopt all of these interventions in an attempt to develop a biblical worldview.

Lesslie Newbigin challenges believers down to the local church level to preach the gospel as a comprehensive, rational view of all of life or worldview to reach those in the post-Christian western culture. According to Newbigin, the church should understand that the gospel has authority in the arena of “public facts” as well as “private values.”⁸² Science, rather than being at odds with Christianity, is a result of the principle of rationality that comes from a sovereign, Creator God who created a finite, contingent universe rather than random evolution. Economics and politics without Christ at the center will continue to divide men into the haves and have-nots. Newbigin spurs the church to teach the good news of the kingdom, the Christian doctrine of freedom, the authority of Scripture in areas such as politics, and the oneness of the church throughout cultures, with boldness through the power of the Spirit manifested in love.⁸³

⁸⁰ Kenneth W. Bush, “Shaping the Future: The Role of the Local Church in Nurturing a Christian Worldview,” DMin diss., Reformed Theological Seminary, 2006, iii.

⁸¹ *Idid.*, iii.

⁸² Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: Wm. B. Eerdmans Publishing Co.), 75-76.

⁸³ *Ibid.*, 134, 137, 142, 146, 149.

The Christian University and a Comprehensive Biblical Worldview

The word *university* comes from two Latin words, *uni* meaning one and *veritas* meaning truth.⁸⁴ According to Downey and Porter, the American university was founded to combine all academic disciplines under the truth of Christ so that its students could develop a comprehensive biblical worldview or Christ's view of all of life.⁸⁵ The university is to approach the sciences, arts, philosophy, history, law, and every other area of life with the truth found in God's revelations, including Scripture and nature. Today, it is only the Christian university that strives to continue this mandate. They surmise, "... any Christian college or university whose administration and faculty do not have an ongoing and explicit commitment to the active integration of biblical truth with that institution's learning/teaching/scholarly activities perhaps has no adequate reason to exist."⁸⁶ This is a serious call for Christian universities to recommit to the intentional development of a biblical worldview in their students.

Moreland and Craig, two of the top academic defenders of Christianity, go one step further with their claim that the university is the essential institution shaping worldview.⁸⁷ They point out that university students are exposed to a variety of people, ideas, and situations that all have the potential of influencing their worldview during this vital time. Students take what they have been exposed to from parents, teachers, peers, and the culture and test it against what they encounter at the university to shape their worldview.

⁸⁴ Cosgrove, *Foundations Christian Thought*, Location 986.

⁸⁵ Downey and Porter, *Christian Worldview Academic*, 3.

⁸⁶ *Ibid.*, xix.

⁸⁷ Moreland and Craig, *Philosophical Foundations*, 2.

W. Gary Phillips, William E. Brown, and John Stonestreet claim that the Christian university, even more than the church, has the responsibility of imparting a biblical worldview in its students.⁸⁸ This occurs when professors develop their students' minds by exploring how the Bible defines humanity, life, and the surrounding world. It continues with the university challenging its students to apply what they learn by encouraging values, attitudes, and behaviors consistent with Scripture. They summarize this process as the development of a biblical view "of the world and for the world" in its students.⁸⁹ They conclude that the university has the responsibility of addressing superficial biblical knowledge that leaves Christian students unable to withstand the assault of false worldviews in their post-Christian culture.

Gary S. Gregg agrees with Moreland and Craig that the university years are the most influential time for worldview development. He cites Erik Erikson's theory that the undergraduate years are the period for "psycho-social identity" development as young adults first become cognitively capable of developing their own system of beliefs and deciding what they want to live for.⁹⁰ Gregg also refers to political scientist David Sear's research that reveals these years are an "impressionable period" for worldview development as university students are most open to other people's views and change. Sear found that worldviews become relatively stable, however, following this period.⁹¹

Although the literature supports the university as an important place for worldview development, there are few empirical studies that reveal how the university is best able to

⁸⁸ W. Gary Phillips, William E. Brown, and John Stonestreet, *Making Sense of Your World: A Biblical Worldview* (Salem, WI: Sheffield Publishing Company, 2008), xii.

⁸⁹ Phillips, Brown and Stonestreet, *Making Sense World*, xiii.

⁹⁰ Gregg, *Worldview of Millennials*, 6.

⁹¹ *Ibid.*

contribute to worldview development. Researcher Matthew J. Mayhew examines the actions colleges can take in their students' religious worldview development.⁹² Although he claims his study is one of the first to examine this area, his research focuses on secular universities rather than Christian universities. There is a lack of empirical research on the steps Christian universities can take to encourage biblical worldview development.

In summary, there is a gap in the literature about how best to develop a comprehensive biblical worldview in Christian students during their undergraduate years. There is ample literature that defines and gives the origins and importance of a worldview and biblical worldview. Literature also exists that reveals the importance of the church and Christian university in biblical worldview development. However, there is a lack of literature that outlines how a biblical worldview is formed when a Christian university is located in a church. There is a need for research into how undergraduate students can take advantage of their time at a Christian university that is located in a church to prepare themselves to be effective witnesses for Christ through a comprehensive biblical worldview.

Theological Foundations

Christianity is a system of truth from God about all of the reality that believers are called to adopt in every area of their lives. Embracing God's truth in this manner is called having a comprehensive biblical worldview. God revealed His truth from the beginning of time through His creation, which is general revelation and through His prophets, which is special revelation. In these last days, God revealed His truth through his Son (Hebrews 1:2). Jesus said, "...the

⁹² Matthew J. Mayhew, "A Multi-Level Examination of College and Its Influence on Ecumenical Worldview Development," *Research in Higher Education*, 53, no. 3 (May 2012): 289, accessed September 20, 2019, <https://www.jstor.org.ezproxy.liberty.edu/stable/pdf/41475392.pdf?refreqid=excelsior%3Ae2767021aedfe3146cc332d689348e68>.

reason I was born and came into the world is to testify to the truth.”⁹³ God gave the world Jesus and the Scriptures as the conclusive sources of truth.⁹⁴ They are the authority for what constitutes a comprehensive biblical worldview.

Scripture as Foundation

A comprehensive biblical worldview must begin with the belief that “Human beings and the universe in which they reside are the creation of God who has revealed himself in Scripture,” explains Ronald Nash.⁹⁵ This creator God revealed Himself as One in three persons (Deut. 6:4; Matt. 28:19), eternal (Gen. 21:33), omnipotent (Jere. 32:17), omnipresent (Josh. 1:5), omniscient (Psalm 147:5), unchanging (Psalm 55:19), and holy (Rev. 4:8). He is personal with the traits of personality (Isaiah 43:3), just (Deut. 32:4), and sovereign over all (Eph. 1:11). He is also love (1 John 4:8). Before the beginning of time, God ordained a people for Himself for eternity (1 Titus 1:2). The story of God and His love for a people who will for eternity give Him glory is the basis of a biblical worldview. This story, revealed in Scripture, has been divided into four parts by scholars such as Augustine as far back as the fourth century: “creation, fall, grace, and glory.”⁹⁶ Philip G. Ryken and David S. Dockery, in *Christian Worldview: A Student’s Guide*, explain that the foundation of Christian belief must be God’s perspective in these four areas.⁹⁷ Once God’s revelation in Scripture on creation, fall, grace, and glory is understood, Christians can apply this knowledge to every area of life.

⁹³ John 37:38, *New International Version*. Unless otherwise noted, all biblical passages referenced are in the New International Version.

⁹⁴ Downey and Portner, *Christian Worldview Academics*, 39.

⁹⁵ Ronald Nash, *Faith and Reason: Searching for a Rational Faith* (Grand Rapids: Zondervan, 1988), p. 47.

⁹⁶ Augustine, *The Enchiridion*, trans. J.F. Shaw (Logos Virtual Library, chapter 118), accessed December 1, 2019, <http://www.logoslibrary.org/augustine/enchiridion/118.html>.

⁹⁷ Ryken, Philip G. and David S. Dockery, eds., *Christian Worldview: A Student's Guide* (Wheaton, IL: Crossway, 2013), 23.

God, the Father, Son, and Holy Spirit created the universe and everything in it (Gen. 1:1-2; 1 Cor. 8:6). Their crowning work was the creation of man in their image (Gen. 1:26-27). Man and his helper or woman were placed in paradise and given dominion until they rebelled against God (Gen. 3:12). This rebellion is called the fall and led to a separation between God and man called death (Rom. 5:12). The overarching story found in Scripture is God's actions to replace death with life for mankind through grace. Jesus is the agent of grace (Rom. 5:17). He is the one who came to earth to save those who are unable to save themselves. Through his sinless life and death on the cross, Jesus paid the debt for mankind's sin (John 3:16-17). Man is returned to his original, pre-fall relationship with God through believing in the Lord Jesus (Acts 16:31). Man will one day return to living in paradise in a relationship with God as He creates a new heaven and a new earth (Rev. 21:1). For eternity, man will walk with God in a resurrected, glorified body and bring God glory (Phil. 3:20-21). All aspects of a biblical worldview have as their foundation creation, fall, grace, and glory. Jesus, the Creator, is also the author of grace and glory, and therefore, a biblical worldview.

Jesus Christ as Foundation

The Bible points to Jesus as both the author and the fulfillment of God's comprehensive plan or worldview. The night before he was betrayed, Jesus disclosed essential worldview truth to his closest disciples in what has been called his Farewell Discourse. One of the most profound statements Jesus ever made was, "I am the way, I am the truth, and I am the life" (John 14:4). Jesus let his disciples know that He is the only way to God, "precisely because he is the truth of God and the life of God... He is His Word made flesh."⁹⁸ His proclamation does more to dispel

⁹⁸ D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: Inter-Varsity, 1991), 491.

false worldviews than any other statement in Scripture. It dismisses pluralism, which is one of the most common false worldviews among Christians, and it dispels every other religious worldview as all other religions deny that Jesus is the only way to heaven.

Besides being the way to God, Jesus exclaims that He is the truth. Jesus does not claim that he teaches the truth, but that he, himself, is truth incarnate.⁹⁹ Truth, according to Scripture, is absolute, and it exists in the person of Jesus. The false worldview that truth is relative is dispelled by all Christians when they believe these words from Jesus.

Finally, Jesus is the life, meaning He is the source and sustainer of all life. A significant divide between false worldviews and the biblical worldview is origin. Jesus banishes the view that everything began with energy and matter and evolved to what exists today. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). “... the LORD God made the earth and the heavens... Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Gen 2:4b, 7). The foundation of a biblical worldview is the Word or the Lord Jesus, who is also the omnipotent Creator. He created the universe and man *ex nihilo* or out of nothing. Many of the false worldview beliefs that Christians hold would be removed if believers put on the “belt of truth” of who Jesus is, as found in Scripture (Ephesians 6:14).

Later the same night, Jesus prays for his disciples’ sanctification. He prays to his Father, “Sanctify them by your truth; your word is truth” (John 17:17). To be sanctified is to be set apart to be used by God. Jesus reveals that those who desire to be used by God must embrace the truth that is revealed in God’s Word or Scripture. Genuine sanctification does not happen apart from

⁹⁹ D. A. Carson, *The Farewell Discourse and Final Prayer of Jesus: An Evangelical Exposition of John 14-17* (Grand Rapids, MI: Baker Books, 1980), 20.

embracing God's Word.¹⁰⁰ Jesus then gives one reason he desires his disciples to be sanctified. He states, "As you have sent me into the world, I have sent them into the world" (John 17:18). Believers are commanded to look to Jesus and His Word for all truth, to equip themselves to take the truth to the world. Jesus reveals, "everyone on the side of truth listens to me" (John 37:38). Believers must be obedient to this command to develop a comprehensive biblical worldview.

Developing a Comprehensive Biblical Worldview

A biblical worldview begins when one embraces God's truth and places faith in Christ. This act leads to one becoming a new creation, with a new identity, family, and relationship with God (Rom. 6:5; 2 Cor. 5:17). Because believers are new creations in Christ, they are able to have the mind, heart, and behavior of Christ. This should be the desire of all believers. The first eleven chapters of Romans describe what God has accomplished for believers through Christ. Paul immediately begins chapter twelve with the word "therefore" to reveal what one's response should be to God's grace and mercy. Believers are to "offer their bodies as a living sacrifice" (Rom. 12: 1). This includes offering one's mind, thoughts, emotions, desires, and behavior to Christ in a way that is pleasing to him.¹⁰¹

Paul reveals in the next verse that the act of offering one's body as a sacrifice begins with the renewal of the mind (Rom. 12:2). Rather than retain the worldview of the current age, which comes from having a corrupted mind, as seen in Romans 1, believers are exhorted to adopt a new approach to reality that is based on Christ. This renewed mind comes through the power of the Holy Spirit and leads to one's transformation to the likeness of Christ, according to Paul. One

¹⁰⁰ Carson, *Farewell Discourse*, 125.

¹⁰¹ Bruce Barton, Philip Comfort, Grant Osborne, Linda Taylor and Dave Veerman, "Romans," in *Life Application New Testament Commentary* (Wheaton, IL: Tyndale House Publishers, Inc., 2001), 622.

must be able to discern what is good, and consequently, live to please God. Smith explains that "renewal" and "transformation" are life-long processes rather than one-time experiences.¹⁰² Paul makes this clear with his placement of the exhortation at the beginning of a lengthy section of Romans that beseeches its readers to strive for godly living.

Paul informs the believers in Corinth that they have the "mind of Christ" since they have been given God's Spirit (1 Cor. 2:16). This mind provides believers with wisdom for a correct evaluation of the surrounding world (1 Cor. 2:14-15). Craig S. Keener explains, "Only people of the Spirit have the ultimate interpretive grid for reality, the grid provided by the creator."¹⁰³ The Spirit is the One who provides believers with the mind of Christ, which leads to a comprehensive biblical worldview.

The heart in Scripture is a metaphor for one's inner self. It is extremely important to God because it determines one's thoughts, words, emotions, desires, and actions. Scripture states that God is concerned about the inner heart rather than the outward appearance of man (1 Samuel 16:7). He desires that His people have a heart that is pure (Psalm 51:10), trusting (Pro. 3:5-6), giving (2 Cor. 9:7), faithful (Pro. 3:3-4), and obedient (Deut. 30:17). God also desires that believers have a heart that seeks Him (Jer. 29:13; Psalm 119:2, 10). The primary yearning God has for His people, however, is to have a heart that loves God and others. The greatest commandment from Jesus begins with, "Love the Lord your God with all your heart.... And love your neighbor as yourself" (Matt. 22:37, 39). Loving God and others is possible as God pours His love into each believer's heart through the Holy Spirit (Rom. 5:5). God desires for His love

¹⁰² Smith, *Developing Biblical Worldview*, 98.

¹⁰³ Craig S. Keener, *The Mind of the Spirit: Paul's Approach to Transformed Thinking* (Grand Rapids: Baker Academic, 2016), 260.

to flow through his people to others. The apostle Peter understands the importance of love when he writes, "Above all, love each other deeply, because love covers over a multitude of sins" (1 Peter 4:8). Believers must have a heart that is obedient to God, including loving God and others, to possess a comprehensive biblical worldview.

Finally, Christians offer their body as a living sacrifice through righteous behavior, which comes from counting oneself as dead to sin and alive to Christ (Rom. 6:11). Paul explains in Romans 7 that having the knowledge of what is righteous behavior is not enough to transform behavior. Only by recognizing one's new identity in Christ can one's behavior be changed to the likeness of Christ (Rom. 8:29-30). Paul exhorts his readers in Rome to "clothe yourselves with the Lord Jesus Christ" to combat the desires of the flesh (Rom. 13:14). Paul encourages the Colossians to "clothe yourselves with compassion, kindness, humility, gentleness and patience" (Col. 3:12). After explaining to the Ephesians how they are "in Christ" in the first three chapters, Paul moves to how they are to, therefore, live in the final three chapters. Paul urges the Ephesians to "live a life worthy of the calling you have received," which includes embracing humility, gentleness, patience, loving tolerance, and peace (4:1-16). He commands them "to put on the new self, created to be like God in true righteousness and holiness" (4:24). A biblical worldview is lived out when one accepts one's new identity in Christ.

The apostle Paul was thinking of the minds, hearts, and behaviors of the Christians in Philippi when he prayed, "And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through

Jesus Christ—to the glory and praise of God” (Phil. 1:9-10). This prayer, according to Philip Ryken, is for all of those who desire to live a biblical worldview.¹⁰⁴

The Spiritual Battle for a Comprehensive Biblical Worldview

The world, or *kosmos* in Greek, is the created order that is in open rebellion to God as it is controlled by evil rulers, powers, and authorities, and spiritual forces of darkness.¹⁰⁵ Jesus was born into this dark, hostile world to bring light and life. He explains, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life” (John 8:12; 12:46). Before Christ, all believers followed the ways of the world, which refers to all of the false worldviews Satan and his demons teach to prevent people from gaining full knowledge of the truth.¹⁰⁶ These false worldviews are portrayed as wisdom to the unregenerate, but they are actually moronic, according to Scripture, and lead to death.¹⁰⁷ Christ came to save believers from the power of this dark world and its deceitful dogmas. At the moment of salvation, believers are spiritually removed from being citizens of this world and given the privilege of becoming citizens of heaven.¹⁰⁸ Christians still live in the world but are called out of the world.

Christians are, therefore, called to develop a biblical worldview rather than the world’s worldview. Scripture directs believers to walk by faith through the Spirit rather than by what they see and hear in the world.¹⁰⁹ This requires a believer to be obedient with their mind, heart,

¹⁰⁴ Ryken and Dockery, *Christian Worldview Student*, 19.

¹⁰⁵ Carson, *Gospel According to John*, 525.

¹⁰⁶ Bruce Barton, Philip Comfort, Grant Osborne, Linda Taylor and Dave Veerman, “Ephesians,” in *Life Application New Testament Commentary* (Wheaton, IL: Tyndale House Publishers, Inc., 2001), 809.

¹⁰⁷ John MacArthur, *One Faithful Life: A Harmony of the Life and Writings of the Apostle Paul* (Nashville, TN: Thomas Nelson Publishers, 2019), 157.

¹⁰⁸ Craig S. Keener, “Philippians,” in *The IVP Bible Background Commentary*, 2nd ed., (Downers Grove, IL: InterVarsity Press, 2014), 565.

¹⁰⁹ MacArthur, *One Faithful Life*, 232.

and behavior to the truth that is revealed from heaven. God commands each Christian to meditate on His truth so that their heart and mind is continually renewed after being exposed to falsehoods taught by this Satan-controlled world.¹¹⁰ This is not a one-time event, but a moment to moment decision to be obedient to God with thoughts, words, and actions.

Embracing a comprehensive biblical worldview, however, will lead to persecution. The world that is controlled by the spiritual forces of evil hates believers, just as it had hated Christ at his coming (John 15:18-19). This hatred is behind the great spiritual war that is raging on planet earth between the ideologies and actions taught by God and those taught by the spiritual powers of evil.¹¹¹ Believers are commanded repeatedly in Scripture to join this battle by fighting for a biblical worldview (2 Cor. 6:7; Eph. 6:10-18; 1 Tim. 1:18; 2 Tim. 2; 3-4:4:7). Believers are called to “put on truth” as revealed by the Spirit and brandish the “sword of the Spirit” or Scripture, which is a believer’s weapon in this all-important spiritual war (Eph. 6:14, 17). There is no option in Scripture for Christians to sit on the sideline as the spiritual battle progresses for the minds, hearts, and behavior of humanity.

Unfortunately, rather than taking the truth of Jesus to the world as commanded, many believers allow the world to define truth to avoid engaging in the spiritual battle. They conform to the world rather than allowing God to transform them into the likeness of Christ.¹¹² Christians are held captive by false worldviews rather than captive to the words of life.

Jesus warns his followers early in his ministry that they must adhere to his teachings to be his disciples. He claims that only those who hold to his words are his disciples and know the

¹¹⁰ Keener, *IVP Bible Commentary*, 576.

¹¹¹ Carson, *Gospel According to John*, 524.

¹¹² Keener, *IVP Bible Commentary*, 448.

truth (John 8:31-32). A disciple, in other words, is one who has a comprehensive biblical worldview. The last command Jesus gives his followers, called the Great Commission, is to go into the world to make disciples (Matt. 28:19-20). The Great Commission could be rephrased as going into the world to create followers who have a comprehensive biblical worldview.

Theoretical Foundations

Concepts Behind Research

One of the foundational concepts to this research study is that all truth is God's truth. Christianity is not just a series of doctrines or religious truth. It is a system of truth that encompasses all of life and reality, according to Anderson, Clark, and Naugle.¹¹³ All areas of the created world, such as science, history, art, philosophy, and literature, are the rightful domains of Christ. A biblical worldview, as it is God's view, is the only comprehensive, trustworthy, and coherent view of reality.

Unfortunately, this concept is not held by many Christians today. The majority of Christians embrace dualistic thinking, according to Phillips, Brown, and Stonestreet.¹¹⁴ Believers limit their Christianity to religious beliefs and Sunday rather than how one thinks and lives Monday through Saturday. A false dichotomy exists between areas that are considered "sacred" or "private" and those that are considered "secular" or "public." Jesus is Lord over "sacred" areas such as prayer, salvation, and evangelism, but he is not Lord over areas in the "secular" realm. Such an approach is "dis-integrated," according to Douglas S. Huffman.¹¹⁵ Believers

¹¹³ Anderson, Clark and Naugle, *Christian Worldview*, 1.

¹¹⁴ Phillips, Brown and Stonestreet, *Making Sense World*, 196.

¹¹⁵ Hoffman, *Christian Contours*, 19.

divide their life into unrelated parts, although all of life should be integrated into the reality revealed by God.

Smith concurs that Christians often compartmentalize their lives between what is believed on Sunday and what is believed the rest of the week. He states that this is largely due to the “atomic worldview” that is prevalent in America.¹¹⁶ An atomic worldview espouses that each individual is separate from other individuals without impacting them in a significant way. This is in contrast to the biblical worldview, which holds that every person is interconnected and affects those around them. A foundational concept of this study is that each believer is responsible for and accountable to other believers. Christian educators and staff members of a church have an obligation to teach, guide, and encourage the younger generation of believers. This occurs not only on Sunday but throughout the week on all occasions as Jesus is Lord over all areas of life.

One other foundational concept used by this researcher is that worldviews are changeable. Nevertheless, George Barna wrote that he could confidently state that the worldview someone has at the age of thirteen is the worldview they will have when they die.¹¹⁷ Hiebert seems to concur when he reveals that worldview questions challenge one’s foundation and can cause emotional reactions that often lead to a rejection of change.¹¹⁸ Anthropologist and scholar Morris Opler disagrees, however, as his model of worldview development suggests that worldviews are always changing as the world around a person changes.¹¹⁹ Anderson, Clark, and Naugle agree that worldviews are easily changed. They find this especially to be the case with

¹¹⁶ Smith, *Developing Biblical Worldview*, 10.

¹¹⁷ Barna Group, “What Will it Take to Disciple the Next Generation?”, *Barna*, 2019, accessed August 20, 2019, <https://www.barna.com/research/disciple-next-generation/>.

¹¹⁸ Hiebert, *Transforming Worldviews*, 84.

¹¹⁹ *Ibid.*, 23.

the majority of young Christian adults who leave home without being taught a biblical worldview or why they should believe what they believe. They conclude, “an unconscious, unexamined worldview can be easily challenged and overturned.”¹²⁰ This study is based on the concept that conscious, examined views, as well as unconscious, unexamined views, can be altered in a relatively short time.

Existing Models of Biblical Worldview Development

Smith begins his model with the claim that a biblical worldview is only developed with intentionality.¹²¹ One must be devoted to regularly assessing where one’s worldview is unbiblical and be committed to change daily. Smith uses four worldview questions to determine worldview: “Who am I? Where am I? What is wrong? And what is the answer?”¹²² These fundamental questions can then be reexamined regularly with Scripture and the mentorship of mature Christians, through which one’s worldview is changed or regenerated. Time spent reading the Bible should be equal to time spent with media and entertainment. He also recommends regularly meditating on what is read, reading the Bible with a group, and listening to sermons from those who know Scripture. Smith suggests that exposure to people who know and live the Bible can aid in the development of a biblical worldview as people often conform to those around them.¹²³

Cosgrove uses the “foundational authority worldview model” which states that the Bible provides a foundation from which to study all areas of life such as science and art rather than the

¹²⁰ Anderson, Clark, and Naugle, *Christian Worldview*, 49.

¹²¹ Smith, *Developing Biblical Worldview*, 104.

¹²² *Ibid.*, 12.

¹²³ *Ibid.*, 97.

“separate authorities model” which sees the Bible as authoritative for spiritual growth but not academic growth, or the “sole authority model” which claims that nothing but the Bible and religious disciplines should be pursued.¹²⁴ His model suggests that worldview learning that exists without faith leads to learning assumptions that study the trivial, as seen in today’s secular universities, and faith that exists without worldview learning can, unfortunately, never be tested for truth.¹²⁵ Cosgrove also stresses that worldview beliefs should go through the following tests: the test of evidence, the test of logical consistency, and the test of existential repugnance.¹²⁶ He takes the major worldviews of secular humanism, existentialism, pantheism, postmodernism, and New Age through these tests to compare them to Christian theism as part of his model. He concludes that this model will prove Christianity to be the most rational worldview and lead to worldview change that is lived out.¹²⁷

The four areas to be assessed for a biblical worldview for Ryken and Docker are “creation or why anything was made in the first place, the fall or what has gone wrong with it, grace or how do we find recovery, and glory or what it will become in the end.”¹²⁸ These areas tell the complete story, which is the foundation of a biblical worldview. The authors claim that a biblical worldview develops when one lives out the worldview of creation, the fall, grace, and glory rather than only possess a knowledge of the story. The disconnect between what a believer claims to believe and what they actually believe disappears when the biblical story is lived out in all areas of life.

¹²⁴ Cosgrove, *Foundations Christian Thought*, Loca. 751, 833.

¹²⁵ Ibid., Loca. 612.

¹²⁶ Ibid.. Loca. 874, 878, 882.

¹²⁷ Ibid., Loca. 2027, 2285.

¹²⁸ Ryden and Dockery, *Christian Worldview Student*, 24.

Downey and Porter claim that worldviews are best assessed through answering the four foundational questions: “Who am I? What is wrong? Where am I? What is the remedy?”¹²⁹ Biblical worldviews are developed when students open their minds to wisdom and knowledge provided by God through Scripture and nature. Both provide truth in areas such as justice, economics, law, and health that is above what any rational, scientific mind without God can comprehend. The university has a central role in developing the Christian mind by inserting biblical truth into all disciplines. They conclude that Christian action should follow the development of a Christian mind as a biblical worldview must include God being glorified.¹³⁰

The mind is the center of a biblical worldview for Keener’s model. He compares the mind or worldview of the flesh to the mind or worldview of the Spirit. To change one’s worldview means to transform one’s mind to the likeness of Christ. Keener cites Romans 12:2 and 2 Corinthians 3:18 as two places where Paul uses the verb μεταμορφώω for transform.¹³¹ Biblical worldview development comes when one walks by the Spirit and continually renews one’s mind with the things of God until one thinks the thoughts of God.

Erdvig collected and analyzed individual believer’s stories about how they have developed a biblical worldview in his model.¹³² He concluded that mentoring is a significant way for Christians to process their life experiences and cement a biblical worldview. He suggests that Christian college faculty and administration should make student mentoring outside-the-classroom a priority for biblical worldview development.

¹²⁹ Downey and Porter, *Christian Worldview Academic*, 24-25.

¹³⁰ Ibid., 50.

¹³¹ Keener, *IVP Bible Commentary*, 279.

¹³² Erdvig, *Model Biblical Worldview*, 70, 192.

Schutz and Swezey's model claims that a three-dimensional understanding of worldview – “propositional, behavioral, and heart-orientation” – should be used by Christian schools to measure student worldview.¹³³ They found that most worldview studies focus on assessing and changing propositional truth statements. Other studies found in literature add behavioral expressions of worldview. Although not as common in the literature, the addition of heart-orientation must also be added to models of worldview assessment and change, if Christian schools desire success in biblical worldview development. They do not discuss how Christian schools develop a biblical worldview once one's worldview has been assessed.

Worldviews are assessed by exploring assumptions about creation, the fall, and redemption in Pearson's model. Questions include, “Creation: How did it all begin? Where did we come from? Fall: What went wrong? What is the source of evil and suffering? Redemption: What can we do about it? How can the world be set right again?”¹³⁴ The foundation of a biblical worldview comes from understanding the answers to these questions. These questions can then be applied to secular areas to know how to live biblically. Biblical worldview development continues as one applies principles found in the Bible to life situations. She believes that Christian mentors are foundational in the application of biblical principles. Biblical principles such as loving others as Christ loves the church, being a servant leader, and denying oneself for others can be learned through watching mentors live them out. Pearcey explains, “It is all but impossible for people to accept new ideas purely in the abstract, without seeing a concrete illustration of what they look like when lived out in practice.”¹³⁵

¹³³ Schutz and Swezey, “Three-Dimensional Worldview,” 240.

¹³⁴ Pearcey, *Total Truth*, 34.

¹³⁵ *Ibid.*, 35.

For Huffman, worldviews are assessed by exploring five areas of core beliefs.¹³⁶ Convictions about theology, anthropology, ethics, soteriology, and epistemology form the basis of one's worldview and should come from Scripture for a worldview to be biblical. Beliefs that are submerged within the subconscious, however, are nearer to the core of one's worldview and are associated with the heart more than the mind. Submerged beliefs are not easily assessed or changed. They are usually determined by viewing one's behavior as behavior reveals what is in both the mind and heart. Huffman asserts that subconscious beliefs can only be changed by the Holy Spirit.¹³⁷ His model for worldview development depends heavily on the work of the Holy Spirit to transform one's worldview.

Hiebert agrees with Huffman that one must first work to "surface" a worldview for assessment because they are held deep in one's core and are mostly unexamined and implicit.¹³⁸ He states that there is no easy or set method for worldview assessment, although one's words, repeated behaviors, and main metanarrative beliefs can be analyzed. His model claims that worldview is comprised of one's beliefs or cognitive assumptions, feelings or affective assumptions, and values or evaluative assumptions, as seen in the following model in Figure 2.¹³⁹

¹³⁶ Huffman, *Christian Contours*, 150-154.

¹³⁷ Mark H. Muska, "How Do I Maintain a Biblical Worldview When I See That I Am Inconsistent," in *Christian Contours: How a Biblical Worldview Shapes the Mind and Heart*, ed. Douglas S. Huffman (Grand Rapids: Kregel Publications, 2011), 105.

¹³⁸ Hiebert, *Transforming Worldview*, 47.

¹³⁹ *Ibid.*, 26.

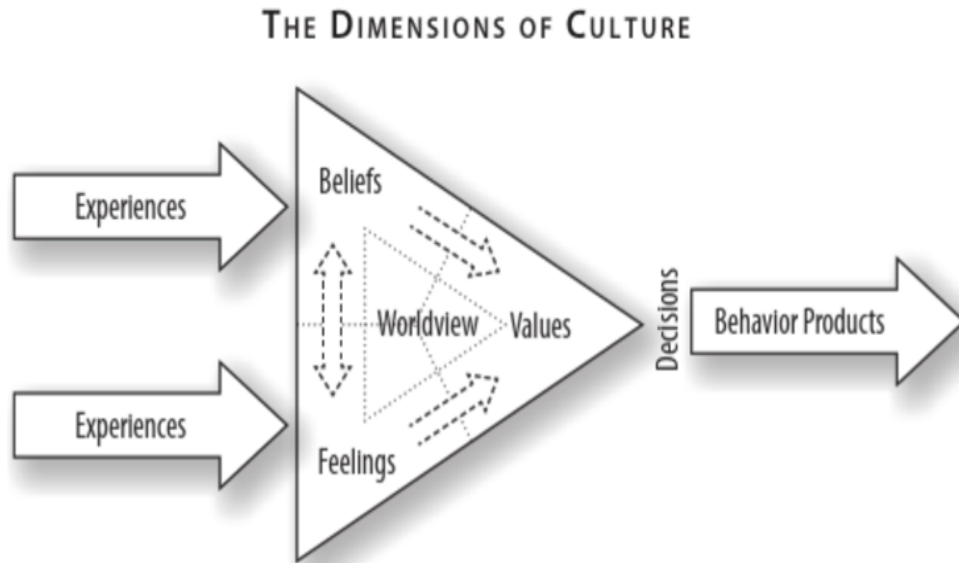


Figure 2. Dimensions of Culture

This model is unique in that it holds that behavior is a result of worldview rather than a part of worldview. Hiebert’s model alleges worldviews are transformed when new conscious beliefs or practices infiltrate one’s worldview over time. A believer’s worldview (mind and heart) must combine with one’s behavior, however, for authentic conversion to Christianity to occur. One’s mind is developed for a biblical worldview through the Bible and its themes of God as Creator, the existence of God’s revelation, the Kingdom of God, and the mission of the church. Affective themes in the Bible include the fruits of the Spirit. Finally, behavioral themes in Scripture come from the holy, pure, and just nature of God. Christian transformation to the likeness of Christ is the result of “many decisions to adopt and develop a new worldview.”¹⁴⁰

The Current Theory

This study adopts some aspects of the previously described models of biblical worldview assessment and development. Of first importance is the concept that worldviews are changeable.

¹⁴⁰ Hiebert, *Transforming Worldview*, 313.

Conscious, examined views can be altered in a relatively short period through interventions employed by this researcher. Unconscious or submerged beliefs can be changed through the power of the Holy Spirit. This researcher verified that subjects understood that they were involved in a study attempting to move their worldview towards one that is thoroughly biblical. Another essential concept is that worldviews are developed intentionally. Subjects agreed to work with this researcher to take steps to alter their worldview.

A further foundational concept of this study is that each believer is responsible for and accountable to other believers. Christian SEU educators and staff members of Bayside Community Church were engaged to teach, guide, and encourage the younger generation of believers. This is in contrast to an “atomic worldview” where each individual develops and lives their worldview isolated from others.

The conviction that all truth is God’s truth is central to this study. This belief led to the adoption of the PEERS test, which focuses on four areas of worldview development in addition to religion. This assessment approach is different from other studies reviewed in the literature that focus on one’s response to questions of creation, fall, redemption, and glory. This researcher assumed that the majority of subjects are able to provide biblical answers to these questions as they would hold a rudimentary biblical worldview. This assumption is made because all subjects submitted an application that reveals support for a basic biblical worldview, and all subjects chose to spend their college days learning and serving in a church. Therefore, an assessment tool was chosen that required subjects to apply what they know from the biblical story of creation, fall, redemption, and glory to the areas of politics, economics, education, religion, and social issues. The goal was to assess whether or not subjects possessed a comprehensive biblical worldview, which included the application of biblical knowledge to areas often considered

outside the realm of religion. This study assumes that the metanarrative found in Scripture is relevant for all areas of life, including those considered by many to be secular or public.

This study follows the majority of other models of biblical worldview growth by claiming that development begins with the mind and Scripture. Only through immersing oneself in Scripture can a comprehensive biblical worldview be formed. Christian mentorship is another aspect of worldview development that is supported by this study and other models. Mentorship is proposed to affect one's heart. Finally, this study includes the theory that a biblical worldview is developed when Christian principles are put into practice. This researcher utilizes a three-dimensional model proposed by Schutz and Swezey and employs three distinct interventions. The mind, heart, and behavior of subjects of this study were assessed and targeted for biblical worldview change.

Chapter 3

Methodology

This study focused on interventions that targeted the mind, the heart, and the behavior of sixty-four undergraduate Christian students currently attending SEUB. The purpose of this intervention was to more fully develop each subject's biblical worldview through biblical worldview training, personal Christian mentoring, and ministry experience. The relatively recent establishment of a Christian university in a church setting was an excellent opportunity to study the effects of combining the two institutions on a student's worldview.

Intervention Design

The intervention for developing and renewing the minds of subjects to be in agreement with a biblical worldview began with gaining permission from both Southeastern University and Bayside Community Church to conduct worldview research utilizing their students and facilities. The Campus Director of SEUB confirmed permission was granted from both in writing. (Appendix P).

The next step was to discover a reliable quantitative, worldview assessment test. After exploring various options for worldview assessment, this researcher met with the founder and president of the Nehemiah Institute, Daniel J. Smithwick, to assess the suitability of the PEERS test for measuring student's worldview beliefs. The PEERS test is comprised of seventy statements that encompass areas of politics, economics, education, religion, and social issues (P-E-E-R-S). Beliefs about how to govern, prosper, learn, worship, and relate to others are assessed through the statements. There are fourteen assertions in each of these five categories. Those who take the test are asked to respond to an assertion that is based on a biblical principle through a five-point Likert-type scale ranging from 1 = strongly disagree to 5 = strongly agree. The

statements require the application of a biblical principle to one of the five areas rather than simply providing an agreement or disagreement with a biblical principle. For example, rather than stating the biblical principle found in Romans 3:23 that “all have sinned and fall short of the glory of God,” and asking for an agreement or disagreement, the PEERS test states, “Society, not the individual is chiefly responsible for social evils.” Subjects are required to translate doctrinal knowledge to practical values, attitudes, and beliefs that affect all areas of life to possess a comprehensive biblical worldview.

The Nehemiah Institute created a PEERS personal scorecard for each student in the study after electronically receiving the question responses to the first test and again after receiving the question responses to the second test. (Appendix Q) The personal scorecard revealed how close each participant was to a biblical worldview in each of the five categories on a scale of -100 to 100, with 100 being a full biblical worldview. The scorecard also provided a composite score, the average of five subject scores for each individual on a scale from -100 to 100. Students with a score between the range of 70-100 had a worldview classified as biblical theism. A biblical theist worldview is described by the Nehemiah Institute in their PEERS test results as one where students have:

A firm understanding of issues as interpreted from Scripture. The individual is allowing Scripture to guide his or her reasoning regarding ethical, moral, and legal issues to determine correct or incorrect thinking. Truth is seen as absolute for all ages for all times. The key distinctives of this worldview are: God is sovereign over all areas of life; civil government should be highly limited in purpose and authority, and under the supervision of Scripture. All people will live in eternity in heaven or hell, as judged by Scripture.¹⁴¹

¹⁴¹ Dan Smithwick, *Worldview: Understanding your Worldview* (Lexington, KY: Nehemiah Institute, Inc., 2020), 2.

Students with a score in the range of 30-69 have a worldview classified as moderate Christian.

The Nehemiah Institute defines this worldview as:

Basically, ‘one foot in the Kingdom and one foot in the world.’ A blended view of God as Creator and ruler, but man as self-determiner of the world. This position generally sees God as supreme in matters of religion but not concerned with matters related to governments, economics, and, to some degree, education. The key distinctives of this worldview are: God is concerned with the soul and eternal life; man must control temporal issues.¹⁴²

A score in the range of 0-29 is a secular humanistic worldview according to the PEERS test. It is defined by the Nehemiah Institute as:

Man is supreme. By chance, the human race has evolved to the highest form of life but has responsibility to see that lower forms of life are not abused by man. The masses are more important than the individual. The key distinctives are: There is no ‘biblical’ God; man is the predestinator and savior of the human race; eternal life exists only in the sense of how each person is remembered for the good or bad he has done. Ethics are relative to each generation.¹⁴³

Finally, a score of < 0 reveals the worldview of socialism. This worldview is defined by the Nehemiah Institute as:

Mankind cannot prosper as individuals acting alone. A ruling authority is necessary to ensure that all facets of life are conducted fairly and in harmony. This authority must be the state (civil authorities) with the elite of society serving as its leaders. The key distinctives of this worldview are: Individualism is not good; a civic body-politic is necessary with control of assets and redistribution of wealth as seen fit by leaders for the good of all.¹⁴⁴

The personal scorecard also revealed the students’ view of civil government on a scale from -100 to 100 by looking at twenty questions from the five subject categories relating to the role of civil government in various civic affairs. Students who scored in the range of 70 – 100 favored a constitutional, representative form of limited government. Students who scored 0 – 69

¹⁴² Smithwick, *Understanding your Worldview*, 2.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

avored democratic rule with a bureaucratic, expansive form of government. Students who scored < 0 favored a socialist-style, “cradle-to-grave” government with comprehensive centralized control of civic affairs.

Finally, the PEERS test assessed the conviction and consistency of each participant’s beliefs on a scale of 0 to 10. The Nehemiah Institute defines conviction and consistency as character traits that expose aspects of a student’s heart. A high score (8.5 or above) in the area of conviction indicates a student has strong convictions of beliefs, a willingness to express and defend these beliefs, and a willingness to stand alone if necessary. A graphical analysis, also included on the personal scorecard, reveals the student’s likeliness of having an impact on society as being low, medium, or high based on how convicted they are of their beliefs. A high score (7.5 and above) in the area of consistency indicates a student has consistent thinking in all subject categories, which suggests the principles of a particular worldview are from their core or heart as they are applied to all major areas of life.

The PEERS test was chosen because it required subjects to apply their biblical knowledge to daily life rather than relay biblical knowledge. This test was also chosen because it allowed the researcher to customize the test by including six profile questions that assessed past exposure to biblical worldview training. The questions assessed time spent by each subject in the following areas: as a Christian, living with parents or caregivers who are Christian, attending church, attending Christian schools if applicable, and in daily personal prayer and Bible study. These questions were used to assess variables that may have affected the incoming worldview of subjects. However, these variables should not have affected whether or not the subject’s worldview was changed due to this study’s interventions.

Finally, the PEERS test was selected because it is the only professionally validated worldview test in existence. The test, which has been administered over 100,000 times since its creation in 1986, has documentation substantiating its validity and reliability. (Appendix R) Additional documentation of its reliability is available.¹⁴⁵

Intervention for encouraging the heart of subjects to be in agreement with a biblical worldview occurred during a course called PMIN 2303 Student Ministry Practicum. Fifty-eight-day students who were part of this study were assigned a mentor or supervisor in an area of ministry where they had an interest in this course. The three evening students chose their own supervisor and area of ministry. The three dual-enrolled students were not allowed to participate in PMIN 2303. Mentors were given the task of encouraging students to develop the heart of Christ, as revealed in a Self-Evaluation Form that students completed. Supervisors were given a copy of the Supervisor-Evaluation Form at the beginning of PMIN 2303, so they were aware of what they should watch for and help develop in their students. The Supervisor-Evaluation Form assessed similar qualities and activities as the students' Self-Evaluation Form. (Appendix S) The only difference was the Supervisor-Evaluation Form stated, "Note any recommendations or comments for the student's further development."

The final area of intervention focused on cultivating the behavior of subjects to be analogous to the behavior of those who have a comprehensive biblical worldview. This also occurred during PMIN 2303 Student Ministry Practicum as students spent eight hours each week of intervention gaining ministry experience.

¹⁴⁵ Daniel Smithwick, *Validity Report on PEERS: Professional Approval of PEERS Testing* (Winter Garden, FL: Nehemiah Institute, Inc., 2012).

Implementation of the Intervention Design

The project was initiated on Tuesday, January 7th of 2020, which was the first day of class for SEUB. All day and dual-enrolled students who attended leadership training two mornings a week were encouraged at the orientation on day one of week one to participate in this study to potentially develop their biblical worldview. This researcher explained the importance of a comprehensive biblical worldview and its necessity for those who desire to live a life in obedience to Christ. An overview of this research was also presented. Day students were given a consent form (Appendix T) and asked to consider signing it and returning it to this researcher at a weekly scheduled one-hour advising/practicum class that was held every Thursday from 1 – 2 pm. Fifty-eight of the day students and three of the dual-enrolled students' parents signed a consent form (Appendix U) and returned it by the following advising/practicum class. Evening students who were Millennials or younger received an email explaining the importance of Christians possessing a biblical worldview and an overview of this research. They also received a copy of the consent form with a request to sign it and return it if interested in participating in this study. However, only three of the evening students made a decision to participate and return the consent form to the researcher.

Worldview Training

The actual intervention began for the sixty-four subjects in week one as they were asked to take the PEERS test after turning in their consent forms. Sixty-one day-students took the PEERS test online during a one-hour practicum course or at home week one if they were unable to attend the practicum course. Students were challenged to honestly record their personal opinions rather than attempt to respond based on what they believed may have been the correct biblical answer. No worldview training was undertaken before the test was administered. The

test was dispensed online in class for most students over one hour. Subjects were allowed to leave the testing room when finished, but there was no interaction permitted in the room during testing. The three evening students were emailed a link to the PEERS test and asked to take the test by the end of the week.

The PEERS results were immediately sent to the Nehemiah Institute when submitted where they were analyzed. Individual and group results were returned to this researcher two weeks after the tests were submitted. This researcher handed out individual PEERS scorecards to students at an afternoon practicum class. Scorecards for evening students and others who were not able to attend the practicum class were scanned and emailed to them. They were then put in a locked drawer. The Nehemiah Institute provided this researcher with an overview of all results. They will be discussed in Chapter Four.

The intervention continued with worldview training weeks two through seven as this researcher taught what is and is not included in a comprehensive biblical worldview. Instruction with student discussion occurred for one hour per week during the scheduled time for the practicum class. A *Biblical Worldview Study Guide* created by this researcher was used to teach a comprehensive biblical worldview. Most of the information outlined below can be found in this guide. (Appendix V)

Week two's worldview training began with a definition of the term "worldview" and the importance of developing a holistic biblical worldview. The existence of truth was discussed, followed by a discussion of why it is important for students to know their worldview. Students were then taught the four basic underlying worldview questions they should consider: Is there a God, and if there is, who is He? Who am I? Where did I come from? and what am I doing here? Why is there so much pain and suffering in the world, and how do we fix it? What is my ultimate

destiny? Worldviews were then delineated into the categories of atheism, pantheism, and theism. Atheistic worldviews prominent in America, students learned, are secular humanism, socialism/Marxism, and postmodernism. The pantheistic worldview most common in America is New Age, and the most common theistic worldview is Christianity. The three questions that should be asked to test for truth in a worldview were also discussed. These questions are: Is it realistic? Is it logical? Is it livable? This was followed by a lesson on the necessity of trusting the Bible as the foundation of a worldview. Evidence for the trustworthiness of Scripture was presented as students learned of the testimony of prophecy, the testimony of the historical preservation, and the testimony of changed lives attributed to the Bible. Each class ended with questions and answers for topics covered.

This researcher presented the biblical worldview in the following twenty-one areas in week three and week four: God, reality, creation, knowledge, human nature, human problems, human values, human purpose, ethics, suffering, meaning, human desire, salvation, family, society, death, government, economics, environment, education, and the Bible. The biblical worldview was taught by providing relevant Scripture in each of the above categories.

The intervention continued in week five as an hour was spent presenting and discussing the worldviews of secular humanism, socialism/Marxism, postmodernism, and pantheism/new-age spirituality in eighteen areas: atheism, naturalism, evolution, reality, knowledge, human nature, human problems, human value, human purpose, ethics, suffering, meaning, human desire, salvation society, death, economics, and the holy book/Bible. These worldviews were chosen because they are the most commonly embraced worldviews of practicing Christians, according to

a 2017 Barna study.¹⁴⁶ Practicing Christians were defined in Barna’s study as “Christians who go to church at least monthly and consider their faith very important in their lives.”¹⁴⁷ Charts were presented from Barna, revealing the most commonly held false beliefs practicing Christians share with the above false worldviews.

Barna revealed that 29% of practicing Christians share beliefs common with secular humanism. The most common of these beliefs, which is accepted by 20% of practicing Christians, is that “meaning and purpose come from working hard to earn as much as possible so you can make the most of life.”¹⁴⁸

Socialism/Marxism beliefs were accepted to some degree by 36% of practicing Christians, according to Barna. Barna also cited an alarming study from the Heritage Foundation that revealed that 44% of all young adults from the age of sixteen to twenty-nine prefer a socialist/Marxist worldview, and 7% prefer communism.¹⁴⁹ Students were presented with information about Karl Marx and his book, *The Communist Manifesto*, which spawned these worldviews.¹⁵⁰ A conversation was held about the results of socialism and its offspring, communism. Most students were shocked to learn that communism has killed more people than any other worldview in history, with an estimated eighty-five to one hundred million people killed in the 20th century alone.¹⁵¹ These deaths were caused by socialist leaders such as Vladimir

¹⁴⁶ Barna Group, “Competing Worldviews,” np.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid.

¹⁵⁰ Karl Marx and Friedrich Engels, *The Communist Manifesto* (1988; reprint, Portland, OR: The Floating Press, 2008), np.

¹⁵¹ Mark Kramer, ed. *The Black Book of Communism: Crimes, Terror, and Repression* (Cambridge, MA: Harvard University Press, 1999), x.

Lenin, Joseph Stalin, Adolf Hitler, Pol Pot, and Mao Zedong. Margaret Sanger, the founder of Planned Parenthood, was a socialist who acted on her worldview that minorities and the underprivileged should be eliminated for the good of society.¹⁵² This worldview continues to lead to the death of millions today.

Students were taught that socialism is a worldview at complete odds with Christianity as it is secular and built on the worldview of atheism. “Marxism rejects the theological affirmations of Christianity,” states scholar J. Mathew Kurian.¹⁵³ Karl Marx, called the Father of Socialism, wrote, “The fight against religion as the illusory happiness of the people is required for their real happiness.”¹⁵⁴ He also is believed to be the first philosopher who applied Darwinian evolution to a worldview.¹⁵⁵ For socialists, salvation comes from the state as it takes the role of God and becomes the giver of human needs and human rights.¹⁵⁶ Freedom found in Christ is replaced with dependency on the state. Socialism also breaks down marriage and the family and puts the state in their place. A comparison between the worldview of socialism and the biblical worldview is an important comparison for young Christians to have as socialism continues to grow in our country.

Students were taught that postmodernism is a worldview built on the rejection of absolute truth, the instability of language, and the idea that the Christian metanarrative is oppressive.¹⁵⁷ It

¹⁵² George Grant, *Grand Illusions: The Legacy of Planned Parenthood*, 2nd ed. (Franklin, TN: Adroit Press, 1992), 27.

¹⁵³ K. Mathew Kurian, “Marxism and Christianity,” *Social Scientist* 2, no. 8 (1974): 7, accessed March 19, 2020, <https://www-jstor-org.ezproxy.liberty.edu/stable/pdf/3516311.pdf?refreqid=excelsior%3Adb52b9a9ab19d7db5a0313713f42d75a>.

¹⁵⁴ *Ibid.*, 4.

¹⁵⁵ Edward R. Hartman, *Socialism versus Christianity* (New York: Cochrane Publishing Co., 1909), 18.

¹⁵⁶ Kurian, “Marxism and Christianity,” 8.

¹⁵⁷ Stewart E. Kelly, *Understanding Postmodernism: A Christian Perspective* (Downers Grove, IL: IVP Academic, 2017), 9.

teaches that “there is no fixed human nature, that moral standards are at best local in nature, that Christianity is ruled out by its exclusive nature and oppressive past, and there is no genuine hope beyond the grave.”¹⁵⁸ Unfortunately, Barna’s study reveals that 54% of practicing Christians accept some of the beliefs of this atheistic worldview. One such belief, accepted by 23% of practicing Christians, is “what is morally right or wrong depends on what an individual believes.”¹⁵⁹

Students were told that practicing Christians embrace the false worldviews of pantheism/new age spirituality more than any other false worldview, according to Barna’s study. C. S. Lewis believed that pantheism is the religion people naturally accept without divine revelation. He wrote, “It (pantheism) is the only really formidable opponent to Christianity.”¹⁶⁰ Students were taught that pantheism espouses, “God is everything, and everything is God... the world is either identical with God or in some way a self-expression of his nature.”¹⁶¹ This is in contrast to the worldview of theism, which sees God as a person who is separate from the world He created. Pantheism underlies new age spirituality, which is a popular religion in our country as it allows people to fill the nothingness from atheistic worldviews with spirituality without the demands of a sovereign God to whom people are accountable.¹⁶² Thirty-eight percent of practicing Christians were shown to believe the pantheistic belief that, “If you do good, you will receive good. If you do bad, you will receive bad.”¹⁶³ Other pantheistic beliefs such as all roads

¹⁵⁸ Kelly, *Understanding Postmodernism*, 263.

¹⁵⁹ Barna Group, “Competing Worldviews,” np.

¹⁶⁰ C. S. Lewis, *Miracles: A Preliminary Study* (London: Fountm 1974), 86-87.

¹⁶¹ Michael P. Levine, *Pantheism: A Non-Theistic Concept of Deity* (New York: Routledge, 1994), 1.

¹⁶² Charles Colson and Nancy Pearcey, *How Now Shall We Live?* (Carol Stream, IL: Tyndale House Publishers, Inc., 1999), 270.

¹⁶³ Barna Group, “Competing Worldviews,” np.

lead to heaven, or all people pray to the same God were shown to contradict Scripture and undermine Christianity.

Worldview training in week six began with an examination of how each of the false worldviews discussed the previous week affect the following eight areas: religion, human life, family, economics, the judicial system, politics, purpose, and education. Then this researcher, together with the students, examined how each of the false worldviews answered the three worldview tests: Does it match reality? Is it logical? Is it livable? It was shown that each of the false worldviews fails the test of reality, fails to be logical, and fails to be livable.

The worldview training concluded week seven with a discussion of how the biblical worldview is the only worldview that passes all three tests. After examining how Christianity most matches reality and is the most logical worldview, the livability of the biblical worldview was affirmed in the following areas: human dignity, human value, meaning and purpose, redemption and release of guilt, equality, answer to suffering, hope, new nature, orderly society, personal responsibility, strong educational system, service for others, moral form of capitalism, freedom, dignity to women, true justice, respect for history, highest standard of living for all, fairness in taxation, and assurance of ultimate destiny. The material that was presented in each of these areas supports the biblical worldview as the most sensible worldview to adopt.

The majority of the information taught in the six weeks is included in the *Biblical Worldview Study Guide*. (Appendix V) Students who were interested in learning more were emailed the *Biblical Worldview Study Guide* and encouraged to review on their own what they learned during worldview training. Information about the origin of each worldview was also provided to students upon request.

The purpose of this intervention was to make a change in the biblical worldview of students by presenting them with opportunities to develop their mind by reviewing specific scriptures that clarify a biblical worldview in twenty-one crucial areas. The worldview class also taught specific beliefs of the most common false worldviews in America, and students were warned of worldview beliefs to avoid. When the evidence revealed that the biblical worldview matches reality the closest, and is the most logical and livable one, the students desired to pursue it more earnestly.

Subjects spent week eight's practicum class retaking the PEERS test. Students who were not able to attend the class retook the PEERS online test at home. Once again, students submitted their results online to the Nehemiah Institute. Results were mailed to this researcher two weeks later. Results from the first test and the retest were compared to assess whether or not the six hours of worldview training led to students' worldviews moving from socialist, or secular humanist, to moderate Christian theist or biblical theist. Results also revealed the top-ten worldview questions that continued to be answered with socialist or secular humanist responses.

Christian Mentoring

Intervention for encouraging the heart of subjects to be in agreement with a biblical worldview began week one as students attended a one-hour practicum review on Wednesday, January 8th. The goal of this review was to prepare students for a new section of PMIN 2303 Student Ministry Practicum. Participants were encouraged by this researcher to intentionally engage with their mentors over a fifteen-week period with the goal of a heart change to be more like Christ. (The COVID-19 outbreak limited the engagement with mentors to ten weeks due to quarantine.) A Self-Evaluation Form (Appendix N) was reviewed for tangible ways to accomplish this. Students were taught that the more they embraced living like Christ by serving

in an area of ministry, the more they become like Christ, as research reveals that students often become what they repeatedly do.¹⁶⁴

What made this PMIN 2303 different from the previous semester's PMIN 2303 experience was the impetus placed on mentors to model and encourage a comprehensive biblical worldview in their mentees. SEUB's directed studies coordinator met with supervisors face-to-face to assess the previous semester's practicum experience. The coordinator discussed the importance of a comprehensive biblical worldview and asked for the supervisors' assistance in its development in their students for the upcoming semester. The importance of godly living or character to worldview development was elucidated, and mentors were asked to watch for opportunities to reassure their mentees about the seriousness of keeping their heart in submission to God and His Word. Supervisors were challenged to strengthen their students' desire to be faithful to living for Christ. Supervisors who work in the ministry had the opportunity to model a heart that is obedient to God during the practicum experience.

Sixty-one students began PMIN 2303 by submitting their Practicum Registration Form week one to their online class, where they were reviewed by this researcher. (Appendix K) The forms listed the supervisor that subjects would be working with throughout the study. The forms also revealed the ministry areas where the students would be working.

Students began meeting with their supervisors and gaining ministry experience for four hours on Wednesday of week two. Students continued their ministry experience by serving in some capacity for their supervisor for four hours on the weekend. These eight hours of practicum experience continued for ten weeks. After consulting with their supervisor, students submitted a

¹⁶⁴ Barna Group and Impact 360, *Gen Z*, 100.

Ministry Project Proposal to their online class for this researcher to review week four of this study. (Appendix L) Students were given a grade based on their efforts. The few students who were unsure of their ministry project were encouraged to meet with their supervisor for guidance and encouragement. All sixty-one students part of this research submitted a Ministry Project Proposal that required them to work with their supervisor in an area of ministry on a weekly basis for the remainder of the semester. The final ministry projects, which were due at the end of the semester, were beyond the time scope of this study.

Ministry Experience

The intervention targeting students' behavior also occurred weeks two through ten of PMIN 2303 as students observed ministry practices being carried out, attempted ministry practices while being supervised, and undertook ministry practices on their own. Subjects experienced others serving Christ every week, and then, they were able to serve Christ themselves for four hours each Wednesday and four hours each weekend.

Utilizing a full ten weeks for intervention allowed for six hours of worldview training, thirty-six hours of mentoring, and seventy-two hours of ministry experience as students spent four hours every weekend serving in ministry in some capacity in addition to the four hours spent with a mentor on Wednesday. This was an adequate amount of time for the purposes of this study.

Evaluation

The results of the PEERS tests taken on week one and week eight were immediately received electronically by the Nehemiah Institute after students choose "submit." The Institute created a summary report for this researcher that included data from all participants for week one and a summary report for week eight.

The evaluation of the effectiveness of mentors modeling a biblical worldview, as well as the efficacy of gaining ministry experience, began with students meeting with their supervisor to discuss how they progressed over the previous weeks in areas of character development and Christlike behavior. Students then completed a Self-Evaluation Form. (Appendix N) Section I asked for their supervisor's name and their area of ministry. Section II of the form required subjects to rate how they performed in fifteen areas quantitatively. Half of the areas covered aspects of their character, such as compassion and empathy towards others and servant leadership. The other half assessed whether or not they displayed Christian behavior such as the practice of Sabbath rest and growth in ministry skills. Section III required subjects to provide a qualitative rating of their performance by answering the following questions:

1. Describe the manner in which you carried out your assigned responsibilities.
2. Describe the manner in which you related to your practicum supervisor (attendance at feedback/mentoring sessions, teachability, responsible reporting, attitudes, etc.).
3. Describe how your personal faith and commitment to ministry grew this semester.
4. Respond to the results of your supervisor's evaluation. How do you plan on integrating your supervisor's recommendations into your present and future ministry?¹⁶⁵

The Self-Evaluation forms of all sixty-one subjects were submitted to this researcher at the end of the study. This researcher was able to assess how students saw their character at the end of PMIN 2303 by reviewing if they selected that their character was excellent, good, average, below average, or unacceptable in the fifteen character-defining areas. Students' responses to the above questions in Section III were also reviewed by this researcher.

¹⁶⁵ Appendix N

Twenty-four of the sixty-one students were divided into one of six focus groups as another way to assess the effectiveness of having a mentor on undergraduate students' worldview. Focus groups met week nine and week ten with this researcher to discuss if and how their supervisors contributed to the development of a more comprehensive biblical worldview in the area of their heart. Students were asked the following questions:

1. What ministry area was your practicum?
2. Was your PMIN 2302 supervisor a mentor to you, or did your supervisor focus only on task completion?
3. The PMIN 2302 syllabus states that one of the goals of the course is "*to receive evaluation that can be used for future growth.*" Have you received input from your supervisor, positive or negative, that has helped you grow to become more like Christ? Please describe in detail words or actions by your supervisor that has been beneficial for your growth.

Focus group students were also given the opportunity to consider and discuss the efficacy of ministry experience on biblical worldview development. They were asked the following questions to assess if and how their ministry experience contributed to the development of a more comprehensive biblical worldview in the area of their behavior:

1. Has your practicum ministry experience been positive or negative to this point?
2. The PMIN 2302 syllabus states that one of the goals of the course is for you to "*reflect on your learning.*" What are some of the things you have learned from your ministry experience? Are there any other benefits you have personally gained from your ministry experience?
3. Has your ministry experience affected the way you look at serving God? Serving others? Has your experience affected your desire to live as God calls you to live? If it has, are you more or less likely to live a life obedient to God and His worldview because of your ministry experience? Please explain.¹⁶⁶

¹⁶⁶ Transcribed focus group interviews available upon request.

The PEERS test and retest, Self Evaluation Forms, and focus groups revealed some of the effects of worldview training, mentoring, and ministry experience on the worldview of SEUB students. The following chapter details these results.

Chapter 4

Results

Worldview Training

The first desired outcome of this research study was that students adopted a biblical worldview with their minds. This goal was realized by seventeen percent of subjects who moved from a moderate Christian, secular humanist, or socialist worldview to a biblical theism worldview. An additional thirty-three percent of subjects moved from a secular humanist or socialist worldview to a moderate biblical worldview. Overall, students as a whole moved closer to a biblical worldview in the area of their mind as their median composite score, which is the average of the five subject scores, moved closer to 100 in the PEERS retest than with the initial test. The sixty students who took the retest were included in the comparison Table 1. below:

Table 1. PEERS Score Pre and Post Worldview (WV) Training

	PEERS Score	Pre-WV Training Students	Pre-WV Training Percentage	Post-WV Training Students	Post-WV Training Percentage	College National Average *
Biblical Theism Worldview	70 to 100	0	0%	10	16.7%	2.9%
Moderate Christian Worldview	30 to 69	9	15%	29	48.3%	32.1%
Secular Humanism Worldview	0 to 29	43	71.7%	16	26.7%	52.6%
Socialism Worldview	-1 to -100	8	13.3%	5	8.3%	12.4%
TOTAL		60	100%	60	100%	100%

*National Average based on PEERS testing of Christian college students for the past three years.

Results revealed that eighty-five percent of the Christian undergraduate students participating in this study did not have a biblical worldview when this research began. Seventy-two percent had a secular humanism worldview, and thirteen percent had a socialist worldview. Only fifteen percent had a moderate Christian worldview. None of the sixty subjects had a worldview categorized as a biblical worldview. Worldview training, however, had a positive impact on students' worldview. Almost seventeen percent of students tested revealed a biblical worldview with their retest after training. Forty-eight percent of the students tested with a moderate Christian worldview. A total of sixty-five percent of those tested had a worldview categorized as Christian, even if it was moderate, after learning about worldviews. Unfortunately, twenty-seven percent tested as secular-humanist, and eight percent revealed a socialist worldview after training.

One surprising finding was how subjects compared to the national average scores of Christian undergraduate students from PEERS testing over the past three years. This researcher assumed that students who decided to attend a Christian university in a church setting would have worldview scores closer to biblical than the general population of Christian undergraduate students. This was not the case. Three percent of Christian undergraduates tested as having a biblical worldview and thirty-two percent tested as having a worldview defined as moderate Christian. Thirty-six percent of Christian undergraduates tested by the Nehemiah Institute over the past three years scored as having a biblical or moderate Christian worldview. This is over twice the fifteen percent who scored this way at SEUB. After worldview teaching, however, this trend reversed. Sixty-five percent of SEUB students possessed a biblical or moderate Christian worldview compared to the national average of thirty-six percent.

The Nehemiah Institute considers a score of twenty-nine or below to be failing as it reveals a worldview that is definitively non-biblical (Grade F in Table 2.). Although eighty-five percent of subjects were in this category with the initial test, only thirty-five percent were considered failing by the Nehemiah Institute after worldview training.

Table 2. Grades for the PEERS score

		Pre-WV Training Students	Pre-WV Training Percentage	Post-WV Training Students	Post-WV Training Percentage	National Average
92-100	A+	0	0	1	1.7%	2%
84-91.99	A	0	0	2	3.3%	3.2%
76-83.99	A-	0	0	5	8.3%	5.9%
		0	0	8	13.3%	11.1%
68-75.99	B+	0	0	2	3.3%	9.3%
60-67.99	B	1	1.6%	2	3.3%	8.6%
52-59.99	B-	1	1.6%	6	10%	10.4%
		2	3.3%	10	16.7%	28.3%
44-51.99	C+	1	1.6%	9	15%	12.4%
36-43.99	C	2	3.3%	8	13.3%	12.5%
30-35	C-	4	6.7%	4	6.7%	10.4%
		7	11.6%	21	35%	35.3%
< 30	F	51	85.1%	21	35%	25.3%

Another goal of this study was for students to increase their PEERS score in all five areas tested. This goal was accomplished, as seen in Table 3. below. Students increased their scores in these five areas with an average of twenty-four points. Scores increased in the area of politics by twenty-four points, economics by twenty-five points, and social issues by twenty-one points. The

area of education had the highest increase of thirty points. Religion had the lowest gain, with an increase of seventeen points. SEUB students scored lower than the national average of Christian undergraduate students in all five areas before worldview training. However, they scored above the national average in all five areas after worldview teaching.

Table 3. PEERS Score in the Five areas

	Pre-WV Training Avg.	Post-WV Training Avg.	Average Gain	National Average
Politics	1.43	25.55	24.12	13.53
Economics	7.82	32.79	24.97	23.00
Education	5.98	36.40	30.42	20.16
Religion	39.10	56.50	17.40	43.06
Social Issues	18.47	39.57	21.10	27.36
COMPOSITE	14.56	38.16	23.60	25.42

A separate goal of this study was that student’s scores in the area of civil government would move closer to 100 between the initial testing and retest. In addition, the hope was that each student’s final score in this area would be 70 – 100, which reveals a worldview that supports a constitutional, representative form of limited government. The statements assessing views of civil government revealed that this area is the area where beliefs are the furthest away from a biblical worldview. SEUB subjects exposed an acceptance of socialist views in the area of civil government before worldview training. Students favored a “cradle-to-grave government with comprehensive centralized control of civil affairs,” according to the Nehemiah Institute.¹⁶⁷ The national average in this area was slightly above socialist and in the category of secular humanist, which is described as “favoring a democratic rule with a bureaucratic, expansive form

¹⁶⁷ Dan Smithwick, *PEERS Personal Scorecard* (Lexington, KY: Nehemiah Institute, Inc., 2020), 2.

of government.”¹⁶⁸ A positive result of worldview training was the thirty-one point gain in this area. Details are in Table 4.

Table 4. PEERS Result Pre and Post WV for Limited Government

	Pre-WV Training Avg.	Post-WV Training Avg.	Average Gain	National Average
Limited Government	-16.58	14.43	31.01	4.64

Political party was assessed at the beginning of the study. Political party was not a significant determining factor of SEUB student’s view of civil government. However, it does seem to make a difference in results from the national average of Christian undergraduates. Refer to Table 5 for details.

Table 5. PEERS Result for Political Party

	# of Students	Pre-WV Training Avg.	Post-WV Training Avg.	National Average
Republican	35	-13.32	14.49	27.32
Democrat	1	-39.22	7.06	-15.59
Independent	7	-18.91	9.08	18.63
No Preference	15	-18.24	18.12	1.72
Libertarian	3	-29.41	10.2	40.46

A final goal from worldview training was to produce an increase in each participant’s PEERS score in the areas of conviction and consistency between the initial test and retest. Conviction and consistency are character traits, according to the Nehemiah Institute. Conviction

¹⁶⁸ Smithwick, *PEERS Personal Scorecard*, 2.

was scored for each subject on a scale of 1 to 10. A score of 8.5 and above indicates “strong convictions of beliefs, a willingness to express and defend views, and a willingness to stand alone if necessary.”¹⁶⁹ Consistency was also scored for all subjects on a scale of 1 to 10. A score of 7.5 and above reveals “consistent thinking in all subject categories, which means principles of a worldview are applied to all major areas of the student’s life.”¹⁷⁰ There was a thirteen percent gain in student’s conviction due to worldview training. Students remained below the score for a strong conviction of beliefs, although teaching worldview did lead to an increased in this characteristic. SEUB student’s final conviction score was nine percent higher than the national average of Christian college students. The increase in the subject’s consistency score was minimal, as it was approximately six percent. This character trait did increase above the national average.

Table 6. PEERS Result Pre and Post WV for Conviction and Consistency

	Pre-WV Training Avg	Post-WV Training Avg	Average Gain	National Average
Conviction	5.77	7.10	13.3%	6.18
Consistency	6.19	6.78	5.9%	6.4

An area of interest was the examination of factors that may or may not have led to a biblical worldview in students prior to attending SEUB. Students were asked to answer a variety of personal questions during their first PEERS assessment to assess their exposure to Christian teaching. The sixty-four students who took the initial PEERS were included in Table 7. below.

¹⁶⁹ Smithwick, *PEERS Personal Scorecard*, 2.

¹⁷⁰ Ibid.

Students were asked if they attended a Christian high school, public high school, or were homeschooled. Surprisingly, the forty-six students who attended a public high school scored higher than the nine students who attended a Christian high school in all five areas except religion. Public high school students also had a higher score with limited government. Christian high school students had a slightly higher score for religion, conviction, and consistency than their public-school peers. The nine home-schooled students scored noticeably higher than both public and Christian high school students in all areas, including government, except for education. They also had a higher conviction score, although consistency was similar to their public-school peers.

Church attendance and service were also assessed. The forty-five students who attended church and regularly served during their high school years had a higher composite score than the ten who attended church and did not serve or the seven who rarely attended church during their high school years. Church attendance and service led to higher scores in the areas of politics, economics, social, and government. They also displayed a higher score in the area of conviction and were close to their peers who did not serve in the area of consistency. One area of surprise was that those who attended church had a lower score in the area of religion than those who did not attend church in high school, although the difference was very minimal.

The sixty-one students who had been a Christian for more than two years when they took PEERS had a higher composite score than the three students who had been a Christian for less than two years. Those who had been Christians longer had a noticeably higher score in the areas of religion and social. However, the new Christians had a higher score in the areas of politics, economics, education, and government. New Christians were more consistent, while those who were Christians for more than two years had a higher conviction score.

The results for years a Christian were similar to whether or not a student grew up in a Christian home. The fifty students who grew up in a Christian home had a higher composite score than the fourteen students who were not raised in a Christian home. The scores were higher in the areas of religion and social. Students who were not raised in Christian homes had higher scores in the areas of politics, economics, education, and government. The areas of conviction and consistency were similar for those raised in a Christian home and for those who were not.

The PEERS test also assessed whether or not a student read Scripture regularly during their high school years. The thirty-four students who read Scripture regularly had a higher composite score than students who did not. They had a higher score in the areas of politics, economics, religion, and social as well as the area of conviction than the thirty students who did not read Scripture regularly. Those who did not read Scripture had a higher score with education.

Finally, the forty-one students who had at least one Christian mentor in high school had a higher composite score than the twenty-three students who did not have a Christian mentor. Those with a mentor had higher scores in all areas except education and government. Those with a mentor also scored higher for conviction but lower for consistency. See Table 7, below.

Table 7. Initial PEERS Results for Students from Various Backgrounds.

	Students	Politics	Economic	Education	Religion	Social	Conviction 0 to 10	Consistent 0 to 10	Limited Government -100 to 100	Composite- 100 to 100
Public High School	46	.67	7.24	6.86	36.41	15.46	5.65	6.17	-17.52	13.33
Christian High School	9	-2.38	2.38	1.11	39.37	12.38	5.82	6.23	-20.78	10.57
Home-Schooled	9	7.46	9.84	2.38	43.49	27.46	6.00	6.19	-15.56	18.13
Attended Church but No	11	-5.71	2.29	4.43	39.71	8.86	5.52	6.33	-25.88	9.91
Attended Church & Served	46	3.11	10.25	5.40	38.48	20.70	5.74	6.21	-14.93	15.59
Rarely Attended Church	7	-1.63	3.47	11.43	41.84	18.98	5.72	5.86	-20.50	14.82
Christian < Two Years	3	2.86	10.00	18.57	22.86	-.95	5.09	6.98	-4.71	10.67
Christian > Two Years	61	1.93	8.29	5.71	39.64	19.07	5.89	6.09	-17.39	14.93
Not Raised Christian	14	4.18	11.84	10.61	33.27	11.02	6.04	6.16	-10.92	14.18
Raised Christian Home	50	.85	7.73	5.04	39.91	20.23	5.67	6.19	-18.08	14.75
No Regular Scripture	30	1.00	7.14	7.10	35.24	15.14	5.45	6.23	-15.84	13.12
Regular Scripture	34	2.65	9.08	5.46	40.88	20.08	6.05	6.14	-17.23	15.63
No H.S. Christian Mentor	23	1.18	5.09	9.69	32.73	15.4	5.23	6.39	-13.35	12.82
H.S. Christian Mentor	41	2.26	9.90	4.29	41.32	19.09	6.07	6.07	-18.39	15.37

Worldview Training Impact on Mind

The PEERS assessment results reveal that worldview training has a positive impact on the worldview of Christian undergraduates. Students who are taught a biblical worldview and the most common false worldviews that they are continually presented within our culture are able to replace their false beliefs with biblical beliefs. Students periodically revealed during worldview training that they had never been exposed to the biblical position on many issues. Once they were presented with Scripture, however, many students readily accepted what Scripture teaches over their long-held false beliefs in areas such as politics, economics, and education. Most undergraduate Christians revealed to this researcher that they desire to have a biblical worldview in the tested areas. This reveals that worldview training for the mind is a key component of developing a comprehensive biblical worldview in Christian undergraduates.

The move from false beliefs to biblical beliefs was significant after worldview training. While eighty-five percent had a false worldview before training, sixty-five percent had a moderate Christian or biblical worldview after training. This is above the national average of thirty-five percent for Christian undergraduates. Before worldview classes, zero students tested as having a biblical worldview. After classes, seventeen percent tested as having a biblical worldview. This is above the national average of three percent. These results show that Christian undergraduate students would benefit from worldview training.

Another goal of this study was that scores would increase in all five areas tested after worldview training. This goal was met as scores increased in all areas by an average of 23.6 points. This was achieved with worldview teaching that addressed the five areas and government rather than focusing primarily on religious beliefs. Students tested the highest in the area of religion prior to worldview training, with most scoring as moderate Christian. This suggests that

a biblical worldview in the area of religion is being presented to Christian students to some degree. The student average for religion did increase by seventeen points after training, but most students remained in the category of moderate Christian. Social issues include topics such as the redefinition of the family, when life begins, and who is responsible for social evils received the second-highest pre-training average score as the majority of students tested as secular-humanist. After training, the average score for social issues placed most students in the category of moderate Christian. Most students scored as having a socialist worldview, however, in the areas of politics, economics, and government prior to worldview teaching. This matches current data that shows both the Gen Z and Millennial generations more supportive of socialism than older generations.¹⁷¹ The same data also reveals that seventy-two percent of Gen Z and sixty-two percent of Millennials were never taught about communism from elementary through high school, and the majority cannot accurately define socialism.¹⁷² It is clear that Christian students are not being taught what Scripture teaches about politics, economics, and government. Worldview training was effective in raising students from a socialist to a secular humanist worldview in the area of politics and government and from a socialist to a moderate Christian worldview in the area of economics. The area of education had the largest increase from worldview teaching as the average student moved thirty points from a strong secular humanist worldview to a moderate Christian worldview. This researcher stressed definitively during

¹⁷¹ Marion Smith, "Annual Survey Shows Growing Favorability of Communism, Socialism Among Millennials," *Victims of Communism Memorial Foundation*, October 28, 2019, accessed April 20, 2020, <https://www.victimsofcommunism.org/press-releases/2019/10/28/annual-survey-shows-growing-favorability-of-communism-socialism-among-millennials>.

¹⁷² Ibid.

worldview training that it is the responsibility of Christians to educate the next generation with biblical truth.

After training results also reveal the value of teaching worldview as subjects who received training by this researcher scored an average of thirteen points higher in all areas than their Christian undergraduate peers. While the national average score for Christian undergraduates reveals a secular humanist worldview, the average score for SEUB students after training indicates a moderate Christian worldview.

A final significant finding from this research is that students' conviction, which is described as being willing to stand for beliefs, increased by thirteen percent after training. The student average climbed to just below the score for strong conviction and above the national average. Students' consistency, which measures whether or not a worldview is applied consistently throughout major areas of life, also increased from worldview training. SEUB students were less than a point away from having consistent thinking with their worldview. However, they were slightly lower than the national average.

An expected but disturbing finding from the initial PEERS assessment is the reality that Christian students can attend a Christian university in a church setting and still not have a biblical worldview. None of the sixty students initially tested had a worldview categorized as biblical. The Nehemiah Institute describes students with a biblical theism worldview as those "on solid ground who are likely to defend and promote a biblical view of life."¹⁷³ It is likely that current students entered the university without a biblical worldview because Christian parents, mentors, and church leaders in student's lives were unable or unwilling to teach and defend a

¹⁷³ Smithwick, *Understanding your Worldview*, 1.

biblical worldview. Homeschooled students received some biblical worldview training. However, attending a Christian high-school only increased students' scores in the area of religion. Those who had been Christians for over two years and students who grew up in a Christian home have a composite score closer to a biblical worldview. However, this was due to higher scores in the areas of religion and social values. Attending church, serving, reading Scripture regularly, and having a Christian mentor in high-school also led to an increase in the overall worldview score of students. Interestingly, those who attended public high schools, rarely attended church, were a Christian for less than two years, were not raised in a Christian home, did not read Scripture, and did not have a Christian mentor scored the highest in the area of education. This gives some clarity for the lack of biblical worldview in Christian students. A secular humanist or socialist worldview is one that sees government as responsible for all education, including what is taught and how it is taught. This study affirms the effect of leaving education in the areas of politics, economics, government, and social issues in the hands of the non-Christian culture and government entities.

Christian Mentoring

The second desired overall outcome for this study was that a majority of participants revealed through their Self-Evaluation forms and focus groups that their commitment to having a heart of obedience to God was strengthened through time spent with a Christian mentor. This study proposed that time spent with a Christian mentor is an essential step in changing the heart of a student who lacks a comprehensive biblical worldview.

Self-Evaluation Form

This proposal was tested for sixty-one research subjects by reviewing their Self-Evaluation Forms submitted after spending at least thirty-six hours over nine weeks with their supervisor.

Section I of the Self-Evaluation form asked for the name of their supervisor and the specific area of ministry they engaged with during this study. Subjects reported participating in the following ministry areas:

Table 8 Ministry Areas Reported in Self Evaluation

College Student Ministry	4
Kids Ministry	7
Middle School Ministry	5
High School Ministry	6
Young Adult Ministry	1
Worship Ministry	6
Production Technology	3
Discipleship	7
Creative Arts	5
Leadership and Team Development	3
Communications and Preaching	3
Operations and Event Planning	3
Evangelism and Outreach	4
Connections and Care	4

Section II was a quantitative section that asked students to rate their ministry performance in fifteen areas. Seven of these areas assessed if the students believed that their worldview in the area of their heart was in line with a biblical worldview. The chart below reveals the percentage of students who rated their performance, ranging from unacceptable to excellent in the seven areas.

Table 9. Performance in the Seven Areas of the Heart

	Unacceptable	Below Average	Average	Good	Excellent
Compassion and Empathy	0%	2%	6%	28%	64%
Receive/Delivery Criticism	0%	0%	12%	44%	44%
Listening to Others	0%	0%	7%	41%	52%
Interpersonal Skills	0%	0%	3%	43%	54%
Protect Confidential Info	0%	0%	0%	11%	89%
Spiritual Growth	2%	0%	5%	41%	52%
Servant Leadership	0%	2%	2%	41%	55%

Ninety-two percent of subjects self-selected that they were good or excellent at showing compassion and empathy towards others during their practicum experience, and ninety-three percent were good or excellent at listening to others. A total of ninety-seven percent of subjects self-selected that they had good or excellent interpersonal skills while ninety-three percent self-selected that they were good or excellent at spiritual growth during PMIN 2303. Ninety-six percent rated themselves as good or excellent at servant leadership, which is an important trait for those who want to have a biblical worldview. All subjects reported being good or excellent at protecting confidential information. The lowest score was for reception and delivery of criticism as only eighty-eight percent of students gave themselves a good or excellent score for this characteristic.

These quantitative results reveal that the majority of students overwhelmingly self-selected that they displayed characteristics during this study that are part of having a Christlike heart. However, they do not reveal if their supervisors agreed with their assessments. The

quantitative results also do not disclose whether or not supervisors played a role in the encouragement or development of these traits. Section III is useful in this area as it includes four qualitative prompts that gave students an opportunity to provide details about their ministry experience.

The first prompt students were asked in their Self-Evaluation form was, “Please describe the manner in which you carried out your assigned responsibilities.” Fifty-nine of the sixty-one subjects or ninety-seven percent described the way they carried out their responsibilities in positive terms. Students often revealed they exhibited godly characteristics:

“I carried out my assigned responsibilities very well by completing my tasks and being a servant leader.”

“I tried my best to carry out my duties that I was asked. I tried to do everything with a cheerful heart.”

“I carried out responsibilities with a thankful and grateful heart. I am grateful that my ministerial leader gave me responsibilities because it showed he trusted me.”

“The manner I performed my responsibilities was with integrity and a good Christian work ethic.”

“I was very humble and thankful for the opportunities. My supervisor loved my servant’s heart and the willingness to do whatever I was assigned.”

“I carried out my responsibilities with a good attitude and a humble spirit. I met all my commitments and jumped in to help others as needed.”

“I have tried my hardest to carry out the tasks with excellence and passion.”

“I carried out all of my responsibilities in a manner that reflected the character of Christ.”

Only two students or three percent of the total responded in negative terms. These two students had a negative experience overall according to their Self-Evaluation Forms:

“I did not carry out my assigned duties well. I became burned-out waiting on God to remove me from my current ministry position. Instead he gave me every opportunity to raise someone up to replace the role that I was operating in. However, I was unable to complete the task due to stress at home, school, and work.”

“Due to unexpected circumstances out of my control that took place throughout the practicum, my completion of tasks was sub-par.”

The second prompt stated, “Please describe the manner in which you related to your practicum supervisor (attendance at supervisory sessions, teachability, responsible reporting, attitudes, etc.). Fifty-nine subjects or ninety-seven percent responded that they had a beneficial relationship with their supervisor and they related to their supervisor in positive ways:

“My supervisor allowed me to have success and gave me opportunities along with feedback for those opportunities. Each time we spoke and talked about how I was doing, I always felt encouraged and able to grow as an individual.”

“My mentor has an incredible heart for children, and I wanted to learn as much as I could from her.”

“I felt comfortable talking to my mentor about anything, knowing that he wouldn’t judge me and he would keep it confidential. I loved learning and growing under him. I wouldn’t ask to be under anyone else.”

“My supervisor and I have a great relationship and I have learned so much from her.”

“He was an amazing supervisor for practicum. He made it easy to be teachable and open to correction and encouragement.”

“I always went to my supervisor for advice.”

“My supervisor and I got along really well, and I have definitely learned a lot of things from her that I wasn’t expecting to.”

“My leader and I got along very well. I am very grateful and thankful for all he taught me.”

“I have learned an incredible amount. I went from being mad I had to serve to never wanting to leave. My mentor is such an incredible woman and she let me express my faith and my love for people. I am thankful to have met her and had this opportunity.”

“My supervisor did a great job in guiding me through this learning experience. I knew that under her guidance I was safe to fail and grow as a leader and in my position of leadership.”

“My supervisor helped me navigate how to guide my team of volunteers physically, mentally, emotionally, and most importantly spiritually.”

“We met weekly to discuss my progress and he gave me advice. We always talked out my relationship with Jesus to make sure it was healthy!”

“I always related to my supervisor with respect and a desire to learn new things.”

“I have built a strong relationship with my directed study supervisor and he has become my mentor and he is great to help me spiritually.”

“He has been so much more than a practicum supervisor; he has truly been a brother to me. He has shown me how to be the man that God has called me to be.”

“I met weekly with my mentor and received feedback. I respect him as my pastor.”

“My supervisor is a person who I get along with very well. He and I are able to talk ministry and personal life to which he speaks into both profoundly.”

“My mentor and I were able to be professional yet create a friendship that will carry on into the future. I am very thankful and grateful for everything that he taught me this semester. I will continue to take what I learned in this practicum into the future and everything that I do.”

“My supervisor has been an amazing mentor. She has taught me a great deal about the true meaning of being a servant leader. We have had numerous meetings, phone calls, text messages between each other that allowed us to work together towards a common goal.”

“I loved my practicum supervisor. She has been a huge blessing to me and has spoken into my life.”

Two students or three percent did not relate positively with their supervisor:

“My practicum supervisor and I had a rough season of relating. But we eventually learned to navigate the system and work together to complete the given tasks.”

“N/A” (Student did not meet regularly with their supervisor.)

The third prompt stated, “Please describe how your personal faith . . . has grown this semester.” Fifty-five students or ninety percent self-reported that their faith grew due to PMIN 2303. A robust faith in God is necessary for having a heart for God. Three self-reported negative or no influence on their faith. Twenty-one of the fifty-five students, or thirty-eight percent specifically associated their growth in their faith to their supervisors:

“Meeting weekly (with my mentor) helped grow my faith immensely.”

“My supervisor has helped me grow in different areas of my faith because of her wisdom and experience that she has gained from working in ministry.”

“My mentor has given me a boldness and desire to become confident in my sense of calling. And above all else, God has given me greater faith.”

“My leader constantly encouraged me and give me constructive criticism on how to live for Jesus. I am ever so grateful for him. My faith has grown so much because of the leader in my life. I have recently been learning about trusting in God with everything that I have.”

“I had a strong Christian woman as a supervisor who poured into me and who helped me a ton in my relationship with God. Since starting my practicum, my faith has grown and I have opened my understanding to which areas I need growth in as well as which areas I have strength in.”

Three students did not answer the question about their faith, and three subjects or five percent of the total responded that their supervisor had no influence or a negative influence on their faith:

“I am always looking for opportunities to grow in my faith. My supervisor did not incorporate this.”

“I became prideful and hard-hearted towards myself, my supervisor, and other volunteers that I was in contact with. Currently, I have burned out of serving in ministry, especially kids ministry.”

“My faith has not grown this semester. If anything, it has decreased.”

The third prompt also stated, “Please describe how your commitment to ministry has grown this semester.” Fifty-nine or ninety-seven percent of students self-reported that their commitment to ministry grew due to PMIN 2303. Twenty-four of the fifty-nine students or forty-one percent responded that their supervisor contributed to an increase in commitment to living for God:

“My supervisor said, ‘Keep up that spirit of learning and sincere commitment to whatever place the Lord has you in!’ I hold that close, knowing no matter what I end up doing or wherever I find myself, I will bring a spirit of learning and be committed to what I do.”

“My mentor has given me a boldness and desire to become confident in my sense of calling. I was very docile and unsure of what God had for me in the future. My mentor has been calling that out of me so that I can be proactive and secure in who God has called me to be and my mission.”

“I have grown in my commitment to ministry by learning more about how ministry and business correlate from my supervisor.”

“My supervisor said that in this upcoming semester’s practicum, he’s going to challenge and stretch me more. I am ready for it. I will continue to be available and willing to do what’s asked of me while trusting that it is all building blocks for my future ministry.”

“My supervisor helped me realize that I can do great things in many areas of ministry, but whatever God is calling me to is the right place. I plan on setting aside more time to talk to God and figure out what exactly he has for me in the future.”

“My commitment to God and serving has grown because my heart has more passion thanks to my mentor.”

“I was reminded of what it looks like to serve from the overflow of one’s heart from watching my supervisor.”

“I was told by my mentor that the only place I may need to grow is to do everything with the right heart. It can be easy to become task oriented instead of people oriented but I must remember that everything I am doing is all about seeing life change in people.”

“My mentor gave me positive feedback. He told me he thought I did a good job being compassionate and caring.”

The fourth prompt in the Self-Evaluation stated, “Please respond to the results of your supervisor evaluation. (What did you take away from the evaluation and the meeting where you discussed the outcomes of the evaluation?) How do you plan on integrating your supervisor's recommendations into your present and future ministry?” Fifty-five students or ninety percent were positive about their supervisor evaluation and planned to take the recommendations to heart by integrating them into their present and future ministry. Recommendations from supervisors included becoming a better communicator, learning how to correctly handle disputes, becoming more available and consistent in serving, becoming bolder in calling, focusing on integrity and

honor, becoming more patient, keeping pride in check, becoming more relational, avoiding gossip, and making time for a weekly Sabbath rest.

Of the fifty-five positive recommendations, forty-six or eighty-four percent encouraged students to become more Christlike in their character. The remaining nine or sixteen percent of positive responses did not address the students' characters. Sixteen of the supervisors had positive recommendations for developing a heart like Christ:

"I am certain I can continue to grow in the areas that we discussed so I can show the qualities of Christ in everything I do. I plan on integrating what my practicum supervisor told me by spending more time with God so I can continue to grow into the man of God I am called to be."

"I trust that what my supervisor said is the truth and I am going to take the feedback and allow it to build me up to change certain things and keep others so I am more like Christ."

"My number one take away from my supervisor was a lot of encouragement. She reaffirmed me in the joy and passion of leading people to Christ through any ministry, and I will definitely take that with me to possibly future missionary ministries, or whatever ministry God puts me in."

"I learned from my mentor that it is not about perfection, but progression. I am not perfect on my own, but ... I ask the Holy Spirit to guide, help and anoint me to do his work on a top-notch level."

"My supervisor was very encouraging and he told me to keep being consistent and continue to serve."

"My supervisor encouraged me to keep setting a high standard for myself and for others around me and to keep going after Jesus with all my heart and letting it overflow into every other aspect of my life."

"My directed study supervisor gave me positive feedback. He told me he thought I did a good job being compassionate and caring."

"I saw how my supervisor led as a Christian. This is so important for Christians today to see how we should be leading others in this generation."

"I will carry out with integrity and humility what my supervisor is showing me and hopefully carry that into the rest of my life."

“My takeaway from being with my supervisor is that I plan on trying to be the best light of the world that I can, no matter who I represent in my future jobs or who I am trying to make a business deal with.”

“My supervisor said that I am on the right track and I just got to keep moving. God is developing in me a man after His own heart!”

“My supervisor said that he appreciated me and he was very encouraging. His kind words motivated me to keep going even in tough times. He also showed me things I need to improve on and I will take them into account so that I can operate in excellence for Christ.”

“My supervisor mentioned that I am doing a great job in the kids ministry and she is very proud of my progress.”

“She was very instructive and encouraging. It made me feel a lot better because I know there have been some tough days, but she never gave up on me! She taught me integrity and honor in doing what I say and following through.”

“My mentor believed in me in times when I thought I had messed up big time. Our conversations were always helpful and she helped me better myself and my ability to lead a team.”

“My supervisor told me that he sees something inside of me, something special that God has created me with. To be honest, I am struggling in believing that. I am a work in progress to become the man that God has created me to be.”

Thirty students of the fifty-eight or fifty-two percent noted that negative feedback from their supervisor was beneficial in helping them become more like Christ:

“My supervisor said that I need to listen more and not to be so strong in my own opinions. I want to be used by God and I pray he continues to teach me, correct me, and humble me so I can be the man he is calling me to be.”

“He also showed me things I need to improve on and I will take them into account so that I can operate in excellence like Christ.”

“I think it is key to take feedback like this and grow from it and not allow it to take a negative root in your heart.”

“My supervisor addressed things I can improve and I appreciate her care and how she showed me ways I can improve for the future.”

“My mentor had very helpful comments in my evaluation. I plan to take steps to improve in certain areas.”

“One thing that I took away from my supervisor is to do the work assigned to me. I must give 110%.”

“After meeting with my supervisor, I am going to spend more time praying for students and growing my relationship with them!”

“My supervisor told me my strengths and weaknesses. I can take what she said and apply to my future.”

“I really appreciated what my supervisor said in my evaluation as it was another part of me keeping my pride in check.”

“I plan on improving what I need to improve on.”

“My mentor was always positive and gave me great feedback. His biggest suggestion to me was to be patient. This is something that I know, but struggle with. I will be more patient going forward.”

“I plan on integrating what I learned from my supervisor into my present and future ministry by making sure that there is better communication between everyone on the team and that we are all on the same page.”

“I plan to take practical steps to help myself get better in those areas of my life. It’s not always easy seeing and hearing areas where you need growth, but it is always needed.”

“My mentor wasn’t scared to tell me the hard stuff and I appreciate that.”

“Due to my personality, I tend to take on things on my own rather than trusting in others to help. My mentor taught me to work with more people to help them also find their full potential in God.”

“My supervisor said I need to do a better job at resting and taking a sabbath.”

“I will do my best to only take advice from a single or a select number of people because as my supervisor said, I can take too much advice without knowing what to do with it all.”

“What I took away from the meeting is that I should find more time to rest and spend time with God and to continue listening to all that God has for me. I will practice this by taking more time to fill up spiritually, and continue praying and consulting God about my future endeavors.”

“I will do whatever recommendations she has given as best as I can. I can see why she wants me to improve in some areas, which I will.”

“I plan on integrating my supervisor's recommendations by changing what I need to change and remaining available and constant.”

“The biggest takeaway is that I need to speak up and be more relational. I really want to change in this area. I think my supervisor accurately identified my strengths and weaknesses.”

“It really has taught me about how dealing with other people is a step that I need to work on.”

“I felt the evaluation was fair. My supervisor said that my time management needs work. I am integrating that into my goals for the future.”

“I think that the results from my supervisor were right on, and I plan to grow in the areas of my weaknesses. It's not always easy hearing areas where you need growth, but it is always needed.”

“My supervisor only really had one suggestion for me, which was to watch who I am talking with and about what as sometimes I can unintentionally gossip.”

“The only place I may need to grow, according to my supervisor, is to do everything with the right heart. It can be easy to become task oriented instead of people oriented but I must remember that everything I am doing is all about seeing life change in people.”

“He said many true and helpful things. I am thankful for all of the critiquing. I want to become bolder and more vocal in my leadership capabilities. I was slow to do that this first semester because of the lack of relational equity and comfortability with the volunteers. But it is no excuse. My plan is to share all that I am hearing from God with my mentor so that he knows where I am spiritually. I will also be more intentional in the pursuit of my calling.”

“Through our discussions, I realized that I do need to spend more time resting and fully honoring my Sabbath. I was warned not to put ministry ahead of my personal time with God. I am grateful that this was brought to the light.”

Six of the sixty-one subjects or ten percent did not respond positively about their supervisor evaluations. Three students replied that their own personal issues kept their supervisor evaluation from being positive:

“My ministry is to myself right now. I know that the issues I am walking through are important enough to deal with and it matters to God to work on them.”

“If I decide to go into full-time ministry at some point, the Lord will guide me through proper healing so that I can be who I am created to be at my core and find all of my needs met in Him as my source.”

“Honestly, most of the stress that my supervisor discussed came from serving on the weekends and being in a leadership role that I did not belong in because I needed to deal with the life problems I had going on.”

The remaining three students out of the sixty-one submitted negative responses about their supervisor evaluation:

“I noticed what was lacking from her as a leader and the expectations I had of her.”

“I have felt stuck in a role for the last two years and I did not have the strength to advocate my needs because my fear of letting my supervisor and other people down or disappointing them is too great for me to bear.”

“I have no answer for this because I did not meet with my supervisor.”

Focus Groups

Focus groups were also held to assess the effects of PMIN 2303 on the worldview coming from the heart of students. The fifty-eight day research subjects taking practicum were given the opportunity to join a focus group. Twenty-four of these subjects accepted the invitation largely based on student availability. These twenty-four students were interviewed by this researcher in one of six focus groups. Students were asked three questions to assess if time spent with their supervisor led to their character becoming more like Christ.

The first question asked of the twenty-four subjects was, “What was your area of ministry and was it overall a positive or negative experience?” All twenty-four students or one hundred percent stated they had a positive practicum experience. The list of ministries is shown in Table 10 below.

Table 10. Ministry Areas Reported in Focus Group

College Student Ministry	2
Kids Ministry	2
Middle School Ministry	1
High School Ministry	1
Young Adult Ministry	1
Worship Ministry	6
Production Technology	1
Discipleship	2
Leadership and Team Development	2
Communications and Preaching	2
Operations and Event Planning	1
Evangelism and Outreach	1
Connections and Care	2

The next question asked, “Was your supervisor a mentor to you, or did your supervisor focus only on task completion?” Twenty of the twenty-four subjects or eighty-three percent reported being mentored by their supervisor. Three or thirteen percent revealed that their supervisor ensured that they were mentored by someone else in the church. Only one student was not mentored during PMIN 2303. Examples of supervisors mentoring include:

“My supervisor was absolutely a mentor. He didn't give me tasks to do as much he observed me serving and asked me what I was thinking and feeling about how I was walking through situations. It was very much mentorship.” (Focus Group 1)

“My supervisor was definitely a mentor. There's honestly no other way to describe him.” (Focus Group 1)

“My supervisor definitely acted as a mentor. She wore different hats. She was a lead worship pastor, supervisor, listener, and friend. She took me under her wing and cared about me as a human being and that brought a lot of value to my life.” (Focus Group 2)

“My practicum supervisor definitely spoke life into me and I think that is a big part of the reason why I've like accelerated so far and really grown so passionate for worship.” (Focus Group 2)

“The most beneficial thing that I got out of my practicum experience was that my supervisor was a mentor to me.” (Focus Group 3)

“My supervisor was definitely a mentor. She would always pray for me, encourage me, and guide me on which path I needed to go on. She is a lifelong mentor now, so I'm really thankful for that.” (Focus Group 3)

“My supervisor tried to mentor into me, but she wasn't who I looked up to the most.” (Focus Group 3)

“I consider my supervisor a mentor in my life and we now have a super close relationship. He has free reign to speak into my life at any time.” (Focus Group 4)

“My supervisor was the worship director and he always had a Christ-centered focus with me.” (Focus Group 4)

“My supervisor would be focused on tasks while we were working but when we were finished work or when we ate together, we got to have fun and connect and talk.” (Focus Group 4)

“My supervisor was focused on helping me to become a spiritual leader. He could have focused on tasks only and finishing lists but he focused on relationships while we were completing our lists.”

“My supervisor really talked about my potential and my character and he really poured into me.” (Focus Group 5)

“My supervisor was a mentor and met with me a lot. He definitely encouraged me to be Christ-like.” (Focus Group 5)

“My supervisor was not only someone who was task oriented, but someone I felt very comfortable opening up with. She encouraged me and whenever I became stressed or overwhelmed, we would have meaningful side conversations about what was going on in my daily life. It was great to be under someone who was so Christ-centered.” (Focus Group 6)

“My supervisor was a mentor and she was always there for me and prayed for me. Every time we met before we even jumped into a task, she always asked how I was doing with God and life and how I was doing spiritually.” (Focus Group 6)

“My supervisor was super intentional with checking on me throughout the week. Even when she was super busy, she would take time for intentional side conversations to ask me how I was doing. That really helped me grow.” (Focus Group 6)

“I'd definitely say my supervisor was a mentor to me. We had a lot of personal conversations. Actually, every single Wednesday before we talked about work, we always spent a good amount of time talking about how I was doing.” (Focus Group 6)

Three of the twenty-four subjects or twelve percent reported that they were mentored by someone else at the church:

“My supervisor was not my mentor. My mentor is actually another person in the worship ministry here at church. But in terms of my supervisor, he definitely helped me a lot musically and with learning how to pursue excellence.” (Focus Group 2)

“My supervisor was not my mentor, but I sought mentorship from other staff members.” (Focus Group 3)

“I wouldn't necessarily say my supervisor was a mentor to me because he was someone of the opposite sex who was a lot older. But I will say that he would check in to make sure that I was okay. He also made sure that I was meeting with my current mentor.” (Focus Group 6)

Only one student did not receive mentoring:

“The process with my supervisor was not really good at the beginning. I didn't really like what I was doing as the area where I served wasn't applicable to what I want to do in the future.” (Focus Group 5)

The third question read, “The course syllabus states that one of the goals of PMIN 2303 is *‘to receive evaluation that can be used for future growth.’* Have you received input from your supervisor, positive or negative, that has helped you grow to become more like Christ?” Twenty-one subjects or eighty-eight percent gave specific examples of input they received from their supervisor that helped them become more Christlike:

“I was encouraged by my supervisor to hear from God throughout my practicum for guidance.” (Focus Group 1)

“My mentor recognized when I was struggling and would ask how he could serve me rather than have me serve him. That was a really good lesson for me.” (Focus Group 1)

“When I did something wrong, my supervisor was there to coach me through it and encourage me and tell me what I could do better.” (Focus Group 1)

“The biggest thing I learned from my supervisor was the importance of having a strong relationship with God and having a consistent quiet time and growing in intimacy with Him. That was something that was really big in my supervisor’s life and I feel like because she had that right, she was able to do other things well.” (Focus Group 2)

“I think one of the biggest things that I really learned from my supervisor is that worship is more of a lifestyle and not just a weekend thing.” (Focus Group 2)

“My mentor would say all the time that there are three rules for working with children. Number one is love the children, number two is love the children, and number three is love the children. That is something from her that I take with me.” (Focus Group 2)

“My mentor saw something in me that I didn’t see in myself and always spoke life into me.” (Focus Group 2)

“My personal spiritual development was encouraged by my supervisor.” (Focus Group 3)
“I learned how to be better with people.” (Focus Group 3)

“The most beneficial thing I got from practicum was my supervisor mentored me to help me grow in wisdom and stature with God and man.” (Focus Group 3)

“My mentor gave me prayer, encouragement, and guidance to set me on the right path.” (Focus Group 3)

“My supervisor was constantly feeding me and just making sure that I was healthy spiritually, mentally, and emotionally.” (Focus Group 4)

“My mentor has been incredibly beneficial and the Lord has really used him to transform my life. I came here about six months ago and the way I was before versus the way I am now just because of my mentor is night and day. Not only do I serve him but he serves me and gives me an incredible amount of time.” (Focus Group 4)

“One of the things that I’ve seen and learned from my mentor is to always have a Christ-centered focus and to have a spirit that includes everyone.” (Focus Group 4)

“I had a world-class musician as my supervisor and he created an amazing life-giving environment for us. It was a learning environment that I have never experienced before.” (Focus Group 4)

“I learned from my practicum supervisor that I need to be more relational. I tend to be kind of quiet and by myself but I learned I need to listen to others and form a relationship so I can serve them.” (Focus Group 5)

“I saw my mentor have a tough time and how he handled it. And it really made an impact on me and made me desire to handle future tough situations in a godly way just like he did.” (Focus Group 5)

“My mentor taught me to love God and love others even when it's not easy. He helped me see how to live more like Christ.” (Focus Group 5)

“Watching my mentor really motivated me to become more like him because I really admire him. And I think that actions speak louder than words and watching my mentor love others and how he responded to stress motivates me to do the same.” (Focus Group 5)

“My mentor shared some of the things that he did in the past that worked, and some that didn't work. I've been able to take that and apply that to my life to make sure I don't make the same mistakes so that I can be the best leader that I was created to be.” (Focus Group 6)

“My mentor always pointed me back to the Word of God.” (Focus Group 6)

Three subjects or twelve percent did not have an answer for this response.

Christian Mentoring Impact on Heart

The Self-Evaluation Forms and focus groups revealed that a Christian mentor has the ability to change a Christian undergraduate student's heart to be more in line with a biblical worldview. This is an exciting finding as developing a student's heart to be more in line with a biblical worldview is often the most challenging task universities, and churches face when attempting to develop biblical worldviews in college-aged students. “The heart is deceitful above all things and beyond cure. Who can understand it?” asks the prophet Jeremiah.¹⁷⁴

Self-Evaluation Forms revealed that ninety-two percent of students and above believed they exhibited the heart of Christ while they were mentored as they were “compassionate, empathetic, excellent with interpersonal skills, servant leaders, and trustworthy.” In addition, ninety-seven percent of subjects listed specific areas where they displayed a Christlike heart.

¹⁷⁴ Jeremiah 17:9, NIV

They described themselves as having “a cheerful heart,” “a grateful heart,” “a servant’s heart,” “a humble spirit,” and “the character of Christ” during their practicum. The hardest thing for students was receiving criticism from their supervisor, although eighty-eight percent rated themselves as good or excellent in this category. However, did students actually portray these Christlike characteristics? Having a Christian supervisor in a student’s life gave this researcher the opportunity to learn if students self-reported correctly about their Christlike character.

Research results revealed that a student’s relationship with their supervisor played a meaningful role in their display of godly characteristics. Ninety-seven percent of subjects stated in their Self Evaluation Form and one-hundred percent in their focus group that their relationship with their supervisor was positive and beneficial. Supervisors “encouraged,” “taught,” “corrected,” “guided,” “advised,” “coached,” “provided a safe place to fail,” and “spoke profoundly” into students’ lives. Most supervisors were also Christian mentors to their students or made sure their student was being mentored. Ninety-six percent of students in focus groups were mentored during PMIN 2303.

Mentors “prayed, encouraged, and guided me on the right path,” “spoke life into me,” “led me to stay Christ-focused,” “helped me become a spiritual leader,” “poured into me about my potential and character,” and “encouraged me to be Christ-like.” Mentors also encouraged students to “have a heart for others,” “grow as a Christian leader,” “grow spiritually,” “be a true servant leader,” and “have a healthy relationship with Jesus.” One student summarized the general consensus when he wrote that his mentor “showed me how to be the man that God has called me to be.”

Mentors also played a major role in the growth of their students’ faith for thirty-eight percent of the students who acknowledged that their faith grew during their PMIN 2303

experience. Mentors imparted “wisdom and experience,” “boldness and confidence,” “encouragement and constructive criticism,” and “poured into me to help me in my relationship with God.”

An even larger number of subjects reported that their mentor bolstered their commitment to God. Forty-one percent of students specifically cited their mentor as being the main reason their commitment to God grew. Students acknowledged that their mentor taught them “to be proactive and secure in who God called me to be,” “to set aside more time to talk to God to figure out what he has for me,” and to “continue to be available and willing to do what is asked of me.” More noteworthy is the change students noticed in their hearts due to their mentors. Mentors not only led to hearts having “more passion for serving God,” they modeled for students “what it looks like to serve from the overflow of one’s heart.”

The supervisor evaluation at the end of PMIN 2303 was one of the most effective ways Christian mentors were able to change students’ hearts to be more Christlike. Ninety percent of students believed that their evaluation experience made a positive impact on their lives, and they planned to integrate what they learned into their future. Eighty-four percent of mentors encouraged their students to be more Christlike in their character during the evaluation. Students were inspired to “show the qualities of Christ in everything,” “to apply the feedback, so I am more like Christ,” “to operate in excellence for Christ,” and “to keep going after Jesus with all of my heart and let it overflow into every other aspect of my life.”

A notable finding is a decisive impact that negative feedback from a mentor had on the heart of students. Fifty-two percent of students reported that negative feedback from their mentor was beneficial in helping them become more like Christ. Mentors emboldened their students to “listen more,” “pray for others,” “keep pride in check,” “be patient,” “communicate better,”

“encourage others to find their full potential in God,” “keep the Sabbath,” “find time to rest,” “continue praying and listening to God,” “be more relational,” “spend more time with God,” and do everything with a godly heart.”

Finally, mentors modeled what it means to have a Christ-like heart to their students. Mentors modeled how to, “have an intimate relationship with Christ,” “serve,” “love unconditionally,” “have a Christ-centered focus,” “be life-giving,” “be better with people,” “handle tough situations,” and “read the Word of God.” One student summarized the overall results of modeling by mentors when he wrote, “Watching my mentor really motivated me to become more like him because I really admire him. Actions speak louder than words, and watching my mentor love others and how he responded to stress motivates me to do the same.”

Ministry Experience

The final desired outcome from this study was that a majority of participants would reveal through their Self-Evaluation Forms and focus groups that their commitment to living for Christ was strengthened through time spent serving in a ministry environment. This researcher desired that participants would affirm that they are now more likely to have a biblical worldview in the area of their behavior after spending seventy-two hours over a nine-week period experiencing ministry.

Self-Evaluation Form

Eight of the fifteen areas on the quantitative section of the Self-Evaluation Form dealt with student’s behavior. These areas aided this researcher in assessing if subjects believed that their worldview in the area of their behavior was in line with a biblical worldview during their practicum. The chart below reveals the percentage of students who rated their performance from unacceptable to excellent in these eight behavioral areas.

Table 11. Performance in the Eight Areas of Behavior

	Unacceptable	Below Average	Average	Good	Excellent
Healthy Rhythms Time Management	0%	10%	13%	41%	36%
Practice of Sabbath Rest	0%	8%	18%	51%	23%
Student Appearance and Grooming	0%	0%	3%	20%	77%
Consistent and Prompt Attendance	0%	3%	13%	30%	54%
Comprehension and Execution of Tasks	0%	2%	3%	31%	64%
Teamwork (team member and leader)	0%	2%	5%	28%	65%
Sense of Ministry Calling/Vocation	0%	2%	13%	41%	44%
Growth in Ministry Skills	0%	2%	3%	38%	57%

This question revealed that ninety-seven percent of subjects self-selected that they had good or excellent appearance while serving, and ninety-five percent had good or excellent comprehension and execution of tasks as well as growth in ministry skills. Eighty-five percent of subjects self-selected having a good or excellent sense of ministry calling and eighty-four percent had consistent and prompt meeting attendance. The lowest scores were in the area of time management as seventy-seven percent self-selected maintaining healthy life rhythms and time management and seventy-four percent report practicing a regular Sabbath rest.

These quantitative results reveal that the majority of students overwhelmingly self-selected that they displayed characteristics during this study that are consistent with having Christlike behavior. However, they do not reveal if their supervisors agreed with their assessments or played a role in the development of these behaviors. Section III is useful in this area as it includes qualitative prompts that allowed students an opportunity to provide details about their ministry behavior.

The third prompt in the Self-Evaluation Form stated, “Please describe how your personal faith has grown this semester.” This prompt assessed if a practicum experience led to an increase in faith and commitment to serving God, which is a necessary component of living a biblical worldview. Fifty-five students out of sixty-one, or ninety percent specifically wrote in their self-evaluation forms that their personal faith in God grew due to their ministry experience:

“I love seeing the children's faith grow, and as I watch them, I find my own faith grow. Now, I feel like my faith is so much stronger than it was at the beginning of the practicum.”

“My faith has grown a lot over the semester due to the fact that I had to learn to give grace with students.”

“I feel as my faith has only gotten stronger through this practicum experience. I got filled up by pouring out to students.”

“My personal faith has grown immensely this semester. Before I came to SEU Bayside, I was a Christian and went to and served at church, but I didn't really have an intimate relationship with Him. The more I served, the more my faith grew.”

“I set out to help others grow in their faith through our Bible study, and as it is in many cases, God has stretched me and showed me more than I could have ever imagined. My faith grew daily and I received more from this experience than I could have ever asked for.”

“My personal faith and growth in ministry have occurred because of the opportunities that I have been given in practicum.”

“My faith grew and my belief in the church as a family grew.”

“My personal faith has grown in that I see changed lives.”

“My personal faith has grown in many ways this past semester. I would say that one of the biggest themes that I have had in my personal faith is community.”

“I have grown so much in my faith and in my commitment in ministry in ways that I cannot even begin to describe.”

“My personal faith and my commitment to ministry has grown in that fact that I know wherever I end up, I am going to be able to use that for the Kingdom of God.”

“In my opinion, my personal faith and commitment to ministry have grown a lot this semester. My relationship with God has grown so much and I have really learned to trust him with my future and rely on Him fully.”

“My personal faith and commitment to ministry continued to grow. The more time I spent in the word and with other leaders in my practicum, the more inspired I became.”

“My faith grew and my belief in the Church as a family grew.”

“My personal faith has grown just being able to be so close to not only the church but the people in the church. Getting to work around so many people I know I could go to if I was struggling with anything was really helpful.”

“It (my practicum) has made me fall more in love with Jesus.”

“I learned to love God with all my heart and I want to incorporate that love inside and outside of church.”

“My appreciation for the value of ministry grew tremendously this semester, as did my love for the girls I was serving.”

“And above all else, God has given me greater faith.”

Thirteen students or twenty-four percent of the fifty-five students wrote that their faith grew as they were given responsibilities that led them to turn to God for strength, wisdom, and guidance:

“Over the course of this semester, my faith has grown as I have been pushed outside of my comfort zone.”

“The more I got involved in ministry the more I realized I need to seek Christ. Being in youth ministry is something so much bigger than me and I need his strength, guidance and wisdom every day.”

“Throughout this past semester, my personal faith has been growing. My relationship with God has continued to be challenging yet worth it. I am realizing that the more I die to myself every day the more I can be like Christ.”

“Regarding my spiritual walk, it grew due to the fact that I really had to be poured into by God during this practicum.”

“At this point, my practicum has just taught me again and again to not lean on my own strength but only to lean on God.”

“I have learned to rely on God.”

Three students or five percent of the total sixty-one who responded self-reported that their faith was unchanged or decreased during practicum:

“I am always looking for opportunities to grow in my faith. My supervisor did not incorporate this.”

“I became prideful and hard-hearted towards myself, my supervisor, and other volunteers that I was in contact with. Currently, I have burned out of serving in ministry, especially kids ministry.”

“My faith has not grown this semester. If anything, it has decreased.”

Students also were asked in this prompt if PMIN 2303 increased their commitment to ministry in the present and future. This ministry could be a full-time vocational, or a lifestyle of serving others as over one-third of the students are pursuing a non-ministry major and plan to work vocationally outside of the church or specific ministry when they graduate. For fifty-nine of the sixty-one students or ninety-seven percent, PMIN 2302 encouraged a lifestyle of serving God in some capacity. Eight students or fourteen percent of the fifty-nine revealed that the practicum experience increased the call of God on their lives:

“God has confirmed that He wants to be a psychologist and that’s what my ministry is going to be. I am extremely committed to it.”

“I love being around children, and I believe I am still called to work with children.”

“I know now more than ever that this (ministry) is what I’m called to do.”

“My mentor has given me a boldness and desire to become confident in my sense of calling. I was very docile and unsure of what God had for me in the future. My mentor has been calling that out of me so that I can be proactive and secure in who God has called me to be and my mission.”

“My personal commitment to serving has been strengthened throughout this entire journey. I have faced resistance, but it has only made me stronger. I have a better understanding of what ministry is like because of the time I have spent serving.”

“I have grown in my commitment to ministry by learning more about how ministry and business correlate.”

“My commitment to ministry has definitely grown since before I came here. I wasn't even sure what my calling was, but now that I know that I'm called to children's ministry and I am fully committed.”

“I have never been more committed to ministry growth and to see the ministry continue to reach students and develop leaders.”

Three students or five percent of the fifty-nine learned from their ministry experience to wait on God:

“For now, I am still praying and seeking the Lord to see where exactly He is bringing me.”

“God has really been humbling me and showing me, I have so much more to learn.”

“I have learned that I need to be content with the responsibilities that Jesus has given me and to not bury them and do nothing with them.”

Only three students or five percent reported that their commitment to ministry did not grow through PMIN 2303:

“My commitment to ministry grew not too far from where it started in the beginning of the semester.”

“My commitment has failed and my ability to find motivation has been very difficult.”

“Currently, I have burned out of serving in ministry.”

Focus Groups

Focus groups were also utilized to assess the effects of gaining ministry experience on a student's commitment to living like Christ. The twenty-four research subjects who participated in practicum were asked two questions to assess if time spent serving others in a ministry environment led to an increase in their own ability and their desire to serve Christ.

The first focus group question read, “The PMIN 2303 syllabus states that one of the goals of the course is for you to *“reflect on your learning.”* What are some of the things you have learned from your practicum experience? Are there any benefits you have personally gained from serving Christ and others through PMIN 2303?”

Sixteen students or sixty-seven percent of focus group students revealed that their ministry experience led them to become more Christ-like in how they serve God and others:

“I really think that I've grown to love people more and more like Jesus in such a deep way.” (Focus Group 1)

“Sometimes you have to lead from a different place in your heart to be able to effectively love people.” (Focus Group 1)

“I've been taught mercy and grace by different practicum leaders and how to walk through difficult situations.” (Focus Group 1)

“It has encouraged me to build up my own character and value what ministry entails.” (Focus Group 2)

“The practicum really taught me a lot about faithfulness and what it means to serve the Lord. And to be faithful and steward your role well with where God has placed you.” (Focus Group 2)

“It was a safe place for me to develop character and it helped me discover how to set my heart right” (Focus Group 2)

“I have definitely experienced spiritual growth through my experience serving.” (Focus Group 3)

“This experience taught me how to effectively encourage others in life giving ways with loving words and actions. And it taught me how to better serve others and to serve the church.” (Focus Group 3)

“The practicum experience has really helped me get a deeper understanding of what worship really is and just giving it all to God and having Christ centered at the center of it all.” (Focus Group 4)

“It's not just about playing the music, but once you stop playing you still have to show Christ... You have to let the Holy Spirit mold you and lead you so you can be more like Him.” (Focus Group 4)

“I've learned that showing Christ through actions is more important than being in the forefront or whatever else you're leading or doing.” (Focus Group 4)

“I think it was a completely invaluable experience to be able to apply the things that we were learning. It has definitely impacted not just my character, but my leadership for other people.” (Focus Group 4)

“I see that serving is important and it's not just about getting things accomplished. I learned to love people just the way they are and it's more about people than the process.” (Focus Group 5)

“My practicum absolutely affected my character because I knew I had to be a positive influence as I would be watched. I learned that I can make a positive influence and change lives.” (Focus Group 5)

“My practicum has taught me to just lay down my life and serve others selflessly.” (Focus Group 6)

“It’s very easy to get stressed with tasks but I learned that I need to rely on God to get me through.” (Focus Group 6)

Students were then asked, “Has your experience affected the way you view serving God or serving others? If it has, are you more or less likely to live a life obedient to God and His worldview because of your practicum experience?” Eighteen students or seventy-five percent of subjects declared that their ministry experience increased their likelihood of being obedient to God by serving Him and those He puts in our paths:

“Practicum reinforced to a much, much deeper level that nothing that I have belongs to me and none of my gifts are mine and none of my leadership opportunities are mine. They all come from Him to glorify Him.” (Focus Group 1)

“I was able to see what it’s like to be at the bottom of the totem pole again and God really challenged me and said, just because you're a leader somewhere else doesn't mean you're going to be a leader here. That helped me want to treat those I lead like I want to be treated from now on.” (Focus Group 1)

“I think one of the biggest things for me is that I really learned that ministry is more of a lifestyle. It's not just a weekend thing.” (Focus Group 2)

“It has definitely given me a passion to serve the local church because wherever I do or go in life, I am a Christ follower and I think it's very important to serve the local church.” (Focus Group 2)

“My passion to serve the Lord has really grown just because I've seen all the benefits from it during my practicum.” (Focus Group 2)

“I definitely will continue to have a heart to serve the Lord where ever he has me. And I'd say that practicum helped with that.” (Focus Group 2)

“Serving in practicum has definitely given me a heart for serving God’s people and a desire to be in ministry.” (Focus Group 3)

“Being able to serve in this capacity for practicum has shown me the enormous impact and value that investing in young believers has not only for this church but for the church globally.” (Focus Group 3)

“I got a better understanding that even church production can be used to glorify God. Honestly, in any capacity you are serving you can be used to glorify God.” (Focus Group 3)

“This practical experience has shown me that we need to focus on what really matters which is Christ and having that spirit of excellence in whatever we do. Not perfection but excellence.” (Focus Group 4)

“Practicum has helped me step out of my comfort zone because I was forced to do some things like speak in front of people and I learned that I can do more for God than I realized.” (Focus Group 4)

“I know in the future I'm going to want to plug in more because practicum has really helped me see that it's important to be serving and it's really opened my heart to serving the people around me no matter what I do in the future.”(Focus Group 5)

“Serving in practicum was very fulfilling and it's something I want to keep doing because there's nothing better than serving others.” (Focus Group 5)

“I learned that you don't have to be in a church to love and serve others. It is something that should become second nature whatever we end up doing in life.” (Focus Group 5)

“The big takeaway is that everything I say and everything I do can provide value. That realization has changed my life in a huge way.” (Focus Group 6)

“It’s all about serving others and we as believers are called to serve others and to go and make disciples. I’ve learned a lot and practicum has really changed the way that I serve God and the way that I serve others.” (Focus Group 6)

“My practicum opened my eyes about how to serve God and others differently. I could get stressed and very self-focused when thinking about what I need to do. I learned it’s really all about God and relying on Him to help you get through life.” (Focus Group 6)

Ministry Experience Impact on Behavior

Results from Self Evaluation Forms and focus groups affirmed that ministry experience increases the likelihood that a Christian undergraduate student will have a biblical worldview in the area of behavior. The more a student serves Christ, the more likely a student is to continue serving Christ in the future. As Pearcey explains, students need to see a Christian modeling a

biblical worldview and then imitate the behavior to transfer the view from their mind and heart to their behavior.¹⁷⁵

This study revealed that the large majority of subjects self-selected that they exhibited Christ-like behavior during PMIN 2303. Ninety-three percent and higher of students exhibited good or excellent “teamwork,” “comprehension and execution of tasks,” and “growth in ministry skills.” “Practicing a Sabbath rest” had the lowest score, with only seventy-four percent of students reporting they were good or excellent in that behavior.

This researcher learned additional information about their behavior from the qualitative sections of Self-Evaluation Forms and focus groups. Ninety percent of subjects explained that their ministry experience led to an increase in their personal faith. Their faith grew as they “saw lives changed,” “watched faith grow, “learned to give grace,” and “poured into” those they were serving. Twenty-four percent of subjects wrote that their faith grew as they became dependent on Him to serve. Being “pushed outside of my comfort zone” and “allowing God to stretch me” while serving others led to an increase in faith. One student summarized the sentiment when he wrote, “Before I came to SEU Bayside I was a Christian and went to and served at church, but I didn't really have an intimate relationship with Him. The more I served, the more my faith grew.”

Ministry experience also leads to an increase in commitment to a life of serving God according to ninety-seven percent of subjects studied. “My personal commitment has been strengthened throughout this entire journey,” wrote one subject. Fourteen percent specifically

¹⁷⁵ Pearcey, *Total Truth*, 353.

experienced an increase in the call of God on their lives. One student noted, “I know now more than ever that this (ministry) is what I’m called to do.”

Sixty-seven percent of focus group subjects declared that their ministry experience led to the likelihood that they will exhibit Christ-like behaviors in the future. Students learned to display, “love,” “mercy,” “grace,” “faithfulness,” “encouragement,” “positivity,” “selflessness,” “peace,” and “servanthood” while serving in PMIN 2303. Seventy-five percent of these students declared that they are more likely to be obedient to God after their ministry experience. They determined that living for God is “a lifestyle,” “very important,” “beneficial,” “impactful,” “fulfilling,” “a way to glorify God,” and “what really matters most.” One student deduced, “You don't have to be in a church to love and serve others. It is something that should become second nature whatever we end up doing in life.” Another student concluded, “The big takeaway is that everything I say and everything I do can provide value. That realization has changed my life in a huge way.”

The PEERS assessment results reveal that worldview training has a positive impact on the worldview of Christian undergraduates. The Self-Evaluation Forms and focus groups reveal that a Christian mentor has the ability to change a Christian undergraduate student’s heart to be more in line with a biblical worldview and affirm that ministry experience increases the likelihood that a Christian undergraduate student will have a biblical worldview in the area of behavior. These results lead to opportune conclusions.

Chapter 5

Conclusion

Results from this research are in agreement with other recent studies that conclude that up to ninety-six percent of Christian Gen Z undergraduate students do not have a comprehensive biblical worldview. Many of these students attended church faithfully each week growing up, and many also attended Christian schools. Nevertheless, they failed to hear the biblical position on many important areas that shape our culture. By confining Christianity to areas such as church attendance and personal salvation, the church and Christian educators have largely abandoned the belief in the Lordship of Christ over areas that are deemed by society to be secular. This finding supports the importance of this research study as the undergraduate years are considered to be the best and often the last opportunity for young Christians to form a comprehensive biblical worldview intentionally. The Christian university and local church are the two institutions that have the prime occasion and responsibility to develop a Christian worldview in college-aged students.

Intentionality

A conclusion from this study is that a comprehensive biblical worldview can be developed in Christian undergraduate students through intentionality from universities and churches. When Christian adults work with students to deliberately advance a worldview that is biblical, positive change can occur.

The first recommended step, as a result of this study, is to educate leaders in Christian universities and pastors of the importance of the next generation having a biblical worldview. Conversations about the horrific consequences of a society where the church and educators fail to stand up for and live biblical truth in all areas of life should be instigated within church and

university leadership. Instances of the church not being the salt and light to the surrounding culture abound. The takeover of the National Socialist German Workers' Party in 1933 is just one example of what happens to a society when the church leaves politics, government, economics, education, and other areas of life to non-believing neighbors. Convincing Christian leaders to intentionally work to teach obedience to Christ in every aspect of life rather than only in the domain of religion will not be easy, but it is the first step towards developing a Christian worldview in undergraduate students.

Leaders next need to understand what a comprehensive biblical worldview entails. In addition to Scripture, ample and effective literature exists for pastors and educators to learn a biblical worldview. The need is for church-wide dialogue to bring relevant Scripture and literature addressing worldview to the forefront of conversations.

Future research should focus on the importance of parents, churches, and Christian schools returning to being the primary educators of the next generation. This study found that Christian students are largely being taught to believe that the secular government is responsible for their education. Those who attended public high schools, rarely attended church, were a Christian for less than two years, were not raised in a Christian home, did not read Scripture, and did not have a Christian mentor were closer to a biblical worldview than their Christian counterparts in the area of education in this study. Students are not being taught by their parents, churches, or Christian universities that truth in all areas of life comes from God rather than the surrounding culture. Fortunately, students exhibited the largest move towards a biblical worldview in the area of education due to worldview training.

Intentionality is also needed with undergraduate students as they must be engaged in their own worldview development. However, only a few subjects in this study could initially define a

worldview and even less knew of its importance. In addition, none of the sixty-four subjects in this study previously had their worldview tested, and zero had prior worldview training. The fact that four percent or less of engaged Gen Z Christians have a biblical worldview, according to Barna, the PEERS national average, and this study supports the finding that having a biblical worldview is not a priority for the younger generation. This reality is also supported by results that show that students who attended Christian high schools had lower scores in all areas of worldview than those who attended secular high schools except for the area of religion.

A positive finding from this study is that the majority of students who learned about the importance of a comprehensive biblical worldview made the decision to take the PEERS assessment and undergo worldview training. This researcher discovered that the majority of Christian undergraduates in this study desired to acquire the mind, heart, and behavior of Christ when asked. Once they learned of their need to develop a biblical worldview, they became ready for someone to teach them how this is done.

Integration

Another conclusion from this study is that an integrated approach is key to the development of a comprehensive biblical worldview. Christian educators must start with the mind. A worldview course is crucial for Christian universities to include in their schedule. Educators cannot assume that a biblical worldview is being developed through basic Bible survey, theology, or practical ministry classes. It also cannot be assumed that students understand which of their beliefs are unbiblical. Gen Z students are the first generation to grow up in a post-Christian culture. If biblical beliefs are not specifically taught in all areas, it cannot be assumed that they will be known.

The desire and motivation to live like Christ are just as important as beliefs. Literature teaches, and this study concurs that worldview development that focuses only on the mind without reference to the heart will fail at developing a comprehensive biblical worldview. This researcher found that time spent with a Christian mentor is a very effective way to increase a student's likelihood of having a Christlike character. Christian mentors are most efficacious when they sit down with their students after a period of time to provide an evaluation of the heart. Both positive and negative feedback should be provided for the most impact. This was fairly easy for a Christian university located in a church to implement. However, future research should explore how universities can provide effective mentoring to their students.

The final piece of worldview development is to promote a lifestyle of living for Christ in students. An essential finding of this research is that placing students in situations where they watch someone serve and then serve themselves is a powerful way to increase the biblical worldview in the area of behavior. Students are more likely to live for Christ in the future if they practice living for Him in the present. Christians are called to love God with all of their heart, soul, mind, and strength. This commandment highlights the importance of adopting an integrative approach when leading others to be obedient to God (Deut. 6:4-5; Mark 12:29-30).

Implications for the Church

An important conclusion of this study is that the local church has a significant role in the worldview development of college students. Current literature is in agreement that biblical worldview development of the next generation is a primary role of the church as the church is called to make disciples. Disciples are defined in the literature as those "who have the ability to

articulate and fully live out a comprehensive Christian worldview.”¹⁷⁶ Churches do not stop making disciples when students enter college.

This study is one of the few existing studies that lists specific steps a local church can take to develop a comprehensive biblical worldview in its students. Pastors and other church leaders are able to encourage a biblical worldview in undergraduate students who walk through their doors if it is a priority of the church. Churches located near Christian colleges should be on the lookout for undergraduates who attend their services.

As this is an impressionable time for worldview development, pastors at churches near Christian universities should offer Bible studies or small groups for college-aged students to teach the gospel as a comprehensive, rational view of all of life. Although many pastors currently avoid worldview issues that society deems controversial, all truth found in Scripture should be taught to students. If students fail to learn the truth in these areas from their church, the world is happy to step in and teach them lies.

Churches near colleges should also set up a mentor program for undergraduates who attend. The local church is one of the best places to find an adult who is living a comprehensive biblical worldview. Christian undergraduate students desperately need older Christian mentors in their lives who can speak life into them at a time when major life decisions are being made. Churches can identify and train both church staff and members to volunteer to mentor college-aged students. Mentoring can occur face-to-face and online as school and work responsibilities may limit time at the same location. However, having someone walk beside a student to help them develop the character of Christ is an important part of worldview development.

¹⁷⁶ Bush, “Role of Local Church,” iii.

Finally, the church is the best place for students to put into practice a biblical worldview. Churches located near a Christian college campus should make it easy for undergraduate students to get involved in serving in some capacity. Perhaps they can be presented with ministry opportunities designed specifically for undergraduates. Ministry opportunities on or near the university campus can also be arranged by church pastors located near campus. Students learn from serving as well as watching older Christians serve with them.

Implications for the Christian University

Another conclusion from this research is that the Christian university has a major role in worldview development. This study concurs with current literature that it is imperative for the future of the church in America that the Christian university recommits to intentional worldview development. The university has been shown to be the essential institution shaping worldview.¹⁷⁷ It also has been proven to be the time when young adults first become cognitively capable of developing their own system of beliefs and deciding what they want to live for.¹⁷⁸ Students often take what they have been exposed to throughout their lives and shape it into a comprehensive worldview during their undergraduate years. This research study has proven that students from Christian homes, attended Christian churches and schools, and currently attend a Christian university will not develop a biblical worldview without an intentional worldview training program. The presumption that students will subconsciously adopt a biblical worldview by attending a Christian university has also been proven to be false.

This study is one of the few existing studies that lists specific steps a Christian university can take to develop a comprehensive biblical worldview in its students. This researcher

¹⁷⁷ Moreland and Craig, *Philosophical Foundations*, 2.

¹⁷⁸ Gregg, *Worldview of Millennials*, 6.

recommends that worldview development begins with Christian universities assessing the worldview of all incoming students. This should be accompanied with an explanation of the importance of a Christian worldview for those who want to have a Christlike mind, heart, and behavior. A worldview class should be required for all students who score below a biblical worldview. The class should explore what Scripture teaches about the most important areas of life, including those that are controversial or considered by society to be politically incorrect. Students should also be taught false worldviews so that they are able to recognize them for what they are. A goal of the class is for students to know biblical truth so they are able to withstand the assault of false worldviews they face in America's post-Christian culture.

Christian universities are also able to assign faculty and staff as mentors for students to build their worldview toward a biblical theism one. All incoming students are assigned advisors to assist them with their academics so that they eventually graduate. Incoming students should also be assigned mentors when they enter the university to help them graduate with a Christian worldview. Having the same mentor throughout their undergraduate years could increase the likelihood of students developing a strong bond with their mentor. Mentors would be able to address issues of the heart, both positive and negative. Mentorship requires a commitment of time and energy from universities and their employees. However, the price for not instilling a biblical worldview in students during these critical years is higher.

Finally, the Christian university campus is an excellent place for students to engage in some type of ministry or service. There are existing Christian universities that require a number of Christian service hours for their students. However, the university administration should stress the importance of serving and encourage faculty or staff to serve as role models for what real ministry looks like. Schools should provide a variety of service opportunities so that students can

engage in ministry in an area that will hold their interest. Getting all students involved in serving as Christ serves should be a priority for all Christian universities who desire for their students to lead a life of service to Christ when they graduate.

The University and Church in Partnership

The final and most significant conclusion of this research study is that the existence of a Christian university in a church is an extremely compelling and effective strategy for comprehensive biblical worldview development in Christian undergraduate students. Although there are positive steps the local church and the university can take individually, this study found that combining the efforts of the two is a powerful approach for reversing the current downward worldview trend. Students have the benefit of challenging academics from a regionally-accredited university, as well as the advantage of being surrounded and supported by church personnel. The opportunity for regular mentorship between church staff and students is an efficacious benefit of having a university located within the walls of a church. The ease of students gaining ministry experience is also a potent reason that the model proposed by this study should be considered.

This researcher recommends the additional exploration of the benefits of having universities and churches collaborate in preparing undergraduate students to develop a comprehensive biblical worldview. This study reveals that it is both feasible and extremely beneficial for universities to establish campuses in local churches. Universities and the local church are ideally suited to work together to develop a comprehensive biblical worldview in the minds, the hearts, and the behavior of their Christian undergraduate students.

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Appendix A
SEU Application

Bayshore High School , Bradenton, FL			
GPA:			
Status: GRADUATED			
Credits Earned:			
Bayside Community Church of Sa , Bradenton, FL			
First Church of Bradenton , Bradenton, FL			
FINAL DETAILS			
How Did You Hear About SEU?			
Other			
Graduation Year		T-Shirt Size	
FAITH/COMMUNITY QUESTIONS			
Have you accepted Jesus Christ as your Savior and Lord?	Yes	Do you agree to abide by the Southeastern Community Life Statement?	Yes
Have you ever been dismissed from a school for academic or disciplinary reasons?	Yes	Have you ever been convicted of a felony?	No
APPLICATION AGREEMENT			
Application Signature		Application Agreement	I agree
CARDHOLDER INFO			
Application Code		Application Fee	0

Appendix B
Character Reference Form

SOUTHEASTERN
UNIVERSITY

Admission, Email <admission@seu.edu>

CCR for [REDACTED]

1 message

webmaster@seu.edu <portal@seu.edu>
To: admission@seu.edu

Sun, May 5, 2019 at 8:24 AM

Applicant's name

[REDACTED]

Applicant's email

[REDACTED]

Has the applicant made a personal commitment to Jesus?

Yes (to the best of my knowledge)

How long have you known the applicant?

More than 3 years

In what context?

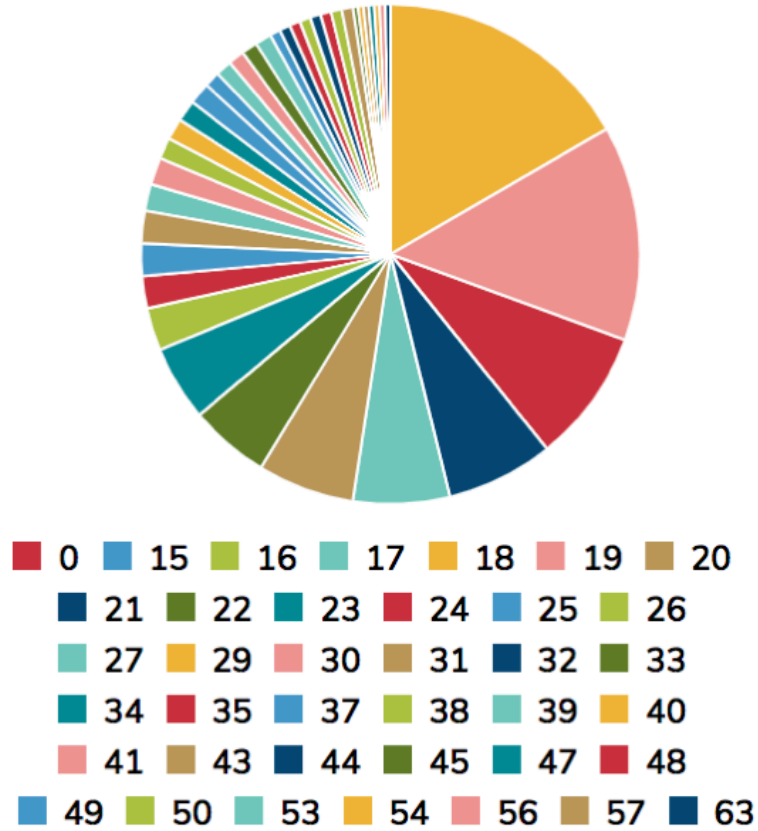
Work together at Bayside Community Church, Attend church together, Friend

How has the applicant been involved in your organization (include specific service/leadership opportunities)?

Appendix C

SEUB Student Ages

Ages of Southeastern University Bayside Students 2019-20 Academic Year



Appendix D

SEUB Student Majors

Majors of Southeastern University Bayside Students 2019-20 Academic Year



- AA General Education ■ Psychology ■ Undeclared
- Associate in Worship Ministries ■ Business & Professional Leadership
- Worship Ministries ■ Associate in Ministerial Leadership
- Ministerial Leadership ■ MA Ministerial Leadership ■ Master of Divinity
- Communication and Mass Media ■ Undecided ■ Business Administration
- Ministerial Leadership: Christian Ministry ■ Digital Media & Design
- Organizational Leadership ■ Dual Enrolled ■ Learning Series
- MA Theological Studies ■ Ministerial Leadership: Worship Ministries
- Ministerial Leadership: Biblical Studies
- Ministerial Leadership: Pastoral Care and Counseling

Appendix E

Core Required Courses

Foundational Core - 56 Hours	Credits
Spiritual Formation - 13 Hours	
CORE 1001 - COLLEGE AND CHRISTIAN CALLING	1
BIOT 1433 - OLD TESTAMENT INTERPRETATION	3
BINT 1533 - NEW TESTAMENT INTERPRETATION	3
THEO 2133 - THEOLOGY OF GOD AND HUMANITY	3
PMIN 2443 - FOUNDATIONS FOR MINISTRY	3
Christian Responsibility - 9 hours	
CORE 1503 - PERSONAL STEWARDSHIP	3
CORE 2013 - WI: HUMAN DIVERSITY AND CHRISTIAN COMMUNITY	3
THEO 3123 - INTRODUCTION TO ETHICS	3
Intellectual and Practical Skills - 15 Hours	
COMM 1433 - FUNDAMENTALS OF SPEECH	3
ENGL 1133 - ENGLISH COMPOSITION I	3
ENGL 1233 - ENGLISH COMPOSITION II	3
MATH 1213 - COLLEGE ALGEBRA or MATH 1313 TOPICS IN MATHEMATICS or MATH 1323 - EXPLORATIONS IN MATHEMATICS or MATH 2023 - INTRODUCTION TO PROBABILITY AND STATISTICS or BBUS 2433 - DATA MANAGEMENT AND ANALYSIS	6
Engaging Human Culture and the Natural World - 19 Hours	
HIST 1033 – WORLD CIVILIZATION TO 1600 or HIST 1043 – WORLD CIVILIZATION SINCE 1600 or HIST 2013 – AMERICAN HISTORY TO 1877 or HIST 2023 – AMERICAN HISTORY 1877 TO PRESENT	3
HUMS 2033 – THEATRE APPRECIATION or HUMS 2233 - INTRODUCTION TO HUMANITIES	3
ENGL 2133 - INTRODUCTION TO LITERATURE	3
PSYC 1133 - INTRODUCTION TO PSYCHOLOGY or PSYC 1233 – PSYCHOLOGY OF ADJUSTMENT	3
SSCI 2033 - HUMANS IN SOCIETY or SSCI 2233 MARRIAGE AND FAMILY or BBUS 2203 INTRO. TO ECONOMICS	3
NSCI 1034 - LIFE SCIENCE LECTURE & LAB or BIOL 1334 HUMAN ANATOMY AND PHYSIOLOGY	4

Appendix F

Worldview and Mission Course

MISS 3303 - WORLD VIEWS AND MISSION STRATEGY



An investigation of humanity and various worldviews from a missionary perspective. Various dimensions of people groups and sub-systems are examined as they relate to the world as a whole and as a tool for developing effective mission's strategy. This course requires careful study of and reflection upon the appropriate biblical texts.

Prerequisites & Notes

None

Credits: 3

Appendix G

SEUB Daily Schedule

SEU Bayside Daily Schedule 2019-20 (SEU)							5/15/19
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	
OFF	9:00-10:15 AM Ldrshp Development	9:00-10:30 AM Character Formation	9:00-10:15 AM Ldrshp Development	9:00-10:30 AM Character Formation	8:30-10:30 AM Adopt-A-Block	8:45-12:45 AM Serving	
OFF	10:30-12:00 PM SEU Classes		10:30-12:00 PM SEU Classes				
	LUNCH	LUNCH	LUNCH	LUNCH			
OFF	1:05-2:00 PM Advising/Practicum/ACE	1:00-5:00 PM Directed Studies	1:05-2:00 PM Advising/Practicum/ACE	SEUB Small Groups and Planning			
OFF	2:15-3:30 PM Staff Chapel		2:15-3:30 PM BCC Pastor Chapel				
OFF	3:45-5:15 PM SEU Classes		3:45-5:15 PM SEU Classes		5:00-6:30 PM Worship		
				Pre-Evangelism Prayer			
OFF	6:00-9:00 PM SEU Classes (Graduate Studies)		6:00-9:00 PM SEU Classes (Graduate Studies)	7:00-9:00 PM Street Evangelism (rotation)			

Appendix H

PMIN 2303 Syllabus



Course Description

The course is designed to stress involvement in the practical ministry of the local church through supervised ministry activities. The main emphases of this course are ministry leadership, observation, experience, and reflection. This course requires careful study of and reflection upon the appropriate biblical texts.

Course Overview

The School of Unrestricted Education at SEU believes that education for ministry must be integrated with practical hands-on experience. Our students and the community in which the student is involved benefit from their service and Christian witness. Each Extension Site Director or Regional Campus Academic Director is responsible for the implementation of that site's/campus's practicum program.

The purpose of the PMIN 2303 Student Ministry Practicum course is to provide a critical reflection space for students to document their ministry experience, reflect on their learning, and receive evaluation that can be used for future growth.

Appendix I

BSML Elective Requirements

Foundational Ministerial Leadership Studies - 9 Hours

- PMIN 3113 - LEADING TEAM-DRIVEN ORGANIZATIONS Credits: 3
- PMIN 3213 - STRATEGIC MINISTRY Credits: 3
- PMIN 4113 - NON-PROFIT FINANCIAL MANAGEMENT Credits: 3

Christian Ministry Track - 18 Hours

- PMIN 2223 - EVANGELISM AND MISSION Credits: 3
- PMIN 3133 - HOMILETICS I Credits: 3
- PMIN 3233 - HOMILETICS II Credits: 3
- PMIN 3533 - PASTORAL THEOLOGY I Credits: 3
- PMIN 4043 - HOLISTIC DISCIPLEMAKING Credits: 3
- PMIN 4133 - PASTORAL COUNSELING I Credits: 3

General Electives - 24 Hours

*Extension Site students participate in on-site ministry practicums each semester (3 hours each semester) over a four year period. These practicums count towards the general elective requirement.

***Extension Site students may declare and complete a minor in order to work towards completing the general elective requirement.

Total Program Hours - 122 Hours

NOTE: It is the responsibility of the student to read, review, and fulfill the requirements and total hours of this degree audit for their applicable degree.

Appendix J

BBPL and BPSO Elective Requirements

Business & Professional Leadership Core - 37 Credit Hours

- BBUS 1003 - INTRODUCTION TO BUSINESS CONCEPTS Credits: 3
- BBUS 1013 - FINANCIAL DECISION MAKING Credits: 3
- BBUS 1333 - INTRO TO SPREADSHEETS Credits: 3
- BBUS 2003 - DESIGN THINKING FOR BUSINESS Credits: 3
- BBUS 2113 - WI: BUSINESS COMMUNICATION Credits: 3
- LDRS 2123 - PRINCIPLED LEADERSHIP Credits: 3
- LDRS 3003 - WI: CROSS-CULTURAL LEADERSHIP Credits: 3
- BBUS 3203 - WI: ESSENTIALS OF MANAGEMENT Credits: 3
- BBUS 3303 - ESSENTIALS OF MARKETING Credits: 3
- BBUS 3403 - ESSENTIALS OF BUSINESS LAW Credits: 3
- LDRS 4141 - SENIOR LEADERSHIP PORTFOLIO Credits: 1

Business & Leadership Electives - 6 Hours

Select any two 3 credit LDRS 3XXX or 4XXX courses or any BBUS 3XXX or 4XXX courses that do not satisfy any specific course requirements of your program and which you have not previously taken.

General Electives - 27 Credit Hours

*Extension students may participate in on-site ministerial practicums, which counts towards General Elective requirements. Students who are on the BSBPL PMIN track must take at least 15 credit hours of ministry practicum courses. Students who are on the BSBPL Business Practicum track must take at least 15 hours of business/leadership practicum courses.

Total Program Hours - 120 Credit Hours

NOTE: It is the responsibility of the student to read, review, and fulfill the requirements and total hours of this degree audit for their applicable degree.

Psychology - Major Core - 41 Credit Hours

- PSYC 2133 - THEORIES OF PERSONALITY Credits: 3
- PSYC 2343 - CHILD & ADOLESCENT DEVELOPMENT Credits: 3
- PSYC 2353 - ADULT DEVELOPMENT AND AGING Credits: 3
- PSYC 2433 - HISTORY & SYSTEMS PSYCHOLOGY Credits: 3
- PSYC 3003 - ABNORMAL PSYCHOLOGY Credits: 3
- PSYC 3043 - COGNITIVE PSYCHOLOGY Credits: 3
- PSYC 3052 - FIELD EXPERIENCE IN PSYCHOLOGY Credits: 2
- PSYC 3533 - INTRODUCTION TO COUNSELING Credits: 3
- PSYC 3633 - PROFESSIONAL/ETHICAL/LEGAL ISSUES Credits: 3
- PSYC 3733 - SOCIAL PSYCHOLOGY Credits: 3
- PSYC 4033 - PHYSIOLOGICAL PSYCHOLOGY Credits: 3
- PSYC 4053 - WI: RESEARCH METHODS Credits: 3
- PSYC 4133 - STATISTICAL METHODS Credits: 3
- PSYC 4233 - WI: EXPERIMENTAL PSYCHOLOGY - SENIOR THESIS Credits: 3

Psychology Electives - 9 Credit Hours

- PSYC 2143 - CULTURAL PSYCHOLOGY Credits: 3
- PSYC 3103 - MARITAL AND FAMILY THERAPY Credits: 3
- PSYC 4043 - DIAGNOSIS, ASSESSMENT & CASE MANAGEMENT Credits: 3

General Electives - 17 Credit Hours

General Electives are any courses that do not satisfy any specific course requirements of your program and which you have not previously taken.

Total Program Hours - 123 Credit Hours

NOTE: It is the responsibility of the student to read, review, and fulfill the requirements and total hours of this degree audit for their applicable degree.

Appendix K

Practicum Registration Form

Practicum Registration Form - Preview

Est. Length: 2:00:00

Nell Prince: Attempt 1

Page 1:

1	2	3
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4	5	6
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I. Student and Supervisor Information

Question 1 (Mandatory) (1 point)

Please enter your last name and first name in the space below (example: Roberts, Anthony)

Question 2 (Mandatory) (1 point)

Please write the location (church and/or ministry) where you are doing your practicum experience this semester in the space below (example: West Angeles Church of God in Christ or Issachar Center for Urban Leadership).

Question 3 (Mandatory) (1 point)

Please write the last name and first name of the supervisor (often called track coach, practicum coach, practicum pastor, etc.) *directly supervising* your practicum experience in space below (example: Saccone, Steve).

Question 4 (Mandatory) (1 point)

Please write your supervisor's email address in the space below (jsmith@covenantchurch.org).

Question 5 (Mandatory) (1 point)

Please write your supervisor's phone number in the space below (example: 111-111-1111).

Question 6 (Mandatory) (5 points)

Please write out which of the following broad areas of ministry you will focus on during your practicum experience this semester:

- Leadership
- Communication and Preaching
- Creative Arts and Worship Ministry
- Leading and Organizing Teams
- Operations and Event Planning
- Spiritual Formation and Discipleship
- Evangelism, Outreach, and Missions
- Next Generation Ministry

If you are focusing on more than one area listed above, please feel free to write out all of the areas that best describe your practicum experience.

Appendix L

Ministry Project Proposal

Ministry Project Proposal - Preview

Est. Length: 2:00:00

Nell Prince: Attempt 1

Page 1:

1
--

Question 1 (10 points)

Please type a 100 word [Ministry Project Proposal](#) that identifies what major ministry experience you plan on contributing to your ePortfolio this semester in the space below. Your Ministry Project can either be a 600-700 learning essay *or* an artifact (i.e., video recording, digital designs you produced, a ministry plan for an event you led, a discipleship plan you created, etc.) that captures the major focus of your semester practicum experience. You can find examples of ministry experiences that are acceptable for this major project by clicking on the following link: [Ministry Project Ideas for Practicum](#). **You should decide on a Ministry Project to focus on in consultation with your practicum supervisor before submitting your proposal.** Your practicum instructor will review your proposal, approve it, and assess a completion grade. If your practicum instructor disapproves or has suggestions to improve the proposal, he or she must do this in consultation with your practicum supervisor before you resubmit it for approval. It is *highly recommend* that you type out your proposal in a word processing program before submitting it for a grade. Even though this is a low stakes assignment, your proposal should reflect college-level grammar and be edited. **Your proposal is due by 11:59 PM EST on the Tuesday of Week 3.**

***Please note that your Ministry Project Proposal is worth 5% of your overall grade.**

Appendix M

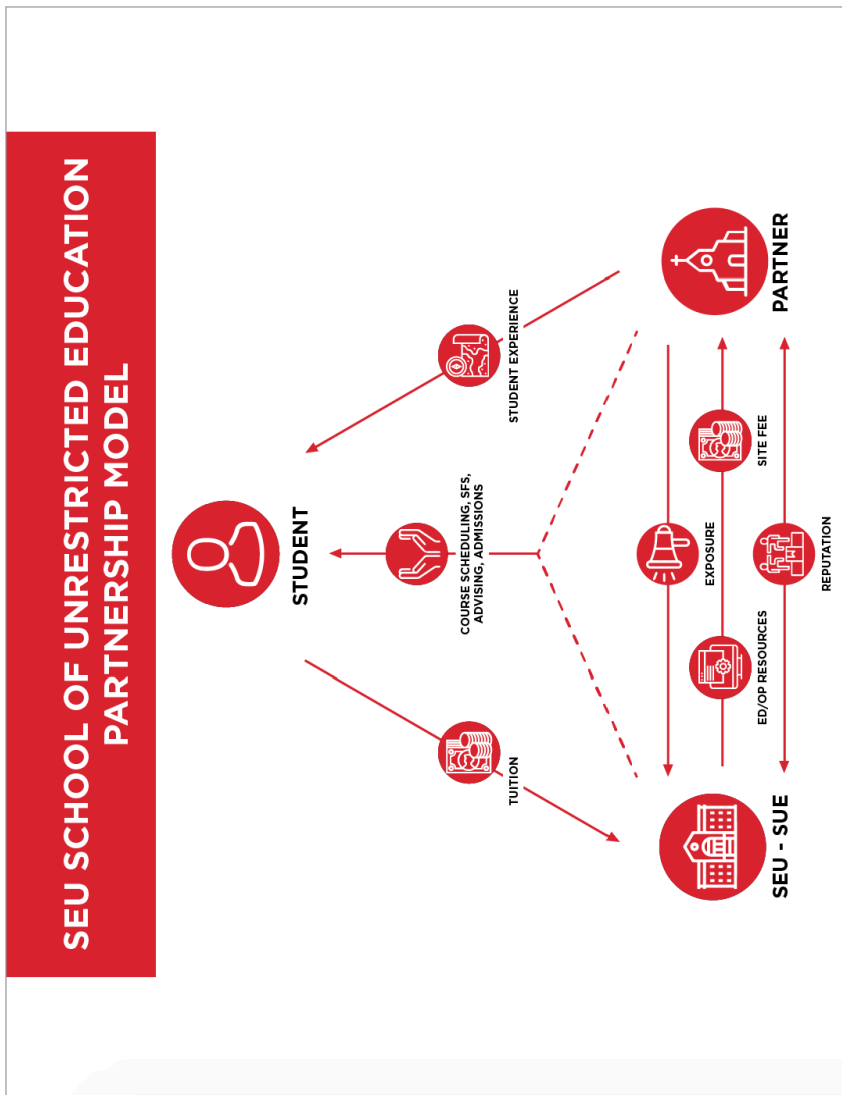
Practicum Project Ideas Available Upon Request

Appendix N

Self-Evaluation Form Available Upon Request

Appendix O

Partnership Model



Appendix P
Campus Agreement



October 24, 2019

Nell Prince
Doctoral Candidate
Liberty University
School of Divinity

Dear Nell Prince,

After careful review of your research proposal entitled *The Development of a Comprehensive Biblical Worldview in Undergraduate Students Who Attend a Regionally-Accredited Christian University Located in a Church Setting*, I have decided to grant you permission to conduct your study at SEU Bayside.

X I am requesting a copy of the results upon study completion and/or publication.

Sincerely

Dr. Eric Palmu
Campus Director
SEU Bayside

Randy Bezet
Lead Pastor

Alex Anderson
Executive Pastor

Dr. Eric Palmu
Campus Director

Bayside Campus 15800 FL-64 Bradenton, FL 34212 Phone: 941-755-8600 Ext: 601

Appendix Q

PEERS Personal Scorecard

PEERS Personal Scorecard

John Smith
123 MAIN ST.
ANYCITY, FL

Serial ID: 525024 Test Date: 02-Oct-19
Group Code: 52739 Report Date: 02-Oct-19
Group Name: Nehemiah Institute Test Period: Fall 2019
Group Position: 08-Senior- College Test Version: AA14

Subject Category Scores

(Range: -100 to +100)

	Score	Grade	Peer Avg
Politics	0.00	H	18.35
Economics	0.00	H	28.82
Education	0.00	H	23.31
Religion	0.00	H	39.80
Social	0.00	H	27.18

See reverse side for explanation of results

Character Trait Scores

(Range: 0 to 10)

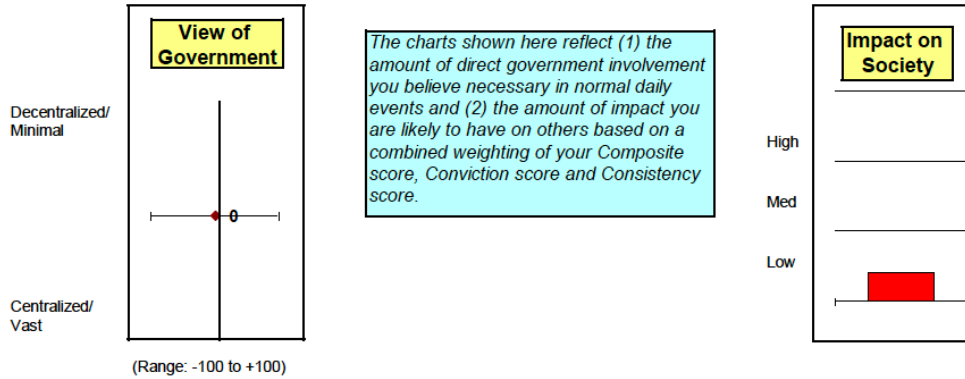
	Score	Peer Avg
Conviction	0.00	6.25
Consistency	10.00	6.54

Summary Results

(Range: -100 to +100)

	Score	Grade	Peer Avg
Limited Gov't	0.00	H	13.69
Composite	0.00	H	27.49

Graphical Analysis



Item Response Section

Politics		Economics		Education		Religion		Social	
Q06: N	Q52: N	Q01: N	Q30: N	Q07: N	Q29: N	Q03: N	Q41: N	Q02: N	Q32: N
Q17: N	Q56: N	Q05: N	Q35: N	Q09: N	Q39: N	Q08: N	Q42: N	Q04: N	Q46: N
Q20: N	Q60: N	Q10: N	Q36: N	Q12: N	Q45: N	Q13: N	Q43: N	Q11: N	Q53: N
Q26: N	Q62: N	Q14: N	Q40: N	Q18: N	Q49: N	Q25: N	Q47: N	Q15: N	Q55: N
Q34: N	Q64: N	Q16: N	Q50: N	Q19: N	Q57: N	Q33: N	Q51: N	Q22: N	Q61: N
Q44: N	Q68: N	Q21: N	Q67: N	Q23: N	Q59: N	Q37: N	Q54: N	Q28: N	Q65: N
Q48: N	Q69: N	Q27: N	Q70: N	Q24: N	Q63: N	Q38: N	Q58: N	Q31: N	Q66: N

"A" = agreed with biblical position "D" = disagreed with biblical position "N" = no opinion

Appendix R

Validity and Reliability of PEERS Test

Three Methods Showing Validity of PEERS Test

Method #1: Item Discrimination Test

This is a statistical method of determining if a test statement is “bad” simply by the way it is constructed. The procedure consists of using results from a broad sample of tests (we used several hundred randomly selected tests during a set three-year period) and dividing the list into two groups -- one group was those made up of the top 20% of test results and the other made up of the lowest 20% of test results. Then for each group, a calculation was made for each test question to see if the bottom group obtained a higher percentage of correct answers than the top group. If the bottom 20% of any test gets a test question correct more often than the top 20%, it is almost a certainty that there is something wrong with how the test statement is constructed. The results of the Item Discrimination Test conducted on the PEERS Test resulted in just one of the 100 test statements “failing.” This test statement was immediately discarded and replaced with a new test statement. With 99 of 100 test items passing the Item Discrimination Test, this gave one measurement of evidence for strong validity of the PEERS Test.

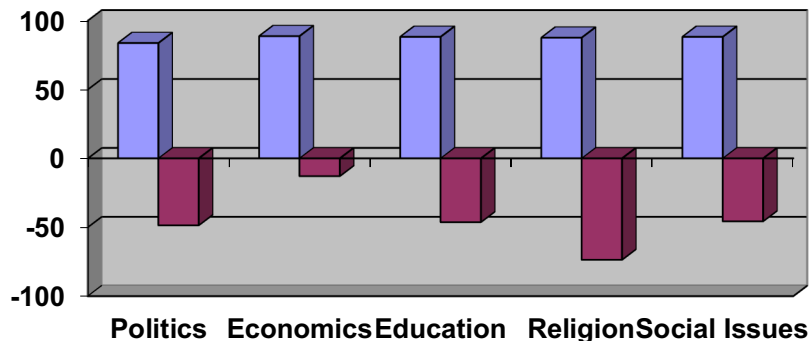
Method #2: Construct Validity

This method consists of identifying two groups of people that are well-known to have strong opposing views on a subject, or a combination of subjects, and having both groups take the PEER Test. If the test (the PEERS Test in this case) reflects the difference in views that are known to exist beforehand, then it provides another means of evidence for the test being a valid instrument.

For this method, the two groups selected were: Biblical worldview scholars and Humanist/New Age adherents. The Biblical scholars consisted of individuals who write or teach on the subject of Biblical worldview. Some of the well-known names among this group are Dr. Ronald Nash, Dr. George Grant, Douglas Wilson, Rev. Steve Schlissel, Dr. Jay Grimstead, Dr. Calvin Biesner, Bishop William Mikler, Dr. Jeff Myers, Dr. Carole Adams, Dr. David Ayers and Dr. Henry Krabbendam. The full group was comprised of individuals from most major denominations, male, female, charismatic, and evangelical.

The Humanist/ New Age group consisted of individuals who were either staff members of Humanist or New Age organizations or subscribers to the monthly publications of either of these organizations. It was understood that staff members and subscribers of these organizations are individuals who hold strong views of the Humanist position, as published in the Humanist Manifesto.

The following chart shows the PEERS Test results from these two groups. The blue bars are the Biblical Scholars and the red bars are the Humanist/New Age adherents. The PEERS Test is constructed to rate results on a scale of -100 to +100, meaning devout Socialist to devout Biblical Theist.



Method #3: Professional Validity and Reliability Study

This is the most comprehensive and trustworthy measurement for examining the validity, accuracy and fairness of the PEERS Test. There are two parts to this study: validity and reliability. The first part requires that an “examination of tests” expert be retained to collect a panel of scholars who are considered experts in their fields, and who have experience in participating in this exercise.

For this study, in 1995, Nehemiah Institute contracted, for a fee, with Dr. Brian Ray, Professor at Oregon State University in Salem, OR. Dr. Ray conducted a professional Validity and Reliability Assessment of the PEERS Test. Dr. Ray gathered a panel of 10 experts, five who were well-known to represent a conservative Biblical view of life and five who were well-known to refute Christianity as a valid belief system. Nehemiah Institute was not allowed to know the identity of this panel.

The panel members were not required to take the PEERS test, rather their job was to respond to a questionnaire developed by Dr. Ray, which required a response to each statement on the PEERS Test. In essence, this study determines if the PEERS Test measures what it claims to measure.

The second part, reliability, required over two hundred individuals take the PEERS Test, and without revealing their results, they had to take the test a second time after a period of several months. The intent of this was to determine if the test is constructed such that people make thoughtful responses to the test statements, or if the test is constructed so poorly that people randomly pick answers without thought or conviction about why they agree or disagree with the test statements.

In order for the PEERS Test to be used as a testing instrument in a professional education institution, the test must be deemed valid (measures what it purports to measure) and reliable (consistently produces the same or near same results for the person taking the test).

In 1996, Dr. Ray released the findings of his study to Nehemiah Institute via a 30-page report. The full report is available upon request. The concluding statement of the report reads:

“The PEERS Test is designed to measure the degree to which a person has or holds a biblical Christian worldview with respect to major aspects of life (i.e., political, economic, educational, religious, and social). The evidence examined during this evaluation indicates that the validity of the instrument is more than satisfactory for most purposes, and its reliability (i.e., structural consistency) is very strong. The findings of this study suggest that the PEERS Test may be successfully used for individual assessment, group assessment and research purposes.” Brian Ray, PhD

Reliability of PEERS Test

Cronbach's internal consistency alpha (Borg & Gall, 1989; SPSS, 1994) was the method used to determine the reliability of the *PEERS Test*. The computer software *SPSS for Windows (version 6.1)* (SPSS, 1994) was used for the analysis. Table 3 provides the reliability coefficients for the total (complete) scale (i.e., the entire *PEERS Test*) and for the five subscales within it. Cronbach alphas range from 0.0 to 1.0, with 1.0 representing the highest reliability. Alpha was .94 for the complete scale, and alphas ranged from .65 to .83 for the subscales.

<u>Scale</u>	<u>Alpha</u>	<u>No. of Items</u>	<u>N of cases</u>
Total	.9429	70	373
Politics	.8265	14	374
Economics	.7989	14	373
Education	.8201	14	374
Religion	.6475	14	374
Social Issues	.7768	14	373

Table 3. Reliability coefficients for total *PEERS Test* and its five subscales.

Appendix S

Supervisor Evaluation Form Available Upon Request

Appendix T

Student Consent Form

The Liberty University Institutional Review Board has approved this document for use from 12/18/2019 to 12/17/2020 Protocol # 4115.121819

CONSENT FORM

The Development of a Comprehensive Biblical Worldview in Undergraduate Students Who Attend a Regionally-Accredited Christian University Located in a Church Setting

Nell Prince
Liberty University
School of Divinity

You are invited to be in a research study about whether biblical worldview training, personal Christian mentoring, and ministry experience lead SEU Bayside undergraduate students to develop a comprehensive biblical worldview. You were selected as a possible participant because you are 18 years of age or older and are an undergraduate day student at SEU Bayside. Please read this form and ask any questions you may have before agreeing to be in the study.

Nell Prince, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to discover ways Christian undergraduate students who attend a Christian university in a church can develop a comprehensive biblical worldview.

Procedures: If you agree to be in this study, I would ask you to do the following things:

1. Take a 45-minute 70-question online test (PEERS) to assess your worldview.
2. Attend six one-hour worldview classes in place of regularly scheduled leadership classes.
3. Complete a self-evaluation form (20 minutes) describing your ministry practicum experience.
4. Retake the 45-minute online worldview test (PEERS).
5. Attend a one-hour focus group to discuss if and how the mentoring and ministry experience from the practicum course affected your worldview.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: The direct benefits you should expect to receive from taking part in this study are the opportunity to learn your worldview and ways you can develop a comprehensive biblical worldview. Benefits to society include the opportunity to explore if and how a Christian university in a church is able to positively affect a student's worldview through worldview classes, personal Christian mentoring, and ministry experience.

Compensation: Participants will not be compensated for participating in this study

Confidentiality: The records of this study will be kept private. In any sort of report, I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. I may share the data I collect from you for use in future research studies or with other researchers; if I share the data that I collect about you, I will remove any information that could identify you, if applicable, before I share the data.

- Pseudonyms will be assigned to participants.
- The worldview test and self-evaluation form are both online and only the student, researcher, and testing organization (for the worldview test) have access to the results.
- Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Focus group discussions will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- I cannot assure you that other members of the focus group will not share what was discussed with persons outside of the group.

Conflicts of Interest Disclosure: I am the Academic Director and instructor at SEU Bayside. Your grades will not be impacted in any way as a result of this study. No grades will be given as part of this study. To limit potential conflicts, a Student Support Specialist will confirm that all practicum grades are fairly given. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate in this study.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or SEU Bayside. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, any data collected from or about you, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but any contributions to the focus group will not be included in the study if you choose to withdraw.

Contacts and Questions: The researcher conducting this study is Nell Prince. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at 508-932-4012 or nprince@seu.edu. You may also contact the researcher's faculty advisor, Dr. C. Fred Smith at cfsmith@liberty.edu. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study. The researcher has my permission to audio-record me as part of my participation in this study.

Signature of Participant Date

Signature of Investigator Date

Appendix U

Parent Consent Form

The Liberty University Institutional Review Board has approved this document for use from 12/18/2019 to 12/17/2020 Protocol # 4115.121819

PARENT/GUARDIAN CONSENT FORM

The Development of a Comprehensive Biblical Worldview in Undergraduate Students Who Attend a Regionally-Accredited Christian University Located in a Church Setting

This research study is being conducted by Nell Prince, a doctoral candidate in the School of Divinity at Liberty University. Your child was selected as a possible participant because he or she is a dual-enrollment student at SEU Bayside. Please read this form and ask questions you may have before agreeing to allow him or her to be in study.

Why is this study being done?

The purpose of this study is to determine whether biblical worldview training, personal Christian mentoring, and ministry experience will lead SEU Bayside undergraduate students to develop a comprehensive biblical worldview.

What will my child/student be asked to do?

If you agree to allow your child to be in this study, he or she will be asked to do the following things:

1. Take a 45-minute 70-question online test (PEERS) to assess his or her worldview.
2. Attend six one-hour worldview classes during the regularly scheduled morning leadership classes.
3. Complete a self-evaluation form (20 minutes) describing his or her ministry practicum experience.
4. Retake the 45-minute online worldview test (PEERS).
5. Attend a one-hour focus group to discuss if and how the mentoring and ministry experience from the practicum course affected his or her worldview.

What are the risks and benefits of this study?

The risks involved in this study are minimal, which means they are equal to the risks your child would encounter in everyday life.

The direct benefits your child should expect to receive from taking part in this study are the opportunity to learn his or her worldview, the importance of a biblical worldview, and steps to take to develop a comprehensive biblical worldview.

Benefits to society include the opportunity to explore if and how a Christian university in a church is able to positively affect a worldview through worldview classes, personal Christian mentoring, and ministry experience.

Will my child be compensated for participating?

Your child will not be compensated for participating in this study.

How will my child's personal information be protected? The records of this study will be kept private. In any sort of report, I might publish, I will not include any information that will make it possible to identify a participant. Research records will be stored securely and only I will have access to the records. I may share the data I collect from your child for use in future research studies or with other researchers; if I share the data that I collect about your child, I will remove any information that could identify him or her, if applicable, before I share the data.

- Pseudonyms will be assigned to participants.
- The worldview test and self-evaluation form are both online and only the student, researcher, and testing organization (for the worldview test) have access to the results.
- Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Focus group discussions will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- I cannot assure you that other members of the focus group will not share what was discussed with persons outside of the group.

Conflicts of interest disclosure:

I am the Academic Director and instructor at SEU Bayside. Your child's grades will not be impacted in any way as a result of this study. No grades will be given as part of this study. To limit potential conflicts, an SEU Bayside Student Support Specialist will confirm that all practicum grades are fairly given. This disclosure is made so that you can decide if this relationship will affect your willingness to allow your child to participate in this study. No action will be taken against an individual based on his or her decision to participate in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to allow your child to participate will not affect his or her current or future relations with Liberty University or SEU Bayside. If you decide to allow your child to participate, he or she is free to not answer any question or withdraw at any time without affecting those relationships.

What should I or my child do if I decide to withdraw him or her or if he or she decides to withdraw from the study?

If you choose to withdraw your child or if your child chooses to withdraw from the study, please contact me at the email address/phone number included in the next paragraph. Should your child choose to withdraw, any data collected from or about him or her, apart from focus group data, will be destroyed immediately and will not be included in this study. Focus group data will not be destroyed, but any contributions to the focus group will not be included in the study if you choose to withdraw your child or if your child chooses to withdraw.

Whom do I contact if my child or I have questions or problems?

The researcher conducting this study is Nell Prince. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at 508-932-4012 or niprince@seu.edu. You may also contact the researcher's faculty advisor, Dr. C. Fred Smith at cfsmith@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Green Hall 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

The researcher has my permission to audio-record my child as part of his or her participation in this study.

Signature of Minor Date

Signature of Parent Date

Signature of Investigator Date

Appendix V

Worldview Study Guide

Worldview Study Guide
Southeastern University Bayside
Nell Prince
Spring 2020

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Introduction

Jesus said, "...the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me." "What is truth?" retorted Pilate (John 37:38). Pilate turned away never knowing truth even though truth was standing in his presence.

Forty-one percent of practicing Christians believe truth is whatever works best for each individual. (Barna, 2016) In other words, they believe that truth is relative; everyone must find their own truth, either through pleasure or diversion, or by looking deep within themselves. And everyone must feel good about themselves, even when they do wrong, because there is no absolute moral truth. These beliefs are at the heart of the false worldviews dominating America.

As Christians, however, we should believe that truth exists and it exists in the person of Jesus Christ. During his ministry, Jesus made many remarkable claims. He claimed that He is one with the Father, He can forgive sins, and He gives people eternal life. One of his most remarkable claims is "*I am the truth*" (John 14:6). Truth exists and is knowable in the person of Jesus. Jesus is the Alpha and Omega, the beginning and the end from which all else flows – the Logos from which all creation sprang. In Christ all things under heaven and earth are held together (Colossians 1:15-17; Hebrews 1:1-3). All meaning and understanding and truth are rooted in the ultimate reality of who Jesus is. To know Jesus is to know truth.

Most Americans struggle to answer life's questions such as: "What is reality? Is there any meaning or purpose in life? How did we get here? What happens when I die? Is everything that happens simply the result of random chaotic events?" Only the worldview of Jesus or the biblical worldview has the answers to these questions. Jesus revealed to Pontius Pilate, "*the reason I was born and came into the world is to testify to the truth*" (John 18:37). Jesus did not come to set up another religious structure or social institution. He came to present the truth that we can be in a right relationship with God. Once we accept the gospel, God gives us the Holy Spirit so that we can live and know truth and then share through words and actions this truth to others.

The One who said, "*I am the truth,*" also said, "*My Father's Word is truth*" (John 17:17). Jesus speaks through the Bible which, along with creation, gives us the one, true revelation of reality. Jesus teaches that in the beginning He existed, that He is responsible for the universe and our existence, and that He has created the order and structure in which life exists. Everything we know – all meaning and purpose – flows from Him. He teaches that He holds our future in His hand and one day we will stand in judgment before Him.

Jesus said, "*Everyone on the side of truth listens to me.*" The question is, are you embracing Jesus' truth which means embracing a biblical worldview and are you sharing this truth with others through your words and actions? The purpose of this study is to encourage Christians to obey Jesus when He said, "*If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free*" (John 8:31-32). We are to learn this truth ourselves and then pass this truth and amazing freedom it brings to a lost and dying world.

Worldview

A worldview (WV) is a system of beliefs about reality that drives our thoughts and behaviors. We all have a worldview. It impacts every area of our life, like a pair of glasses through which we see the world. Without a worldview, we would be incapable of arriving at many of the hundreds of decisions we make each day because every option would seem just as appealing as every other. To make even minor choices we rely upon our worldview. Why are worldviews important?

“As a man thinks in his heart, so is he” (Proverbs 23:7).

Why is it important to study worldviews?

1. It drives how we live our life. To change our behavior, we first change our worldview.
2. It is where the spiritual battle between God and Satan is taking place. Satan is the author of the most prominent worldviews in America and has infiltrated the minds of millions.
3. To not understand our own worldview and the worldview of others leaves us unable to defend our Christian faith in our secular society and unable to lead others to Christ.

“There is a way that seems right to a man, but in the end, it leads to death” (Proverbs 14:12).

The four most important questions worldviews answer are:

1. Is there a God, and if there is who is He?
2. Who am I, where did I come from, and what am I doing here?
3. Why is there so much pain and suffering in the world and how do we fix it?
4. What is my ultimate destiny?

The most prominent worldviews in America are:

1. **Atheism** > Secular Humanism > Marxism/Socialism > Postmodernism
2. **Pantheism** > New Age Spirituality
3. **Theism** > Christian

All worldviews can be tested for truth by asking the following three questions:

1. Is it realistic?
2. Is it logical?
3. Is it livable?

Miracle of the Bible

The Bible is united in doctrine, ethics and vision. It tells one story, although it is composed of sixty-six different books over 1,500 years by forty different writers consisting of kings, shepherds, tax collectors, priests, fishermen, and doctors. It also is completely accurate. Many people have tried to disprove the Bible, but it has never been done. Modern archeology and science have confirmed the accuracy of its words 100% of the time. Why is it unified and accurate? It is written by one author, the Holy Spirit. The Old Testament says *“thus said the Lord”* over 2,000 times. The apostle Paul wrote, *“This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words”* (1 Corinthians 2:13). There is no other cohesive, accurate religious book like it.

The testimony of prophecy and its truthfulness.

With meticulous details, what God has written in the Bible about the future has been fulfilled again and again. For example, Abraham was told his descendants would be slaves and dwell in a foreign land for 400 years, and it happened. Jeremiah was told that the people of Israel needed to repent of worshipping false gods or they would be carried to captivity in a foreign nation for seventy years, and it happened. Daniel saw a detailed vision about the coming world powers, and it happened. The pinnacle of all prophecies is the prophecies that told of Jesus’ coming. Detailed passages in *Isaiah 53*, *Micah 5:2*, *Daniel 9:25-27*, *Jeremiah 23:5-6*, and *Psalms 16:8-11* told the exact time, place, family, and condition of Jesus’ birth. They told the lack of acceptance by Israel, the exact time and method of his death, and his ascension into heaven. It is not humanly possible to predict the prophecies in the Bible. Peter explained, *“For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit”* (2 Peter 1:21).

The testimony of the Bible’s historical preservation.

The way the Bible has been preserved for 2,000 years is a miracle. It is by far the best-preserved book in all of antiquity. Up until the 1,400s, the Bible was preserved by the laborious process of copying it by hand. It was copied onto papyrus and parchments. Throughout history, the Bible has been subjected to the most intense hatred of any book in history. Emperors, dictators, and despots have outlawed, burned, and passed laws preventing the copying of the Bible but it remained intact through God’s will. Jesus said, *“Heaven and earth will pass away, but my words will never pass away”* (Matthew 24:35). Isaiah wrote, *“The grass withers, the flower fades, but the Word of our God will stand forever”* (Isaiah 40:8).

The testimony of changes lives.

The Word of God has transformed millions of lives throughout history. From the twelve disciples to thousands of martyrs to men like John Newton, no other book has the power to change lives. Shelves are full of “self-help” books that last only a short time. However, the Bible remains the number one book of all time because of the power it has to change people’s lives. *Psalms 19:7* says, *“The law of the LORD is perfect, refreshing the soul. The statutes of the LORD are trustworthy, making wise the simple.”*

Comprehensive Biblical Worldview

1. **God exists** - He is a personal God who exists in a Trinity, God the Father, God the Son who is Jesus Christ, and God the Holy Spirit
“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” (Matthew 28:19).
“God is Spirit, and those who worship Him must worship in spirit and truth” (John 4:24).
“He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together” (Colossians 1:15-17).
“In the beginning was the Word, and the Word was with God, and the Word was God... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth” (John 1:1, 14).
“And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you” (John 14:16-17).
“The fool says in his heart, there is no God” (Psalm 14:1).
2. **Reality** – Both the physical and spiritual exist and both are important.
“In the beginning God created the heavens and the earth” (Genesis 1:1).
“God is spirit, and his worshipers must worship in the Spirit and in truth” (John 4:24).
3. **Creation** – God is the Creator of all in the physical and spiritual universe.
“In the beginning God created the heavens and the earth” (Genesis 1:1).
“All things were made thru Him, and without Him nothing was made that was made” (John 1:3)
4. **Knowledge** – Comes from God as special revelation in the Bible and through Jesus Christ. Also comes through general revelation through the world of nature and human experience.
“The Lord gives wisdom; from his mouth come knowledge and understanding” (Proverbs 2:6).
“The fear of the Lord is the beginning of knowledge” (Proverbs 1:7).
“Christ, in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3).
“Scriptures... are able to make you wise for salvation through faith in Christ” (2 Tim 3:15).
“The heavens declare the glory of God; the skies proclaim the work of his hands” (Pro. 19:1).
“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools...” (Romans 1:20-22). *“Great peace have they who love your law, and nothing can make them stumble” (Psalm 119:165)*
5. **Human Nature** – Humans are created in the image of God as male and female and have an eternal soul. Humans are physical, mental and spiritual beings. Humans are born sinful.
“God created mankind in his own image, in the image of God he created them; male and female he created them” (Genesis 1:27) *“...for in the image of God He made man” (Genesis 9:6).*
“If there is a natural body, there is also a spiritual body... And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man” (1 Corinthians 15:44, 49).
“There is none righteous. For all have sinned and fall short of the glory of God” (Rom 3:10, 23).

“For there is not a just man on earth who does good and doesn’t sin” (Ecclesiastes 7:20).

- 6. Human Problems** – Although all humans are born with a sin nature that leads to human problems, God gives strength to believers to endure every trial.

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus” (Philippians 4:6-7).

“Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete not lacking anything” (James 1:2-4).

- 7. Human Value** – Humans have high value and are the most valued creation of God.

“God blessed them (Adam and Eve) and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground” (Genesis 1:28).

- 8. Human Purpose** – To give God glory through all we say and do. To love God and our neighbor.

“Whether you eat or drink, or whatever you do, do all to the glory of God.” (1 Cor 10:31).

“You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets” (Matt 22:37-39).

“... stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain” (1 Corinthians 15:58).

“Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind” (Ecclesiastes 12:13).

“What is mankind that you are mindful of them, a son of man that you care for him? You made them a little lower than the angels; you crowned them with glory and honor and put everything under their feet. In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them” (Hebrews 2:6-8).

- 9. Ethics** – Absolutes in right and wrong come from the absolute character of God as revealed in the Bible and the person of Jesus Christ.

“But just as he who called you is holy, so be holy in all you do; for it is written: “Be holy, because I am holy” (1 Peter 1:15-16). “Be holy because I, the LORD your God, am holy” (Levi. 19:2). “Blessed are those who hunger and thirst for righteousness, they will be filled (Matt. 5:6).

- 10. Suffering** – Comes from the sin that is in the world. Understood within God’s love, power and purpose. Is temporary and will be erased in eternity.

“Therefore, just as sin entered the world through one man, and death through sin, and in this way, death came to all people, because all sinned—” (Romans 5:12).

“I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18).

- 11. Meaning** – History is moving towards a God-ordained conclusion. Your life is a story within the larger story by God. God is behind all of history (it is His story). He has determined the times for its beginning and its end. History is heading towards Jesus’ return and His rewarding or punishing all based on their trust of Him.

“Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End” (Revelation 22:12-13).

12. Human Desire – Deep desires are longings for the God of the universe and what He created for us. Nothing but God can satisfy this deep desire. Desires for truth, beauty, love, eternity, heroism, morality, and more are because we are made in God’s image.

“As the deer pants for streams of water, so my soul pants for you, my God. My soul thirsts for God, for the living God. When can I go and meet with God?” (Psalms 42:1-2)

13. Salvation – Only found in faith in Jesus Christ and His work on the cross.

“The wages of sin is death, but gift of God is eternal life in Christ Jesus our Lord” (Rom. 6:23).

“Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life” (Romans 5:18).

“having now been justified by His blood, we shall be saved from wrath thru Him” (Romans 5:9).

“For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved” (Romans 10:10).

“Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6).

“For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves” (Colossians 1:13).

14. Family – Designed by God to be one man, one woman, and their children. It has its foundation in nature and is what God ordained for the continuance of the human race. It is the chief foundation of social order. A combination such as a homosexual family is an abomination in God’s eyes. *“Have you not read that He who created them from the beginning made them male and female, and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?” (Matthew 19:4-6).*

“Wives, submit yourselves to your own husbands as you do to the Lord... Husbands, love your wives, just as Christ loved the church and gave himself up for her... “For this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh.

Children, obey your parents in the Lord, for this is right” (Ephesians 5:22, 25, 31; 6:1).

“Unless the LORD builds the house, the builders labor in vain... Children are a heritage from the LORD, offspring a reward from him” (Psalm 127:1, 3).

“They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error” (Romans 1:25-27).

“Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men..... will inherit the kingdom of God” (1 Corinthians 6:9-10).

“...realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals...”. (1 Timothy 1:9-10).

15. Society – Is blessed when it follows God instead of religious diversity. Is not getting better but heading towards a confrontation with God at His Second Coming.

“Blessed is the nation whose God is the Lord” (Psalms 33:12).

“Righteousness exalts a nation, but sin is a disgrace to any people” (Proverbs 14:34).

“When the righteous flourish, the people rejoice, but when the wicked rule, people groan” (Proverbs 29:2).

“There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good,” (2 Tim 3:1-2).

“I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war...He is dressed in a robe dipped in blood, and his name is the Word of God...Coming out of his mouth is a sharp sword with which to strike down the nations. ‘He will rule them with an iron scepter.’ He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh, he has this name written: KING OF KINGS AND LORD OF LORDS” (Revelation 19:11-16).

16. Death – Physical death is called sleep. One day all people will be resurrected physically to stand before Jesus to give an account. The soul is eternal. Souls will be reunited with resurrected bodies and enter into eternity with God or an eternity separated from God called hell.

“Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him...After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so, we will be with the Lord forever (1 Thess4:13-14, 17).

“For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands” (2 Corinthians 5:1).

“But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body” (Philippians 3:20-21).

“For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad” (2 Corinthians 5:10).

“Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (Romans 5:12).

“and so that all will be condemned who have not believed the truth but have delighted in wickedness” (2 Thessalonians 2:12).

“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on them” (John 3:36)

17. Government – Instituted by God to protect men by punishing those who do wrong and commending those who do right. Government’s laws are subject to God’s laws. We obey government laws except when they ask us to disobey God’s laws.

“Submit yourselves for the Lord’s sake to every human authority: whether to the emperor, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right” (1 Peter 2:13-14).

Peter and the others replied: “We must obey God rather than human beings!” (Acts 5:29)

When the righteous thrive, people rejoice; when the wicked rule, people groan” (Pro. 29:2).

“Righteousness exalts a nation, but sin condemns any people” (Proverbs 14:34).

18. Economics – Humans are expected to work if they are able to provide for themselves and their families. The church is responsible for caring for those in need who do not have family to provide. Capitalism and the free-market founded by the Protestant Reformation and based on

personal responsibility. Led to most prosperous economy in history. Capitalism, however, should never be used as a tool of greed, selfishness, or envy. It works when people are honest, moral, hard-working, responsible, conscientious, and selfless.

“For even when we were with you, we gave you this rule: “The one who is unwilling to work shall not eat” (2 Thess. 3:10). “Those who work their land will have abundant food, but those who chase fantasies have no sense” (Pro. 12:11).

“They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them” (Isaiah 65:21-23).

“I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus said: ‘It is more blessed to give than to receive’” (Acts 20:35).

“Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share” (1 Timothy 6:17-19).

“Give proper recognition to widows who are in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God (1 Timothy 5:3-4).

“Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Corinthians 9:7).

“Now listen, you rich people, weep and wail because of the misery that is coming on you... You have lived on earth in luxury and self-indulgence” (James 5:1, 5)

19. Education – The primary education children should receive is to learn of the Lord and His Word. Believers should always be growing in the knowledge of Christ.

“Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates,” (Deuteronomy 11:18-20).

“My people hear my teaching; listen to the words of my mouth. I will open my mouth with a parable; I will utter hidden things, things from of old— things we have heard and known things our ancestors have told us. We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done. He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands” (Psalms 78: 1-7).

20. Bible – The Word of God and the foundation for our worldview.

“All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly - equipped for every good work” (2 Timothy 3:16-17).

“and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Timothy 3:15).

The Biblical Worldview is the only one that passes all three tests:

1. **Reality**- Reality reveals we are far above the animals in every way. Only the BWV can explain “personhood,” that which makes humans different from every other creation. You will never find an animal writing, reading, or worshipping God. Only the BWV corresponds with the scientific evidence for a Creator for both the universe and humans made in His image.
 - Reality reveals that we are both physical and spiritual. Both are important.
 - Only the BWV teaches that truth exists and it can be known. Christianity is based on historical facts. Overwhelming evidence exists for the truth of the resurrection of Jesus and for the Bible. This makes the BWV a highly defensible worldview.
 - Reality reveals that humans are not born good and getting better. Man continues to do evil regardless of the knowledge we acquire.

2. **Logical** - Personhood is logically explained when we realize that a Creator God made us in His image. There is no other logical explanation for mankind. C.S. Lewis became a Christian when he searched for the reason he desired truth and perfection as seen in his book, *Surprised by Joy*.
 - It is logical to believe that an all-powerful God created the universe and everything in it rather than everything came from nothing. It is illogical to believe billions and billions of mathematically improbable mutations created complex humans.
 - It is not logical to believe the lie that we are gods, or the lie that we are the same as animals. Only the CWV can explain the inherent value of humans as separate from animals and God.
 - It is logical to believe that there is absolute truth in morality just as there is absolute truth in all other areas of life. It is an oxymoron to believe the absolute statement that there are no absolute truths. No one lives as if morality is relative.

3. **Livable** - The Biblical worldview is the only truly livable worldview as seen below.
 - a. **Human Dignity** - Only the BWV provides the strongest basis for human dignity. Humans are created in the image of God (*Genesis 1:27*) and have an eternal destiny. C.S. Lewis wrote, “If individuals live only seventy years, then a state, or a nation, or a civilization, which may last for a thousand years, is more important than an individual. But if Christianity is true, then the individual is not only more important but incomparably more important, for he is everlasting and the life of a state or a civilization, compared with his, is only a moment.” (Lewis, 1996, pg.73). This explains why Christianity has always been the strongest force for human rights against tyranny. Several major false worldviews teach that people are animals that evolved from slime through mutations. One naturalist author described humans as “debased human protoplasm” and a New Ager who is president of People for the Ethical Treatment of Animals wrote, “A rat is a pig is a dog is a boy.” (Colson, 2003, pg. 191) If we all could live the BWV, seeing each human with the dignity given by God, there would be peace on earth and an end to poverty, crime, and human initiated pain and suffering.
 - b. **Human Value** - The BWV places the most value on humans. Children are seen as a blessing. From the beginning, God commands us to “*be fruitful and multiply, fill the earth and subdue it*” (*Genesis 1:28*). People are also seen as creators as all are made in the image of the Creator God. “As a creator on the model of the creator of Heaven and earth, man actually brings value into existence that hadn’t been there before. Just as God made the universe from nothing, man creates wealth as opposed to taking it from others.” For example, the information in Bill Gate’s software

has added .4 to the total national economy. (Klinghoffer, pg. 101) Secular worldviews teach humans are not necessarily blessings and creators of value but are actually consumers competing for scarce resources. Studies show that Christians have in general 41% more children than secularists. The most secular cities, Seattle and San Francisco, have the lowest birth rates. (Klinghoffer, pg. 50-51)

- c. **Meaning and Purpose** - Only the BWV gives a sense of meaning and purpose. Many people live for pleasure, happiness or prosperity – yet none of these are ultimately fulfilling because none of these can answer our need for meaning and purpose. What is the purpose of human life? To bring God glory and honor in all we say and do. Augustine wrote “You made us for yourself, and our hearts find no peace until they rest in you.” (Colson, pg. 140)
- d. **Redemption and Release of Guilt** - Only the BWV gives redemption and a release of guilt which every human deep-down desires. Nothing from other worldviews offers true liberation and freedom from guilt. (*Romans 8:3-4*) Redemption and the resulting freedom from guilt then lead to real joy and peace.
- e. **Equality** – Only the BWV sees all people as equal and made in the image of God regardless of their background, race, social standing, or education. It stresses that no one can pretend to be superior to others. Secular worldviews stress that some men are superior to others and must be given power to set up a perfect society for the unenlightened masses. Postmodernism depends on the “vision of the anointed” to rule and even be tyrannical if necessary, over the masses. An important part of the Postmodern Worldview is the selection of victims to rule over. They see some people as supposedly victims of oppression – the poor, the homeless, minorities, women, homosexuals – and teach these groups that they are dependent on the ruling elite for their survival. Even though secular policies such as the 1960 War on Poverty actually failed as it greatly increased poverty levels, postmodernists have not acknowledged this failure. “The results aren’t the point of the poverty exercise. The real point is to allow the anointed elite to demonstrate their own wisdom and compassion, in contrast to the stupidity and selfishness of those who oppose their worldview.” (Klinghoffer, pg. 92) It is all about power to be god.
- f. **Answer to Suffering** - Only the BWV gives an answer to why there is suffering. Christians know that “*there is no one righteous*” (*Romans:10-12*). Our sin has led to a fallen world that is permeated with evil, death, and suffering. (*Romans 8:21*) Most false WVs deny or ignore suffering and cannot address its cause. False WVs also fail to provide a solution. Only the BWV provides a logical reason for suffering, and a logical answer for its solution. “*For God so loved the world that He gave His only begotten Son that whosoever believes in Him will not perish but have everlasting life* (*John 3:16*).
- g. **Hope** - Only the BWV gives lasting hope to mankind. A universe without a loving, personal God always eventually leads to despair. Other worldviews, teaching humans are here by accident and our life is without real consequence, lead to hopelessness. The BWV correctly teaches, “*For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope*” (*Romans 15:4*). “*And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true”* (*Revelations 21:3-5*).

- h. **New Nature** - Only the BWV leads to a rebirth with a new nature. Other WVs promise a new god man, a new society, or a New Age but only the BWV has led to man being restored. When a famous evangelist, Dr. Harry Ironside, challenged a famous atheist to find two people who turned from a life of crime, drug abuse or destitution to a life of productivity and freedom from addictions due to embracing atheism, the atheist could find none. Ironside found hundreds of people in one day who had a new nature after turning to Christ. (Prichard, pgs. 22-25)
- i. **Orderly Society** - Only the BWV provides a foundation for an orderly society as it is the only WV that states God created the universe with a moral order just as it has a natural order. Without an absolute source for morality, all choices become relative, and there is no impetus for doing what is best for society. George Washington understood that without a Christian morality that acknowledges absolute moral truth, right and wrong, good and evil, justice and injustice, there is no foundation for morality and an orderly peaceful society. In his Farewell Address he said, "Where is the security of life, for reputation, and for property, if the sense of religious obligation desert? Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds... reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (Howse, 2008, pg. 67) John Adams agreed when he wrote, "Our Constitution was made for a moral and religious people." (Colson, pg. 373)
- j. **Personal Responsibility** - Only the BWV is based on the premise of individual moral and personal responsibility. (Colson, 1999, pg. 368) God respects each person enough to give them free will to make the right or wrong decision. With secular WVs, government distrusts the individual. The individual is not "smart" enough to make the right decisions. The individual is not strong enough to control their actions and desires. The government becomes responsible for making sure no one suffers negative consequences for their bad choices or desires. For example, subsidizing extra-marital sex through welfare has led to millions of children fatherless and living in poverty. The War on Poverty began when President Lyndon Johnson told the poor that they were victims and government could solve their poverty. Up until then the work ethic had been strong among the poor but it greatly decreased when they were told the government would be responsible. "The result was a crime rate that soared beginning in the 1960s, a fivefold increase in the prison population, millions on the public dole, a permanently subsidized underclass, and crumbling infrastructures of inner-city schools, families and housing." (Colson, 2003, pg. 192-193) Taking personal responsibility from fathers through free abortions and welfare led to a permanent, demoralized, and dependent underclass. The more the government continues to subsidize this behavior, the more it grows. America did not have epidemics of crime, broken families, or STDs when the BWV was allowed in public schools. (Appendix A)
- k. **Strong Education System** - Only the BWV can redeem our education system and lead to children being teachable. When the BWV dominated American schools, the U.S. ranked very high in the world. With the replacement by Secular Humanism, studies show high school seniors are among the worst educated in the world. They placed 19th in math and science and last in physics of 21 industrialized countries. They score poorly on basic tests of American history and civics. Another survey revealed two-thirds of high school students surveyed admitted cheating on an exam at least once the previous year, one-third had stolen something, and more than a third said they would lie on a job application. The American education system went from high in the world to being a failure in both academic training and moral education. (Colson, 1999, pg. 331) Students went from learning truth to learning "there is no truth." They were told that there is no

moral authority so they naturally stopped following authority. If truth is changing, why should they learn? If morality is relative, why not cheat?

-In addition, universities were founded by Christians who knew that truth was an objective to be pursued. Liberal arts universities were instituted to bring all disciplines such as math, science, economics, history and literature under the one or “uni” theme of Christ. Harvard, formed to train Christians, has the word “veritas” which is Latin for truth on its coat of arms.

Unfortunately, false naturalist worldviews have taken over these universities leading to the inability of them to answer even life’s most basic questions such as where we came from, why we are here, or where we are going. They teach, “out with reason, truth and values” because they have no answers.

- l. **Service for Others** - Only the BWV provides a real motive to serve and care for others. Only Christians are commanded to love others as ourselves (*Matthew 19:19*), to care for widows and orphans (*James 1:27*), to be a Good Samaritan (*Luke 10:30-37*), to feed the hungry, clothe the naked, visit the sick and imprisoned (*Matt. 25:36*). Why? Christians live in a state of continual gratitude to God for our life, our family, our earth and most of all our salvation. Christians love God by obeying His commandments to love others (*1 John 5:3*). Hospitals, elementary schools, universities, and dignity for women and children came from Christianity. The world’s two largest organizations to feed the hungry are the Catholic Relief Services and World Vision. The organization that does most for the homeless and destitute is The Salvation Army. Compassionate care of those in need goes against all other WVs. The only motivation the false worldviews have for being compassionate is to advance the genetic interest of mankind. Pantheists believe there is no forgiveness for those who find themselves in need because their situation is the result of bad karma. Compassionate care interferes with the law of karma in Pantheism and New Age. Buddhists strive to avoid those who are in need to reach nirvana themselves. The world would be a cold place without the love that comes from having a BWV.
- m. **Moral Form of Capitalism** - The BWV is also the only worldview that supports a moral form of capitalism. It provides the basis for the right of individuals to have private ownership of goods and property. God created us in His image, meaning we are creative; we use this creativity when we work and we are rewarded for our actions. The Ten Commandments states that we are not to steal or covet another’s property. Our property is a gift from the Lord. “*The earth is the Lords, and everything in it*” (*Psalms 24:1*). We work for His glory, not for our own selfish wants. (*1 Timothy 6:10; Proverbs 3:27-28, 11:16; James 5:1-6.*) Jesus’ parable, the *Bags of Gold* in *Matthew 25:14-20*, reveals that it is not immoral to make a profit from our work. Jesus, in fact, expects us to strive to be productive. However, capitalism without morality leads to a higher standard of living for only a few. Capitalism does not work unless it is driven by ethics and morality. Russia, for example, adopted capitalism after the fall of the U.S.S.R. but the standard of living did not increase because they failed to adopt morality with it. Soon the “Russian Mafia” and “Crony Capitalism” took over. CWV also teaches that we work to be able to share with those in need. “*Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need*” (*Ephesians 4:28*). Capitalism provides the best opportunity for a society to have economic growth and a high standard of living for all if a strong work ethic is taught, and capitalism is tempered by integrity and a real compassion for the needy.
- n. **Freedom** - Only the BWV provides real freedom. It provides internal freedom from the bondage of sin because only the BWV provides power, in the person of the Holy Spirit, to overcome the strong sinful nature that we all are born with. (*Romans 7:18-19*) The BWV also provides external

freedom. Why have Americans had the freest society in all of history? Those with a BWV stood up against tyranny and for human rights. The Declaration of Independence states that we have “unalienable rights” of life, liberty, and the pursuit of happiness that are endowed by our Creator. Government does not give us our basic rights, and government cannot take them away. No government official is above the law. They are accountable to the people and God. Our Founding Fathers set up through the Constitution a republic instead of a democracy. A republic requires the people to elect leaders who are held accountable to God and His laws. A democracy entails majority rules, often from their own desires. It is also called “mob rule.” Ben Franklin was asked when leaving the Constitutional Convention what type of government they had given the people. He answered, “A republic, if you can keep it.” A republic offers the most freedom for societies if the elected officials are held accountable to God’s laws. People are then free from both mob rule and elected leaders who become tyrants. The main purpose of the elected leaders is to restrain the force of sin, preserving social order so that liberty can flourish. Our Founding Fathers called this “ordered liberty” meaning that leaders act orderly to avoid falling into the passions of the moment while remaining accountable to the people. Another reason we have the freest society is that our Founding Fathers knew that all men sin and power corrupts so they set up a separation of powers. To ensure no one person or group had too much power, they set up three branches – the judicial, the legislative, and executive – based on the biblical teaching that God is our judge, lawgiver, and king (*Isaiah: 33:22*). They also gave powers to the states to monitor the power of the national government. The states are to have real power, not act as administrators for the federal government. If people do not voluntarily restrain their internal behavior for the common good through the power of the Holy Spirit, government will eventually step in to restrain them with coercive force – at the cost of our external freedom.

- o. Dignity to Women** – The BWV gives women the most dignity and power. Scripture values the family as the most important institution in society and where most free will decisions are made. Women have power as they manage the home and oversee the education of children. Biblical marriage, with one man remaining faithful for a lifetime to one woman, has been cited as the main reason women in the West have the most dignity in the world. Cultures where men have many wives or sexual partners demean women. Secular worldviews seek to destroy the family to overturn the power base comprised by the parental home through contraception, abortion and sending women to work. Power then goes from the woman to the government.
- p. True Justice** - Only the BWV provides true justice to all people. Since Christianity became the official religion of the Roman Empire in AD 380, the West has defined law as coming from God. (Even Kings were seen as representatives of God.) People knew that God gave us a “law that is written on people’s hearts.” Laws that do not support God’s moral laws are unjust. English common law was based on, “The law of nature dictated by God Himself which is binding in all countries at all times.” (Colson, 1999, pg. 401) This provided broad justice until it was challenged by Darwin’s theory of evolution which implied there is no created moral order that functions as a basis for law; life is a process of trial and error with structures arising if they help an organism survive. People began to believe in pragmatism, which defines truth as whatever works best. Judges were told to put aside morality and look at law as a science. God’s moral law was replaced with laws from man and true justice was lost. Another blow to justice was from false worldviews that taught deconstructionism which means language does not reveal meaning. Each person is free to decide what the law means to them.

- q. **Respect for History** – Christianity is a historical religion. It is based on historical facts. The BWV is a worldview that respects history, covenants of the past, and civic values and virtues passed from generation to generation. The BWV encourages one to learn lessons from the past. Some false worldviews teach past events or writings, which reflect only the viewpoint of the class that was in power at the time, have no binding effect or meaning for us today. What happened in the past is not important. What matters is our own interpretation of the past so people are encouraged to revise the past to conform to current politically correct values. For example, today’s history books often portray Christopher Columbus not as a courageous explorer but a white European male oppressor who destroyed the perfect utopia enjoyed by natives. Since history has no meaning, then a society has no tradition to draw upon, no lessons learned and people are free do live as they want.
- r. **Highest Standard of Living for All** - Only the BWV provides the possibility of having a high standard of living for all in a society. The BWV stresses a strong work ethic, which led to the industrial revolution and the highest standard of living in the world. A Christian’s work becomes fulfilling when it is seen as an act of service to God. Time has proven that BWV’s strong work ethic and sense of purpose are the only way to lift people out of poverty. Government can train people to work, but can never provide the moral habits of reliability, hard work, and commitment to family that make people good workers. In Russia, McDonalds had to train workers to smile and say “thank you” because as government workers all their life they did not have a sense of hard work or of providing customer service. The “magic” of capitalism is that serving others ends up being in each person’s best interest. Even in the worst of working conditions, work is still a gift from God that gives a sense of personal fulfillment and useful service if it is done for His glory. Under socialism, government taxes citizens at high rates to support unmotivated people as well as lavish lifestyles of the elite ruling class. As a result, there is little incentive to work, take risks, invest, serve others or start a business. This brings the average citizen down to a low standard of living as seen in socialist countries. False worldviews teach some type of socialism with large government welfare programs taking from the wealthy and giving to the poor as the best way to bring a high standard of living to all. One example of this is public housing. Many public housing complexes have been destroyed by its occupants in ways that are not seen with privately owned housing. The government cannot mold people into being responsible, moral citizens by giving them free things. Government social intervention through welfare programs has in general taken away people’s liberty, self-motivation, dignity, economic initiative, moral responsibility, and personal prudence. The welfare state has rewarded dependency, irresponsibility, fraud, and victimhood. What we reward, we get more of – more poverty, more crime, more drug abuse, and more fatherless children. Prior to the welfare state, violent crime, teen pregnancy, and sexually transmitted diseases were declining. (Youssef, pg. 58) Thanks to welfare, the once strong African-American family structure, which had endured slavery and segregation, could not withstand the proposed compassion of the welfare state. Subsidies for unwed pregnancy by giving payments to mothers and children if Dad left rewarded Dad to leave. This dependent community has expanded, generation by generation. Welfare has now become a way of life for many minorities. According to the National Center for Health Statistics, 20% of African-Americans were born to a single mother prior to welfare. Today, it is over 80%. (Youssef, pg. 58) Even though the government has spent over \$9 trillion dollars to end poverty in the U.S. (even more than all wars combined), socialism has proven to be a devastating failure. Reality is that everywhere welfare governments have been implemented, poverty has increased with a greater class division, a shrinking middle class, and a larger near

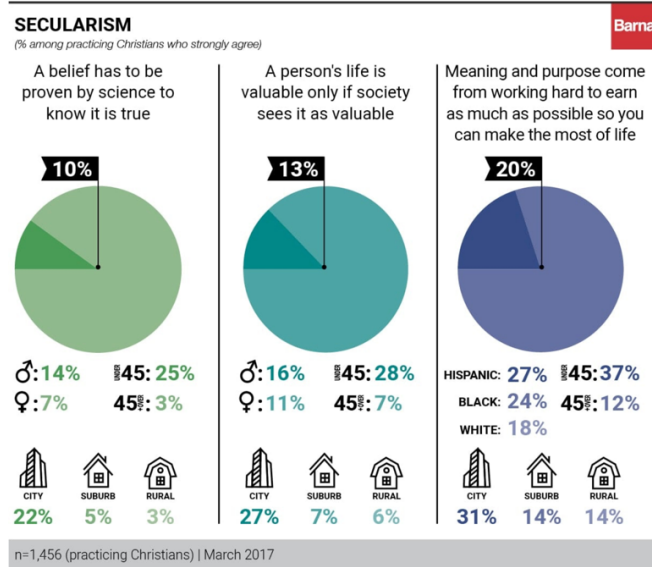
permanent underclass of dependents. The family and church must step in for the needy. Private and religious charity from people of faith working hard has given the best results. History reveals it is what leads to the best outcome for mankind.

- s. **Fairness in Taxation** – The BWV teaches a tithing to God of at least 10%. God did not set up a progressive tithing system where the more you make, the larger percentage you tithe. The Bible also teaches that a taxation of 20% equates to serfdom according to the story of Joseph in Genesis 47:23-25. If God asks for 10%, is the government entitled to up to 50% (the rate including sales taxes, tolls, car, property, gas taxes etc. for many higher income earners)? A BWV teaches we can choose to work hard and do what is right and we bear the responsibility for our actions. “When the government takes your money away and decides how it should be spent, implicitly the taxing authority has denied your freedom and your responsibility. The more you are taxed, the greater the indication that we are living in a culture based not on biblical values but on those of the alternative religion of materialism and secularism. The biblical version of society is inclined towards freedom, while the secular version inclines towards making decisions for us – in other words, towards tyranny.” (Klinghoffer, pg. 105) In addition, when the government takes from the rich through progressive taxes and gives to the poor, they are taking capital from business people who are then unable to expand their companies, start new companies, and create additional jobs to energize the economy. They are also less able to consume products themselves. This leads to people at all income levels suffering. “It is a fallacy to think that government can take by force from those with wealth in order to benefit the economy.” (Howse, 2008, pg. 104) The Bible teaches the opposite of penalizing people for success. It teaches in both the parable of the talents (Matthew 25:14-30) and the parable of the minas (Luke 19:12-27) that the more profit you make, the more you will be rewarded. *“For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away” (Matthew 25:28-30)* Hard work is rewarded; laziness is not. God expects us to work hard to be able to take care of ourselves, our families, and those such as widows and orphans who have no family. It is our responsibility as Christians, but it becomes harder to do as the government takes more and more of our profits away.
- t. **Assurance for our Ultimate Destiny** - Only the BWV provides a sense of assurance about our ultimate destiny. Atheists face stepping into an abyss of nothingness, Muslims face fearsome judgment, and Eastern religion believers face reincarnation according to their past deeds. Only the Christian looks towards eternity with the Lord for *“To die is to gain” (Philippians 1:21)*. *“The throne of God and of the Lamb will be in the city...They will see his face, and his name will be on their foreheads...And they will reign for ever and ever” (Rev. 22:3-5)*.

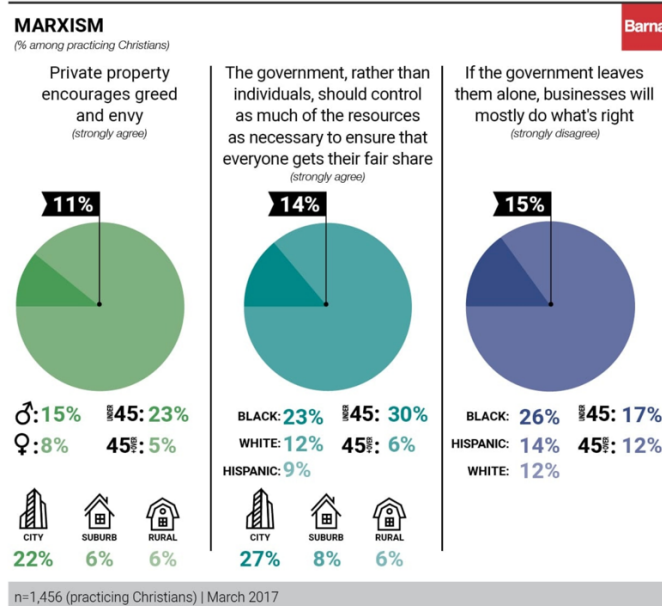
False worldviews are always changing and they fail the test of reality, logic and livability. “Only Christianity provides credible, defensible answers to life’s most crucial questions, and only Christianity offers a reasonable strategy for how we are to live in the world.”
(Colson, p. xiii)

Atheistic Secular Humanism and Marxism/Socialism

A 2017 Barna study found 29% of practicing Christians (defined as those who go to church at least monthly and consider their faith very important in their life) accept parts of a Secular Humanist Worldview including the belief that meaning and purpose come from earning enough material goods to enjoy the good life.



The same study found that 36% of practicing Christians accept aspects of a Marxist Worldview. The embrace of Marxism is growing among believers and non-believers as a recent poll cited by the Heritage Foundation found 44% of those ages 16 to 29 prefer Marxism over capitalism and 7% prefer communism.



Secular Humanism and Marxism– (Man is all. There is no God.) Based on moral relativism, spontaneous generation and evolution, naturalism, and atheism. A religion (1961 Supreme Court decision) and at the top of the list of religions in *A World Religions Reader*. It is the religion taught in our public schools since Christianity was banned in 1963.

1. **Atheism** – There is no God.
2. **Naturalism** – Matter/energy is all there is. There is nothing supernatural. Everything can be explained by the laws of nature. God is a relic from pre-scientific times.
3. **Evolution** – Humans evolved from primordial slime through random chance and DNA mutations. Humans have no soul and are of no more value than animals. They are “intelligent orangutans.” (Appendix A)
4. **Reality** – All matter is determined by the laws of cause and effect.
5. **Truth and Knowledge** – Come from human experiences and inner feelings.
6. **Human Nature** - Humans are born good and have no sin problem. Humans have freedom to live as they want.
7. **Human Problems** – Are the fault of rules and regulations of a rigid society, strict parents and the church that people don’t have peace and happiness. People are innately good.
8. **Human Value** – Humans have the same value as animals.
9. **Human Purpose** – To discover self and self-potential. The *Humanist Manifesto I* proclaims: “The quest for the good life is still the central task for mankind.”
10. **Ethics** – It if feels right, it is right. Morals are relative. You decide what is right and wrong. Is = Ought. If homosexual behavior has survived thousands of years, then it must be right. Christianity is intolerant because it claims there are absolute truths and absolute moralities.
11. **Suffering** – There is no meaning found in suffering. Avoid it at all costs.
12. **Meaning** – Exists only when humans reach some type of utopia on earth.
13. **Human Desire** – Trust your deep desires.
14. **Salvation** – Man is autonomous and capable of saving himself by collective salvation.
15. **Society** – Society is evolving upward and getting better and better as man evolves.
16. **Death** – There is no life after death.
17. **Economics** –Materialism which means gaining money is life’s goal or Marxism/ Socialism which means the government is supreme and has the responsibility to determine everyone’s financial situation by redistributing wealth. Since man is not sinful, government can set up a helping, sharing, co-operative community on earth. Many Secular Humanists embrace the welfare system although they would not admit to being socialists. Instigated in New Deal in 1930s and Great Society of 1960s. These programs have created a permanent underclass of dependent poor without fathers and opportunities.
18. **The Bible** - *Humanist Manifestos, I, II* and *2000*: “We are looking forward to a system of world law and world order based upon transnational federal government.” They are looking for a “New World Order” which eventually will be set up and run by Satan through the Antichrist according to Scripture.

How do the Secular Humanist and Marxist Worldviews affect the following areas?

1. **Religion** – Government is god. It is the highest form of authority and has the right to decide who lives and dies. Science is also seen by many to be god. (Appendix B)
2. **Human Life** - Abortion, euthanasia, embryonic stem cell research. Search for alien life.
3. **Family** – Any alternative lifestyle such as same-sex marriage. Punish traditional marriage with tax laws. Hate-speech legislation for Christians who speak against homosexuality. Pre-marital sex normal. Government has ultimate control over children. Has led to great increase in children being fatherless which in turn has been the greatest factor in child poverty.
4. **Economics** – Bigger federal government, higher taxes and more business regulations to redistribute wealth. Higher taxes force mothers into the work force and kids into government daycare. Ultimate goal for most is socialism, and possibly eventually communism.
5. **Judicial System** – Embrace concept that truth is relative, morals evolve, and laws should do the same. Constitution should continually be expanded to have new meanings. Courts remove right for students to pray, read the Bible, learn creationism, or invoke the name of God at school functions. Ten Commandments and Nativity scenes removed from public property. Traditional family redefined and special rights given to same-sex couples. Parental authority undermined by laws that allow minors to have abortions without parental consent.
6. **Politics** – Loyalty to United Nations and global citizenship. Open borders and illegal immigration. Erase national pride and revise history to deny America’s godly heritage and providential origin. Courts look to foreign law to support decisions. Ultimate goal is globalism or a “New World Order” controlled by an elite few.
7. **Purpose** – To create a utopian society on earth through government policies and/or science. To make yourself happy is your main purpose in life.
8. **Education** – Goal not to teach facts or how to think, but to teach students how to be goods students of the state. Morality is relative so God and his laws are removed. Values and moral education replaced with multiculturalism and relativism. Parental authority is undermined by educators. “Education is thus a most powerful ally of humanism. What can the theistic Sunday schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?” (Potter, 1933) (Appendix C) A 1986 study by the Dept. of Education found “the Secular Humanist worldview dominates the nation’s textbooks and the BWV is excluded.” (Howse, pg. 126)

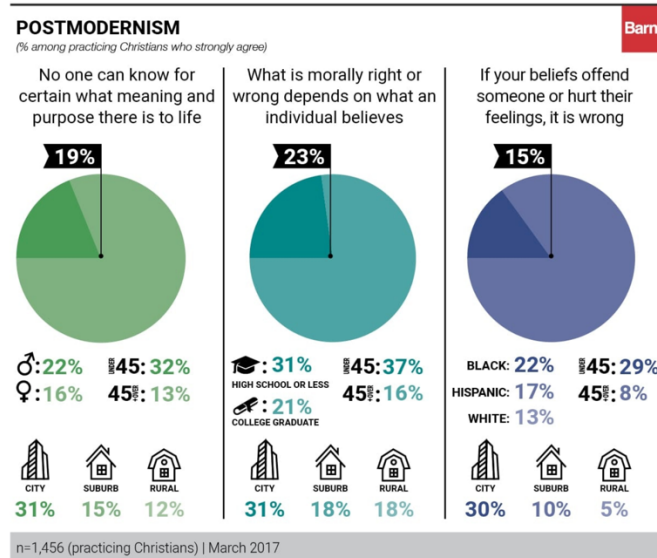
How do Secular Humanism and Marxism answer the three questions?

1. They fail to fit **reality**. For example, we know that our child has more value than a squirrel.
2. They are not **logical**. For example, people are not evolving or progressing to become better and better. The more technology we have, the more evil we do with the technology.
3. They are not **livable**. History has proven that mankind is sinful and unable to live peaceably with each other. Marxism has failed miserably every time it has been tried.

Social justice is defined as a call for the state to take goods and services from those who have them and redistribute them to those who do not, give equal rewards and opportunities including citizenship to all, and take any control necessary to assure the common good of all. (Novak) The defining factor is that government becomes the controlling power over all rather than God.

Atheistic Postmodernism

Postmodernism is built on the rejection of absolute truth. (Barna, 2017) A 2017 study reveals that 54% of practicing Christians embrace aspects of Postmodernism. A few of the postmodern beliefs surveyed include:



Postmodernist's beliefs damaging America are:

1. Truth is relative
2. Morality is relative
3. Man is basically good
4. Social engineering by the government will lead all mankind to a utopia on earth through changing the environment, the education system, and the economy to name a few
5. To claim to know the one, absolute truth is intolerant, egotistical, and arrogant towards others who have their own truth
6. To try to get others to change their belief to your truth is judgmental and unloving

Since words have no true meaning, postmodernists look at the actions of those who claim to be Christians to decide whether or not they are interested in Christ. Christians who live a worldview that is a combination of false worldviews and Christianity have led many postmodernists to see Christianity as filled with hypocrites.

Postmodernism- (Higher man) The most prevalent atheist worldview in America today, it teaches that truth and reality are not discovered by man but are created by man. It grew out of existentialism and spread through universities in the late 20th century and remains a dominant worldview on college campuses. It utilizes “deconstructionism” which means that words don’t represent reality and written concepts are arbitrary. It teaches that two opposite and wholly contradictory claims can both be true. Since reason spoke against Marxism/socialism, they said “out with reason.” They teach that elite men and women can solve the problems of the world for the unenlightened masses if given enough power and money. They call themselves “Progressives.” They claim Christianity is the number one enemy and the cause of the world’s problems.

1. **Atheism** – There is no God.
2. **Naturalism** – Matter/energy is all there is. There is nothing supernatural.
3. **Evolution** – Humans evolved from primordial slime through random chance and DNA mutations. Humans have no soul.
4. **Reality** – Opposes realism.
5. **Knowledge** – There is no absolute truth and no reason. Leads to apathy in learning.
6. **Human Nature** – Humans desire to be strong and rule over the weak. Humans are basically good. Environment is the cause of sin and evil so people aren’t responsible for behaviors.
7. **Human Problems** – Come from trying to have a fixed morality and absolute truth.
8. **Human Value** – Only the strong or “higher man” with power has value. Opposes individualism. People have value based on what they can offer their community or society.
9. **Human Purpose** – Do whatever it takes to gain power to lead society to utopia. (Appendix E)
10. **Ethics** –Morals are relative. You decide what is right and wrong because people are basically good. Ethics for the cultural elite are different than morals for masses. All values are relative except for the value of tolerance. No tolerance for absolute truth. No personal responsibility.
11. **Suffering** – Comes from trying to follow a fixed morality.
12. **Meaning** – Comes only by what you can do for the government.
13. **Human Desire** – For power over the weak.
14. **Salvation** – Man becoming god by controlling others. “Collective salvation” comes to society when government leaders cause social change by spreading wealth. Man is not a sinner so doesn’t need personal salvation.
15. **Society** – Teaches “multiculturalism” which means to accept all cultures as having equally true values and morals. Patriotism is evil.
16. **Death** – There is no life after death or meaning in death.
17. **Economics** – Begin with welfare-state capitalism and have government interventionism leading to socialism/Marxism by taking money and power from the citizens. People gain money not by creating it but by taking it from others. Government eventually decides your job and how much money you make. Oppose free-markets. Eventually have “One World Economy”.
18. **The Bible** – Writings of Friedrich Nietzsche, Saul Alinsky, and Cloward and Piven to name a few.

How does the Postmodernism worldview affect the following areas?

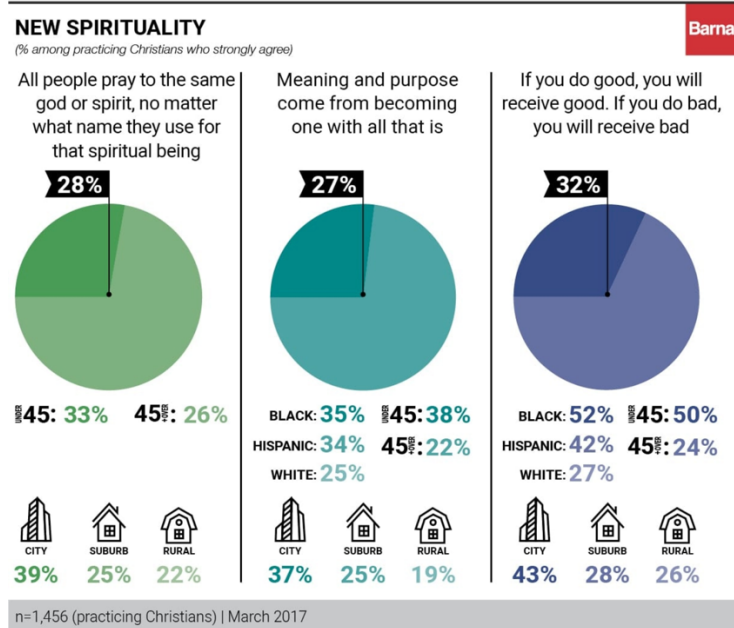
1. **Religion** – Government is god. It is the highest authority and has the right to decide who lives and dies. Man is not a sinner and doesn't need personal salvation. Destroy churches.
2. **Human Life** - Abortion, euthanasia, embryonic stem cell research. The current health care law was drafted by Postmodernists.
3. **Family** –Try to destroy traditional family by supporting easy divorce, adultery, homosexual marriage, feminism, and easy abortion because family and church are the strongest stand against relativism and the rule of the elite few. Government takes over responsibilities of family such as being provider, educator, and decision maker.
4. **Economics** – “Interventionist” approach leading to socialism. Increase welfare state as capitalism is decreased. “Class struggle” is the key. Make the rich the enemy of the poor.
5. **Judicial System** – “Legal positivism” – Since morals and standards are always changing, the Constitution and laws are always changing. Elitist judges make decisions based on “pragmatism” which is the belief that people are free to do whatever they think best to secure the best outcome for themselves. No fixed moral foundation, personal responsibility or need to repent. Men evolve, society evolves, therefore laws and the Constitution must evolve.
6. **Politics** – Encourage young adults through academia to protest against those who exploit (wealthy, white males) on behalf of those being exploited (minorities, union workers, unemployed). Occupy Wall Street and other occupy movements are result of Postmodernism. Ultimate goal is a “New World Order” controlled by an elite few. Also teach “political correctness” and “tolerance” for all beliefs except for biblical beliefs. The elite wise should be given all power so they can become the law.
7. **Purpose** – Create utopia on earth and collective salvation through government.
8. **Education** – Should begin as early as pre-K and be left up to the government 100%. Yale Prof. Donald Kagan said this WV is taking over college campuses, removing religion and reason for “will and power.”

How does Postmodernism answer the three questions?

1. It fails to fit **reality**. Humans who don't have power still have value. Giving power to a few always leads to tyranny; the belief that government can create utopia has been proven false through 35 centuries of recorded human history. The former U.S.S.R. had a longer list of human rights than the U.S. but they were useless with no limits to government power.
2. It is not **logical**. Marxist governments controlled by an elite few failed. Thirty-five centuries of recorded history reveal that men are sinners and capable of evil if left unchecked.
3. It is not **livable**. For example, we know humans have worth and deserve to live even if they are elderly or sick. We also know that a society without personal responsibility cannot survive.

Pantheism and New Age Spirituality

Practicing Christians embrace Pantheistic New Age Spirituality at a higher rate than other false worldviews as they offer a sense of being spiritual without any responsibility. Overall, according to Barna (2017), “at least 61 percent of practicing Christians embrace at least one of the ideals rooted in New Spirituality.” Some of them, such as all religions lead to heaven, undermine the foundation of Christianity.



Pantheism- (Nonpersons) This is a very old worldview as it is the worldview of the Eastern religions of Hinduism and Buddhism. It states that everything is spiritual and all matter is an illusion. God is an abstract, impersonal energy field or force similar to the one in Star Wars (George Lucas is a Pantheist). All religions are one. The goal of life is to return to the one energy field. C.S. Lewis believed that Pantheism is the only religion we fall into naturally without revelation from God. He wrote, “It’s the only really formidable opponent to Christianity.” (Colson, pg. 270) This WV was embraced by many Americans in the 1960s when progress through science and governments failed. People were looking to fill the spiritual emptiness resulting from atheistic WVs. This tends to be a pessimistic WV.

1. **Atheism** – There is no personal God. God is an abstract energy field, a force, a great mind, or a universal spirit.
2. **Naturalism** – All is supernatural or spirit. There is nothing natural.
3. **Evolution** – Believe in pre-Darwinian evolution. (see paragraph below)
4. **Reality** – All is one impersonal spirit or energy field. Reality, time and individualism are illusions.
5. **Knowledge** – There is no knowledge but oneness and unknowing. Leave all matter, knowledge, senses and feelings behind and transcend self.
6. **Human Nature** – The soul of the person is the soul of the universe. You are one with the universe. There is no “you.” You are not really here because “you” as an individual soul do not exist. All life is circular as all life came from the universal spirit and is returning there.
7. **Human Problems** – Do not really exist. They are just illusions. Your senses are deceiving you because there really is no world out there. Your problems disappear when you meditate.
8. **Human Value** – All things are equally valuable or of no value. To say “I love you” is the same as saying “I love pencils” because these things are meaningless. Humans have the same value as cows.
9. **Human Purpose** – To become one with the universal spirit. To lose your “self.”
10. **Ethics** –None. No one way is better than any other. You are both sinner and saint. You are all things now.
11. **Suffering** – Suffering is not real. It is an illusion.
12. **Meaning** – No meaning or overarching story. There is no passage of time where you change or become better. Your goal is to return to the universal spirit.
13. **Human Desire** – Desire always leads to pain so eradicate it completely. Desire makes you think on self so meditate to relieve all desire.
14. **Salvation** – Losing self and becoming one with the universal spirit.
15. **Society** – Is an illusion.
16. **Death** – There is no life after death for self. You merge back into the one universal spirit.
17. **Economics** – Meaningless.
18. **The Bible** – Hindu writers and Buddha and Buddhist monks.

How does Pantheism answer the three questions?

1. It fails to fit **reality**. We can observe and test that matter and the natural exist. They don’t disappear when you meditate. We also know that suffering and pain exist.
2. It is not **logical**. Pantheism says you must get away from matter and matter doesn’t exist.
3. It is not **livable**. No one can live as if personhood does not exist and everything is an illusion.

New Age Spirituality- (Hollow Persons) New Age is a popular Western worldview that grew from Pantheism. Americans are attracted to the spiritualism of the Eastern religions and Pantheism but want to keep the importance of “self” and live “materialistic” lives. New Age is not a coherent set of beliefs, but rather absorbs beliefs from a wide range of traditions such as Christianity, Buddhism, Taoism, Hinduism, Judaism, Islam, and Wicca.

1. **Atheism** – You are god. No supreme god exists, but self does and each self contains all truth and power that must be unleashed. New Age is also called “Cosmic Humanism.”
2. **Naturalism** – There is both a visible and invisible universe that exists as one. Matter and self co-exist with this oneness.
3. **Evolution** – A big part of New Age. We evolved from Mother Earth and are evolving daily from disharmony to harmony, from amoeba to manhood to godhood. Life is a circle. We began as god as part of the universal spirit and are returning there.
4. **Reality** – There is an underlying oneness and universal spirit to all things and beings.
5. **Knowledge** – Comes from experiencing altered states of consciousness. Meditation, human feelings, and sensory experiences teach us about the world.
6. **Human Nature** – Highly evolved beings of spiritual power. There is no sin problem.
7. **Human Problems** – Come from being unaware of one’s spiritual power and potential.
8. **Human Value** – High value as potentially powerful spiritual beings.
9. **Human Purpose** – To evolve to spiritual reality and power. One day all humans will realize they are part of the universal spirit and a New Age of harmony, understanding and peace will appear. We are “co-creators” with god of this coming new universe.
10. **Ethics** –Relativism. Ethical choices are up to each individual. Inner feelings tell one the rightness or wrongness of behavior. Everything is grey instead of black and white. Since self is god, it doesn’t need any moral guidelines or ethics.
11. **Suffering** – Comes when people fail to realize their inner, spiritual potential to cure disease, avoid problems, and create a reality to fulfill their own desires. Also comes from bad karma or doing bad deeds. Although there is no right or wrong, there are good deeds which lead to a good reincarnated life and bad deeds which lead to suffering in the future resurrected life.
12. **Meaning** – All humans are moving towards full potential and being a god. Humans evolved from the universal spirit to amoebas to humans to the universal spirit to become god.
13. **Human Desire** – All humans desire inner peace and oneness with-in self and with the universe. Meditation and other techniques give you the power to fulfill your desires.
14. **Salvation** – Realizing you are a god and evolving spiritually to accept your power and oneness with the spiritual force of the universe.
15. **Society** – Since man is a god and not a sinner, one day man will transform society into a utopia. This coming New Age is called “The Age of Aquarius” and includes universal human rights and democracy. When enough people reach their higher consciousness, the New Age will dawn on earth, similar to the Biblical Garden of Eden.
16. **Death** – Physical death is not the end of self. The self is reincarnated over and over until it reaches cosmic consciousness. Spirit beings act as guides and possess powers to hurt or heal us. These spirit beings can be angels, demons, or deceased loved ones. The self retains consciousness and can choose where to reincarnate (such as other planets).
17. **Economics** – When we realize our divinity and power through cosmic consciousness, the world will all share as one.
18. **The Bible** – Any source they believe is spiritual. *A Course in Miracles*.

How does the New Age worldview affect the following areas?

1. **Religion** – All religions are valid ways of finding cosmic consciousness and the fact that you are god. All are equally true. Reject religious dogma and doctrine. They anticipate a “One World Religion” with elements of all faiths in the coming New Age.
2. **Human Life** – Although all persons are god, protecting human life is relative. Abortion is right for you if your inner feelings say it is right.
3. **Family** – All of mankind is a family. One theme song is “We Are the World.” There is no important distinction between male or female. Embrace feminine images of god. Government or society can take care of babies and parents can leave if the family is holding them back from being enlightened.
4. **Economics** – They are looking for the “New World Order” as the New Age unfolds. It will be a utopia with “One World Government”, and an end to wars, disease, hunger, pollution and poverty. Nations will be replaced by one world.
5. **Judicial System** – Needed for things like environmental protection since Mother Earth, or Gaia, is a living entity that birthed us.
6. **Politics** – Accept everything that stresses “tolerance” for all political activities.
7. **Purpose** – For each person to understand their own divinity and achieve a higher consciousness to bring the world into the New Age with utopia on earth.
8. **Education** – Number one career of New Agers. Focus on bringing all children to reach cosmic consciousness. They encourage in schools values clarification, sex education clinics, moral tolerance training, globalism training and Darwinian evolution. Outside of class go to conferences and seminars that encourage the use of transcendental meditation, yoga, tantra, aura studies, tarot cards, guided imagery, chanting, psychic readings, hypnosis, biofeedback, divination, holistic medicine, crystals, psychedelic drugs, vegetarianism, environmentalism for Mother Earth, global consciousness, horoscopes, the zodiac, martial arts, Tai chi, Reiki, and other Eastern practices to assist in becoming one with the universal spirit. Spiritual education and guidance comes from angels, Ascended Masters (such as Jesus, Buddha and Mohammed), ghosts, fairies, spirit guides and extraterrestrials. An *American Values* study found that virtually every public school textbook includes New Age Spirituality radical feminism and sexual revolution as virtues. (Colson, 1999, pg. 318)

How does New Age Spirituality answer the three questions?

1. It fails to fit **reality**. The New Age movement has moved us no closer to reaching a New Age. Meditation has not led anyone to become more of a god. Desiring peace and kindness has not led to New Agers actually living this way.
2. It is not **logical**. Where do humans get their personhood if everything comes from the one universal spirit? We know humans are different from animals and nature.
3. It is not **livable**. We know it is wrong and we feel guilty if we commit murder or other crimes.