

LIBERTY UNIVERSITY

**Private Christian Education and Utilization of Evangelism Curriculum**

A Thesis Project Report Submitted to  
the Faculty of the John W. Rawlings School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

Amy N. McBrayer

Lynchburg, Virginia

January 2024

Copyright © 2024 by Amy N. McBrayer  
All Rights Reserved

Liberty University John W. Rawlings School of Divinity

**Thesis Project Approval Sheet**

---

Dr. Seth N. Polk  
Faculty Mentor

---

Dr. Thomas Spotts  
Faculty Reader

## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Amy N. McBrayer

Liberty University John W. Rawlings School of Divinity, February 2024

Mentor: Dr. Seth Polk

The purpose of this DMIN action research project is to develop and implement curriculum for equipping students to communicate their faith and the gospel interculturally. The central focus of this DMIN research project to introduce a novel World Religions course to the curriculum at Angleton Christian School in order to provide the students with practical training for cross-cultural evangelism and apologetics. There were eleven total participants, all who were either junior and senior-level students at the start of the 2023 fall semester. Each student was assessed using the same theological assessment and world religion survey on both the first day and the final day of the semester so that growth could be measured. Interviews were also conducted to assess the student's ability to share the gospel intraculturally and interculturally. The assessments and interviews were scored using a rubric according to a previously determined scale. The outcomes of this intervention revealed considerable growth for each participant and confirmed the necessity to equip students with the knowledge and skills to share the gospel with individuals of other faiths and cultures. These noteworthy developments have future implications for Christian schools, church youth groups, evangelism ministries, and cultural apologetics courses.

## Contents

<b>Acknowledgements .....</b>	<b>viii</b>
<b>Tables .....</b>	<b>ix</b>
<b>Graphs.....</b>	<b>x</b>
<b>Illustrations.....</b>	<b>xi</b>
<b>Abbreviations .....</b>	<b>xii</b>
<b>CHAPTER 1: INTRODUCTION.....</b>	<b>1</b>
<b>Introduction.....</b>	<b>1</b>
<b>Ministry Context .....</b>	<b>2</b>
School Life.....	3
Cultural Influences.....	4
Demographics .....	5
Role of the Researcher .....	6
<b>Problem Presented .....</b>	<b>7</b>
<b>Purpose Statement .....</b>	<b>8</b>
<b>Basic Assumptions .....</b>	<b>9</b>
<b>Definitions.....</b>	<b>11</b>
<b>Limitations.....</b>	<b>16</b>
<b>Delimitations.....</b>	<b>18</b>
<b>Thesis Statement .....</b>	<b>20</b>
<b>CHAPTER 2: CONCEPTUAL FRAMEWORK.....</b>	<b>21</b>
<b>Literature Review .....</b>	<b>22</b>
Foundations of Christian Education.....	22
Biblical Foundation of Evangelism .....	25
Learned Apathy Toward the Lost .....	28
Intracultural Evangelism and Discipleship.....	29
Intercultural Evangelism and Discipleship.....	32
Insufficiencies in Current Literature.....	34
Conclusions of Literature Review .....	34
<b>Theological Foundations .....</b>	<b>34</b>
The Old Testament.....	35
The New Testament .....	39
Christian Education and Discipleship.....	43
Christian Evangelism .....	44
<b>Theoretical Foundations.....</b>	<b>46</b>
Homeschool Education .....	46
Secular Education .....	48
Christian Education.....	48
<b>Conclusion .....</b>	<b>51</b>
<b>CHAPTER 3: METHODOLOGY .....</b>	<b>53</b>
<b>Intervention Design.....</b>	<b>53</b>

Major Components of the Proposed Course .....	56
Utilization of the 5-Es and the “LIVE OUT Your Faith” Model .....	60
Different Religions Investigated .....	63
Stakeholders and Participants in the Intervention.....	66
<i>Student Participants</i> .....	66
<i>Parents and Legal Guardians</i> .....	67
<i>Angleton Christian School Board</i> .....	67
<i>Angleton Christian School Administration</i> .....	68
<i>Liberty University</i> .....	68
Intervention Timeline.....	68
Qualitative and Quantitative Assessments.....	72
Current Biblical and Instructional Deficiencies at ACS.....	76
How the Intervention Remedies the Problematic Deficiencies at ACS.....	77
<b>Implementation of the Intervention Design.....</b>	<b>79</b>
Data Triangulation and Acquisition.....	79
Daily Schedule: Sample Class Period Schedule .....	81
<b>Conclusions.....</b>	<b>82</b>
<b>CHAPTER 4: RESULTS .....</b>	<b>83</b>
<b>Theology and Spiritual Growth: Rubric .....</b>	<b>83</b>
<b>Theology and Spiritual Growth: Collective Results .....</b>	<b>84</b>
<b>World Religions and Evangelism: Rubric .....</b>	<b>86</b>
<b>World Religions and Evangelism: Collective Results.....</b>	<b>88</b>
<b>Quantitative Data Analysis .....</b>	<b>97</b>
<b>Successful Quantitative Components of the Intervention.....</b>	<b>98</b>
Least Successful Quantitative Components of the Intervention.....	99
<b>Qualitative Data Analysis.....</b>	<b>100</b>
<b>Summary of Results.....</b>	<b>102</b>
Unexpected Opportunities .....	102
Unexpected Difficulties .....	104
<b>Conclusions.....</b>	<b>105</b>
<b>CHAPTER 5: CONCLUSION .....</b>	<b>107</b>
<b>Research Implications .....</b>	<b>108</b>
Long-term Repercussions .....	109
<b>Research Applications .....</b>	<b>110</b>
Great Commission for Small Groups.....	110
Great Commission for Congregations .....	110
<b>Research Limitations.....</b>	<b>111</b>
Ministry Context.....	112
Christian School Setting .....	112
Minimal Ethnic Diversity .....	113
Minimal Denominational Variety.....	113
<b>Assessing Assumptions .....</b>	<b>114</b>
<b>Recommendations.....</b>	<b>117</b>

<b>Further Research .....</b>	<b>118</b>
<b>Conclusion .....</b>	<b>119</b>
APPENDIX A .....	120
APPENDIX B .....	121
APPENDIX C .....	127
APPENDIX D .....	128
APPENDIX E .....	130
APPENDIX F .....	138
APPENDIX G .....	140
APPENDIX H .....	141
APPENDIX I .....	142
APPENDIX J .....	146
APPENDIX K .....	148
APPENDIX L .....	149
APPENDIX M .....	150
APPENDIX N .....	151
APPENDIX O .....	152
APPENDIX P .....	153
APPENDIX Q .....	154
APPENDIX R .....	155
APPENDIX S .....	156
APPENDIX T .....	160
APPENDIX U .....	169
APPENDIX V .....	175
<b>Bibliography .....</b>	<b>197</b>
IRB APPROVAL LETTER .....	201

## **Acknowledgements**

Dedicated to my ACS students who placed their trust in me as an educator, openly sharing their apprehensions, misconceptions, honest feelings, and misunderstandings about what it means to fulfill the Great Commission in such a world and time as this. I love you all more than I could ever express. You taught me more than I taught you! You will never be forgotten! Your faces and your faith have been etched in my heart forever!

Dedicated to my two boys who inspire me with their child-like faith and willingness to be friends of all people from all over the world. You teach me what it means to love our neighbors well!

Thank you to my earthly father, Gary Brown, who encouraged me to keep going, never giving up and provided the means for me to finish this thesis.

All praise and honor to the King of Kings and the One True God forever and ever, Amen.



## Tables

Table 1.1 Week one lesson plans .....	61
Table 1.2 Week two lesson plans.....	62
Table 2.1 World Religions: Islam and Judaism .....	64
Table 2.2 World Religions: Hinduism and Sikhism .....	64
Table 2.3 World Religions: Baha'i Faith and Animism .....	65
Table 2.4 World Religions: Animism and Atheism.....	65
Table 3.1 Intervention Timeline .....	69
Table 3.2 Intervention Daily Schedule .....	81
Table 4.1 Rubric: Theology and Spiritual Growth .....	84
Table 4.2 Theology and Spiritual Growth Results.....	85
Table 4.3 Rubric: Quantifying Qualitative Data.....	86
Table 4.4 Breakdown of Rubric Points: Quantifying Qualitative Data .....	87
Table 4.5 Intervention Results: Judaism.....	88
Table 4.6 Intervention Results: Islam .....	89
Table 4.7 Intervention Results: Baha'ism.....	90
Table 4.8 Intervention Results: Hinduism .....	91
Table 4.9 Intervention Results: Buddhism.....	92
Table 4.10 Intervention Results: Sikhism.....	93
Table 4.11 Intervention Results: Animism .....	94
Table 4.12 Intervention Results: Agnosticism.....	95
Table 4.13 Intervention Results: Atheism .....	96
Table 4.14 Summative Results and Growth Indicator .....	97

## Graphs

Graph 4.1 Theology and Spiritual Growth .....	85
Graph 4.2 Intervention Results: Judaism .....	88
Graph 4.3 Intervention Results: Islam .....	89
Graph 4.4 Intervention Results: Baha'ism.....	90
Graph 4.5 Intervention Results: Hinduism .....	91
Graph 4.6 Intervention Results: Buddhism.....	92
Graph 4.7 Intervention Results: Sikhism .....	93
Graph 4.8 Intervention Results: Animism .....	94
Graph 4.9 Intervention Results: Agnosticism.....	95
Graph 4.10 Intervention Results: Atheism.....	96

## Illustrations

### Figures

Figure 1. “Live Out Your Faith” evangelism model logo .....	54
Figure 2. Rodger W. Bybee’s 5E lesson plan method .....	57

## **Abbreviations**

DMIN	<i>Doctor of Ministry</i>
ACS	<i>Angleton Christian School</i>
FLI	<i>Faith Learning Integrations</i>
MBB	<i>Muslim Background Believers</i>
HBB	<i>Hindu Background Believers</i>
IRB	<i>Internal Review Board</i>

## **CHAPTER 1: INTRODUCTION**

### **Introduction**

The Bible is the ultimate authority on knowledge and instruction on how to raise and teach a child how to be a disciple of Christ. An important role of Christian parents is a primary discipler for their children in their home. King Solomon describes in Proverbs that parents should train their children in the way they should go, and when they are old, they will not stray from the path of true faith in God (Prov 22:6). Parents can sometimes feel others are more qualified to teach their children the Bible and faith. Typically, in the modern American family, the role of biblical instruction and discipleship has defaulted to the church pastors, children's leaders, and youth pastors. Parents may not feel equipped enough to disciple and teach their children. For Christian school students, teachers are also part of the network of individuals to whom parents willingly entrust the education and discipleship of their children. The reliance on Bible teachers at church and in Christian schools occurs because parents hope these individuals will equip their children to face the outside world and retain their faith in Christ well into adulthood better than they feel they could themselves.

It is important to note that not all Christian parents are as disengaged as those described here. Parents who enroll their students in Christian education desire to see their children be trained in the faith and academics. The role of the Christian school educator is a necessary component of the overall discipleship and whole-person education for these students. In partnership with parents, teachers at Christian schools are given the opportunity to equip students if the appropriate curriculum is utilized, courses offered, and opportunities to share their faith

and the gospel, both intraculturally and interculturally in practical ways. There are limitations and delimitations in approaching such a task, it is important for this research project, the researcher's credibility, and the reliability of the results.

Students enrolled at a private Christian high school have the opportunity not only to grow as individual students in academics but as children of God and as followers of Christ. This must include meaningful equipping to share their faith openly and cross-culturally as the world outside is changing exponentially. This action research project is essential for the discipleship and equipping of students to communicate the gospel intraculturally and interculturally with competence and proficiency.

### **Ministry Context**

Angleton Christian School is an elementary and secondary Christian, private school located in Angleton, Texas. The school was first established by First Baptist Church of Angleton in 2005 to provide this small town with a faith-based Christian school that provides a quality, God-centered education to their students and is affordable for their families. Since its inception, Angleton Christian School has successfully graduated ten senior cohorts. From meeting in the halls of the education wing of First Baptist Church to a brand-new building in 2011, Angleton Christian has been a staple in the local community for affordable, private Christian education. While the school and many of the board members are active congregants of First Baptist Church of Angleton, ACS is a non-denominational Christian school where teachers and students are free to worship God and attend a multitude of evangelical denominations. Despite how inclusive of a model ACS utilizes, challenges are bound to exist based on the variety of individuals and faith communities involved and the differing levels of knowledge of biblical truths taught to such a heterogeneous audience. Regardless of these obstacles, Angleton Christian School boasts that the

teachers and administration relate to students in a Christ-like manner and impact their lives in a positive way to affect the heart as well as the mind. This is evident in their mission statement.

According to the ACS website, the mission is:

To provide the students of Angleton Christian School with quality, God-centered education; training children in the way they should go, equipping students to glorify God by being a witness for Jesus Christ to the world, through a curriculum which challenges students to attain academic, emotional, physical, and spiritual excellence enabling them to pursue the secondary education of their choice and preparing them to be knowledgeable Christian participants in our nation and in our world.<sup>1</sup>

### School Life

Angleton Christian School offers classes for elementary and secondary students. In fact, ACS offers two to three classrooms for each grade from pre-K3 to fifth grade and utilizes the departmental model where students have different teachers for different subjects within their grade-level pods. The middle school and high school have multiple teachers and course offerings from recognized academics, fine arts, computer science, robotics, language, and music. High school students are also given opportunities to take concurrent courses with the local community college as dual credit courses.

Each student also has biblical instruction each day as well as a weekly corporate gathering on Wednesday mornings. The community and parents are invited to participate in these weekly chapel gatherings for worship and biblical teaching. The daily biblical instruction for the high school students is taught by a designated Bible teacher who is the teacher-sponsor of the praise and worship band. This biblical instructor teaches about the life of Christ, a book of the New Testament and Old Testament to study for all grades, as well as a unit touching on basic apologetics. Due to the vastness of engagement in these Bible courses based on levels of

---

<sup>1</sup> Angleton Christian School, *2022–2023 ACS Parent/Student Handbook* (Angleton, Texas: ACS, 2022), 4.

Christian growth, it is challenging to engage all students with the Bible in a meaningful way with all students. Whereas many students possess a true genuine belief in Jesus and seek involvement in class discussions and biblical discourse, others are solely present to earn their required biblical studies credit for the year and lack any discernable fruit of true faith. Wednesday worship services also indicate the vastness of individual faith and differing models of Christian living and discipleship.

### Cultural Influences

The small, rural community of Angleton, Texas, has 19,402 residents who are roughly sixty percent Caucasian, nine percent African American, twenty-six percent Hispanic, three percent Asian, and two percent Indigenous people.<sup>2</sup> Due to the major influences of “White-American” and “Bible-belt” culture, many of the students come from families where many in “other” groups were once treated with hate and bigotry, and are now treated as “outsiders” to be avoided. Outsiders, especially those who wear identifying clothing choices like Muslim women and Sikh men, are looked at as not belonging to the community even if they are residents. Because of this, many Muslim women in the community will not wear their scarves in public for fear of ridicule and persecution.

Many of the students at Angleton Christian School have been taught that if they are exposed to anything “un-Christian,” they can be swayed to leave the faith. Because of this way of thinking, seeking to love those in the “other” category is rarely ever truly expressed. Young people in Angleton, Texas, are sheltered from much of the outside world and often look at the world through the lens of their parents’ ideologies and theology.

---

<sup>2</sup> United States Census Bureau, “QuickFacts of Angleton, Texas,” last modified 2021, accessed March 21, 2023, <https://www.census.gov/quickfacts/angletoncitytexas>.



In some respects, Angleton Christian School acts as an echo chamber for these kinds of sheltered philosophies and makes it difficult for the students who are growing up in a globally-aware and culturally-diverse society to navigate how to love their neighbors as Jesus taught them when their neighbors look, act, and believe nothing like them.

The community of Angleton is located forty minutes from the major international city of Houston, Texas. Due to the many economic changes, employment needs, and geopolitical conflicts, the diversity and culture of Houston are rapidly changing with the influx of immigrants. People of many different cultures of origins and religious faiths are also actively moving out of the larger cities and into the smaller communities like Angleton, Texas. Students at Angleton Christian School as well as their parents are either unaware of how to communicate with or know how to share their faith with someone from a different faith and culture or are ill-equipped to do so. Because of this, these new neighbors from different cultures and religions are actively avoided and opportunities to share Jesus with them are missed out of fear and avoidance.

### Demographics

Angleton Christian School has a fairly small student population in comparison to the local public schools. However, the teacher-to-student ratio is one-to-eleven for almost all grade levels. For example, there are approximately two hundred elementary school students, seventeen elementary teachers, and one special education teacher who goes to class with a couple of the students. There are ninety-seven middle schoolers and one hundred high schoolers that attend ACS. These secondary students are taught by sixteen teachers which allows for a one-to-thirteen teacher/student ratio in the secondary school.

The smaller class sizes, especially in the junior level for which the researcher will conduct most of their research and development, are incredibly advantageous for true study,

equipping, challenging, and discipling these twenty-two students in the World Religions and Biblical Apologetics courses to be created and implemented by the researcher.

Approximately twenty-three percent of all students receive discounted tuition or hardship scholarships. These students are either low-income families, are children of ACS faculty, or come from multiple-kid families. Without any tuition assistance, parents are expected to pay between \$4,500 to \$6,500 per student each year of enrollment.

Doctrinally, there are different denominations represented by the students and staff at Angleton Christian School, which range from Catholics, Baptists, Methodists, Presbyterians, Four-Square, non-denominational, and Bible-Church attendees. The students come from families ranging from non-church attenders to missionary children and pastors' children and everything in between.

Spiritually, the students range from nominal Christians to professing believers, as well as many students who are unsure what they believe about God and their relationship with Him. Many students do not read the Bibles. In a small sample pool of twenty-two high school Juniors that currently attend ACS, only eighteen percent of the students claimed to have read their Bible in any form whether in print or on their digital device in the last week. That is only four students out of twenty-two chose to read God's Word on their own. Furthermore, only six out of twenty-two claimed to have prayed to the Lord in the previous week.

### Role of the Researcher

The Ministry context in which the research will be involved is equally important as understanding the role for which the researcher currently has within the ministry context. The researcher is a full-time secondary teacher at Angleton Christian School currently teaching speech, health science, physics, anatomy, and dual-credit college learning frameworks in the

psychology department at the local community college. The researcher also disciplines select seniors in an elective-type course.

After observations and conversations with students, many of the teens were clueless about the differing faiths and cultures around them. These conversations prompted the researcher to submit a formal course proposal to the board of directors at Angleton Christian School to include a required two-semester course for all junior-level students. The fall semester course will be entitled World Religions and will be incorporated into the researcher's official course load for the 2023–2024 school year.

### **Problem Presented**

Students at Angleton Christian School are given the opportunity to study secular curricula through the lens of a biblical worldview. Teachers and administrators are professing believers and are instructed to incorporate Christ into every lesson regardless of the subject matter. Additionally, students have a devotional class where they learn about the Bible in small groups as well as a mid-week chapel service for the entire school.

The individual students have a varied level of faith. “In Christian schools, the spectrum of belief and certainty can be surprisingly broad.”<sup>3</sup> Because of this, students are taught biblical principles in a manner that is most effective to the least common denominator. Academic teachers are focused on their discipline and student achievement in their content area and biblical instruction is left to the mid-week chapel serves and daily devotionals are left to the teacher's discretion. Teachers are trying their best to reach every student with the gospel and ensuring that each child knows they are loved by God and by the staff. Guaranteeing that all students know

---

<sup>3</sup> Sean McDowell and J. Warner Wallace, *So the Next Generations Will Know: Preparing Young Christians for a Challenging World* (Colorado Springs, CO: David C Cook, 2019), 40.

they are loved is necessary but what happens when the student graduates and goes into the world where they will be hated for Christ's name? How will these students know how to make disciples of all nations as Christ commissioned all believers to do if they do not know follow Christ as a disciple themselves? How effectively will students be able to share the gospel intraculturally if they cannot articulate the gospel for themselves? And, if students struggle to communicate the gospel to those in their personal culture of origin, then how will they be able to share Jesus with others of differing faiths and cultures? The gap between knowing what a student believes and having skills to proficiently communicate the gospel intraculturally and interculturally exists because students have not been given discipleship opportunities at Angleton Christian School to be equipped to do so. The problem is that Angleton Christian School does not fully equip students to communicate the gospel of Jesus and how to share their faith interculturally.

### **Purpose Statement**

The purpose of this DMIN action research project is to develop and implement a curriculum for equipping students to communicate their faith and the gospel interculturally. There is a significant chasm between in knowing about Jesus and making Jesus the center of this earthly life. There is also a vast discrepancy between 1) inviting a friend to church and letting the pastor share the truth of the gospel and 2) sharing the gospel with them personally, allowing the Holy Spirit to move and work in the heart and mind of the hearer. In addition to those differences listed above, there is also a deficit in Christian education when teaching students what it means to make disciples of all nations of every culture and different faith. This required course for all juniors at Angleton Christian will be developed and implemented to meet the needs of the students attending Angleton Christian School by helping them understand the gospel and how to share it cross-culturally. These students come from families that reside in one of the more rural

areas of Texas. Many of these students have never spoken with anyone from a different faith and culture yet many will attend universities where skills to stand firm in their faith and to share their faith will be required of them.

“Bible education is helpful when considering that a part of what teachers do will be related to kingdom growth. The ability to apply the Word of God to and through life is still critically important.”<sup>4</sup> The created and implemented course at Angleton Christian School through this DMIN research project will help students establish a doctrinal foundation of their faith as well as educating them on what different religions and cultures believe. Students will be equipped to share the gospel contextually with anyone of a different faith or culture. Students will gain the skills and knowledge in order to honor Christ the Lord with their lives and always be prepared to make a defense to anyone who asks them for a reason for the hope they have (1 Pet 3:15). Teaching students about the different cultural worldviews and religions will help them be able to defend their faith and share the gospel intraculturally and interculturally.

### **Basic Assumptions**

Angleton Christian School is located in a small rural community where the culture is one of self-sustainability, commitment to shared community values, and a slower way of life. The homogeneous nature of this community is also shaped by the political leanings and the “it has always been this way, no need to change,” type attitude toward the changing world and the influx of newcomers to the local area that may not adhere to the old way of thinking and belief system. There is an assumption based on these observations that anyone who is of a different faith and

---

<sup>4</sup> Jeff Boesel, *Prepare for Impact: Cross-Cultural Readiness* (Colorado Springs, CO: Fruit Salad Publishing, 2022), 53.

culture should be feared and avoided. Students at ACS are not encouraged to befriend people of other faiths and cultures due to their differences and potential to sway the students away from Christ. This type of protection is important but comes with various drawbacks.

This leads to another assumption which is that parents discourage their students from truly befriending individuals of differing faiths and cultures because they are afraid their children will be influenced to leave the Christian faith. The assumption that their children's faith is so wavering and could easily be pulled away from Christ is could be based on teachings errantly taught in the local youth group setting. There are certain passages have been taught by local youth leaders and in the student Bible classes at ACS to discourage students from being friends with those of different faiths and cultures. A few examples of such passages are Proverbs 12:26, which describes how the righteous person should choose his friends wisely so they are not led astray by someone who is wicked and 2 Corinthians 6:14 which talks about not be yoked together with unbelievers because a wise man and foolish man have nothing common. The assumption is that these passages were written to tell Christians to avoid others which is the opposite of what Christ lived and what the apostle Paul wrote.

A final assumption is Angleton Christian School's mission and vision is the lens in which the school operates and functions. As explained in the previous sections, the current curricula for the secondary students lacks some components to fulfill its mission more fully. The researcher's assumption is the lack of educating and equipping students about other faiths and cultures, hinders them from sharing the gospel and witnessing to the world as the school's mission statement defines as a priority.

These assumptions have informed the researcher's purpose for completing this action research project and the need for such changes in the Angleton Christian School curriculum. The

analysis of the student body and the rural community is important to consider when addressing the problem as well. Sensitivity to these assumptions through the research process and approach to the individual student's spiritual growth and faith in Christ is important to consider and govern the researcher's approach to the need for such changes to the ACS curriculum.

### **Definitions**

Evangelical Christian educators use many words and phrases in private Christian school setting that are common knowledge to those in this field but are unfamiliar to those outside of the realm of Christian education. Furthermore, there are many biblical words and phrases that are used interchangeably across denominations through interpretation and assumption. For the purpose of this action research project, the researcher intends for the following definitions and descriptions as a point of reference for which the research for this project is developed and implemented.

*Apologetics*. This term is used to describe the ability to give a defense and to have an answer for the reason and hope for a believer's faith in Christ. Christians need, "to know what we believe, be able to defend those beliefs, and even be able to contend for those beliefs."<sup>5</sup> This definition explains apologetics in a general sense. For the purpose of this DMIN action research course, however, the researcher will distinguish between two different types of apologetics: biblical apologetics and cultural apologetics. Biblical apologetics refers to a student's ability to defend their faith by using biblical principles and scriptural equipping. Cultural apologetics refers to systematic efforts to advance the plausibility of Christian claims in light of the messages

---

<sup>5</sup> Stephen Nichols, *Track Apologetics: A Student's Guide to Apologetics* (Ross-shire, Scotland: Christian Focus Publications, 2023), 9.

communicated through dominant culture.”<sup>6</sup> In this action research project, cultural apologetics refers to a student’s ability to defend their faith and have answers for those of differing cultures, which requires a broader understanding of people from different faiths and cultures.

*Authentic faith.* A type of faith that, “is our heritage, our birthright, and our blessing. To embrace God’s love and kingdom is to embrace His broken, passionate heart,” for which believers can stand up against the troubles and trials of life.<sup>7</sup> Because of this, “authentic faith penetrates the most unlikely places and is found, for instance, when we die to ourselves and put others first.”<sup>8</sup> Authentic faith is seen and observed through the fruit of the person claiming to have it. Students can say they have faith in Jesus for their salvation and the indwelling of the Holy Spirit and this can be observed or not observed through the fruit of the spirit as evidenced in their lives. Authentic faith is apparent when the spoken beliefs of the student coincide with the fruit of their Christian witness.

*Christian education.* Not only is this explained as biblical instruction but also encompasses an entire academic curriculum that includes most of the secular courses offered in public schools. Yet, in a Christian school environment, these subjects are taught through the biblical worldview. It is not uncommon for a student receiving a Christian school education to be required to take biblical studies, apologetics, evangelism, or even theology courses to graduate. Some Christian schools are denominational whilst others are more non-denominational in nature. Furthermore, “Christian school teachers can spare a few moments in class to make a connection

---

<sup>6</sup> Paul Gould, *Cultural Apologetics: Renewing the Christian Voice, Conscience and Imagination in a Disenchanted World* (Grand Rapids MI: Zondervan, 2019), 20.

<sup>7</sup> Gary Thomas, *Authentic Faith: The Power of a Fire-Tested Life* (Grand Rapids, MI: Zondervan, 2009), 10.

<sup>8</sup> *Ibid.*, 14.



between their subject and spiritual truth.”<sup>9</sup> Christian educators equip students using the Word of God and through the successful development and implementation of an effective curriculum designed for students, the direct result will be not only scholarly pursuits in academics but also in the kingdom of God to last for eternity.

*Cross-cultural ministry.* Any ministry or mission that is targeted to others of different faiths and cultures. “When we are willing to cross boundaries in our own culture or into other cultures, crossing generational boundaries or immigrant boundaries, the gospel will transform us as we share our lives and the hope we have with others.”<sup>10</sup> In this action research project, the students will be learning about different cultures and participating in cross-cultural ministry with a local mission organization as part of their coursework. Evaluation of their growth will measure the effectiveness of such cross-cultural ministry and evangelism endeavors.

*Discipleship.* The pattern of following Jesus, trusting Him, and learning from Him is partly how discipleship will be defined in this intervention. Discipleship can also mean the activity of helping others be disciples in that sense of learning from Him, growing in Him.<sup>11</sup> According to John Piper, the author of *Desiring God*, “Every Christian should be helping unbelievers become believers. And every Christian should be seeking to get help for themselves from others to keep on growing.”<sup>12</sup> This is discipleship on a personal and interpersonal level. In this action research project, students will be participating in both types of discipleship.

---

<sup>9</sup> McDowell and Wallace, *So the Next Generations Will Know: Preparing Young Christians for a Challenging World*, 176.

<sup>10</sup> W. Jay Moon and W. Bud Simon, *Effective Intercultural Evangelism: Good News in a Diverse World* (Downers Grove, IL: Intervarsity Press, 2021), 169.

<sup>11</sup> John Piper, “What is Discipleship and How is it Done,” January 25, 2016, in *Desiring God*, podcast interview, 9:14, <https://www.desiringgod.org/interviews/what-is-discipleship-and-how-is-it-done>.

<sup>12</sup> Ibid.

*Evangelism.* As explained by David Platt, “the proclamation of the gospel in the power of the Holy Spirit with the aim of persuading other people to repent and believe in Christ—which is exactly what Jesus told His disciples to do.”<sup>13</sup> Furthermore, it is not the job of the Christian to convert anyone, only God can accomplish this transformation. Christians are called to bear witness of their testimony of the Lord Christ to the world. In this action research project, students will be equipped to share the gospel with those in their birth culture as well as with others outside of their culture.

*Gospel.* This is the good news referring to the proclamation that Jesus has brought the eternal reign of God to the world through His life, death, and glorious resurrection from the dead. “We can have peace with God. We can be pulled out from under His wrath. The only way that can happen is because of what Christ did and by faith in Christ and in Christ alone.”<sup>14</sup> In this DMIN research action project, the participants will be equipped to share the gospel with those in their homogeneous culture as well as with those outside it. The students will be equipped to share the gospel intraculturally and interculturally.

*Intracultural.* This is defined as having communication and experience that is shared within a homogenous culture. Students that come from the same town and the same religion share this intracultural experience. Students that attend the same church denomination are part of a homogenous, intracultural group as well. Students will be equipped to share their faith and the gospel with others of similar geographical cultures.

*Intercultural.* This is defined as having communication and experience that is shared within a heterogenous culture. When students communicate with others outside of their home-

---

<sup>13</sup> David Platt, “A Global Gospel in a World of Religions” (Lecture presented at Secret Church 16 Conference, Birmingham, AL, April 29, 2016), Session 3, Min 1:03.

<sup>14</sup> Nichols, *Track Apologetics: A Student’s Guide to Apologetics*, 50.

culture, they are participating in intercultural communication. Students will be equipped to share their faith and the gospel with others of differing faiths and cultures.

*Learned apathy.* The learned helplessness that students can have toward their education, however in the context of this action research project this term “more commonly involves a lack of interest or concern,” for the unbeliever.<sup>15</sup> This lack of concern for others is something that is learned from the “indifference, lethargy, and disengagement,”<sup>16</sup> with the outside culture and those who are considered lost. Students have acquired learned apathy about the lost because the fear of the outsider is a learned behavior as well.

*Missionary.* A Christian missionary is someone who actively seeks to further the kingdom of God and make disciples of others. A missionary can be a term used to describe someone who leaves their country of origin to spread the gospel to others in different geographical areas and cultures. In this DMIN action research project, the word missionary will be defined as someone who takes the Great Commission seriously regardless of whether they are sharing the message of Christ abroad or across the street.

*Secular education.* Any type of educational institution and pedagogy that advocates secular values and public education, free from religious influence. Secular education “typically assigns religion to the private sphere, limits religion in the public sphere, and rejects the preferential treatment of any particular religion.”<sup>17</sup> It is also important to note that the term “secular arises from the process of modernization to describe values, lifestyles, social order, public policy, or anything that is not consciously influenced by religion and makes no reference

---

<sup>15</sup> Jeff C. Marshall, “Apathy in Learning,” *Encyclopedia of the Sciences of Learning* (Boston, MA: Springer, 2012), 275.

<sup>16</sup> Ibid.

<sup>17</sup> W. Jay Moon and Craig Otto, *Against the Tide: Mission Amidst the Global Currents of Secularization* (Littleton, CO: William Carrey Publishing, 2019), xxviii.

to the transcendent, sacred, or spiritual dimensions of life.”<sup>18</sup> Public education is implicitly secular education in the understanding of this DMIN action research project.

### **Limitations**

There are many limitations to the action research project for which boundaries and obstacles exist in the research process. For example, when working with groups of individuals, especially high school students, there are always limitations that can be addressed. Many of these are beyond the researcher’s control but should be reviewed, observed, and interpreted with caution and scrutiny to achieve the best outcomes.

Although every student in the eleventh grade will be required to participate in this course as part of the required graduation curricula, the researcher cannot control whether the students move or leave amidst the course or will participate fully. Teenagers are fickle and often have learned apathy when it comes to courses that are not academic and could help them into college. This course may not be as utilized by some students as by others.

Additionally, the students come from different denominations, often with differing interpretations and understandings of Scripture about how one is saved. The limitation here is that students are minors, and they are under the authority of their parents and their family’s choice of denomination and expression of Christianity. The pool of participants is limited to those students who are from their definitive expressions of the Christian faith. This intervention will focus on what binds all believers together and the non-negotiable Christian principles.

Furthermore, due to the size of the school and the number of students enrolled in the course, this could be an insufficient sample size for consideration of a much larger statistical

---

<sup>18</sup> Moon and Otto, *Against the Tide*, xxvii.

analysis applied at other schools with larger populations. This limitation is due to circumstances and enrollment numbers as controlled by the school administration and not the researcher.

Moreover, the research pool is limited only to the students assigned to the course and are in the eleventh grade and their level of faith at the beginning of the course. The students assigned to the research are at the discretion of the school administration, which has only allowed eleventh graders to participate in the study. The research completed will be determined by the level of faith and engagement of the students as measured in the results of change over time is gauged by personal interviews, essays, journals, surveys, and teacher observations.

Likewise, the small number of participants also limits the inclusion of others from different cultures. Statistically, the student population is composed of over eighty-five percent Caucasian students from rural areas. This limits the cultural exposure for which this action research project is necessary. The cultural biases of the other teachers could also play a role in the limitations of students having access to outside cultures and people of other religious faiths.

In connection to the previous limitation, the physical address of the school is located more than thirty-five minutes from a major metropolitan city where there are more individuals of different faiths and cultures. The researcher is limited in the research process as to engaging the students with others of different religious backgrounds and faiths. For example, if the students are learning about how to engage in gospel conversations with a Buddhist but do not have access to do so due to geographical distance, then how will the researcher truly gauge whether the student participants have accomplished the theorized goal of learning how to share their faith interculturally.

Another limitation exists with some of the methods in which the researcher will gather data. In the short term, the researcher will rely on student self-reports to measure their own

growth and confidence. These personal answers could be considered unreliable for use in a larger research pool outside of this rural environment. The researcher must rely on self-reporting to gauge the effectiveness of this course in the long term and reconnecting with all of the students in the course after graduation will be problematic. If the data collected in the study is not large enough of a sample to draw conclusions it is worth mentioning that this too could be a limitation as well.

Finally, the research will have no immediate feedback as to whether the students will retain what they have learned and be able to accomplish what the researcher has described in the thesis beyond the walls of the Christian school and into a university setting after graduation. It is the desire of the researcher to observe the positive ramifications of such research and intervention with the students outside of the course and beyond graduation. The researcher is limited to the time she is given for instruction and has no true control over the lifelong changes that occur in the student's lives outside of high school.

### **Delimitations**

This action research project will be developed and implemented within a private, Christian education setting. Primarily, Angleton Christian School will require each of the seventeen students going into the eleventh grade for the 2023–2024 school year to complete the fall semester course developed and implemented through this action research project. Because of this requirement, the collection of participants seems limited, however, control of the course material, course schedule, and course execution will be at the discretion of the researcher.

Additionally, the pool of students, equipped and assessed, is a particular type of student from a rural community in a particular grade level. The research conducted in this project will focus on students only in the eleventh grade at one particular private school, Angleton Christian

School. The choice to focus on this type of student at this particular Christian, education institution is purposeful. Students in the larger cities have more opportunities to encounter people from other faiths and cultures than the students at Angleton Christian School. The data collected from these students will be a mix of qualitative and quantitative paradigms and methodological frameworks.

Furthermore, this convenient sample of participants provides the researcher with a means to meet one-on-one with students on multiple occasions to assess the personalities and personal spiritual formation of each participant as part of the research process. The position of the researcher is it provides a path to more honest conversations due to the relational nature of the researcher in regard to the students who are participating. The researcher has experience building relationships of mutual trust and honesty with teenagers. The pool of students to be included in this process is an important delimitation to address due to the constraints set forth by the researcher herself.

Another delimitation of this action research project is to consider gender identifications in the results and success of the project. The gender of a believer is important element to consider when equipping of students to share their faith cross-culturally. Others of different cultures may view gender roles very differently and expect different genders to communicate and behave differently when they are communicating. To ensure that these students have a sense of propriety and cultural respect for others of different cultures and religious faiths, the research must control this delimitation when instructing students how their respective genders could be a factor in friendship and relationships that lead to gospel conversations with those of other cultures.

The last delimitation to be addressed refers to the timeframe in which the research will be conducted. ACS has allowed the researcher eighteen weeks of school, one full semester, to

conduct the research for this project. Each of the eleventh graders will be enrolled in the developed course for the fall semester of the 2023–2024 school year.

### **Thesis Statement**

Students at Angleton Christian School have not been given the opportunity to learn about others with different cultural worldviews as evident in the current course offerings and the lack of diversity in this rural community. Students at ACS are products of their small-town upbringing and many of them have never befriended someone of a different culture and faith. This DMIN research project will attempt to make significant changes in how students are educated about the secular world and how to communicate the gospel effectively with those from a homogeneous cultural background as well as with individuals who come from cultures and faiths different from the students. College and university campuses in the United States are extremely diverse and every year the number of Bible-believing Christians on college campuses is declining. This could be partly caused by parents, churches, and Christian schools focusing on personal ministry and faith, rather than proclaiming the coming kingdom to all nations. If Angleton Christian School utilizes the developed curriculum, then students will be equipped to communicate the gospel of Jesus effectively and share their faith interculturally



## CHAPTER 2: CONCEPTUAL FRAMEWORK

Christian education is often the most attractive choice for Christian parents and guardians. Christian families are given the choice for their student's education: primarily secular education found in public schools or the promises of a morally superior choice of education in private Christian schools. The education of the Christian student is not only focused on academics but also in practical discipleship and disciple-making. Evangelism and discipleship are the ultimate goals for Angleton Christian School as described in the school mission statement. However, the execution of the mission is not evident in the current curriculum offerings for students. Also, "preparing pupils for life on earth and for eternal life in heaven is directly related to evangelism and discipleship"<sup>1</sup> Unfortunately, as with most Christian schools, evangelism and discipleship are the ultimate goals for Angleton Christian School as described in the school mission statement, the execution of such vision is not evident in their current curriculum offerings for students.<sup>2</sup>

According to many Christian scholars and those who are in leadership positions in Christian education, the need for gospel fluency and cultural apologetics is the missing piece to equip students to share their faith with those in their culture of origin and with those from different faiths and cultures. Students need to know what they believe before sharing their faith

---

<sup>1</sup> Brad Alan Alles, "The Effects of Apologetics Education on the Faith Development of Lutheran High School Students" (PhD diss., Concordia University Wisconsin. ProQuest Dissertations Publishing, 2020), 2.

<sup>2</sup> "Our mission is to provide the students of Angleton Christian School with quality, God-centered education; training children in the way they should go, equipping students to glorify God by being a *witness for Jesus Christ to the world* through a curriculum which challenges students to attain academic, emotional, physical, and spiritual excellence," (2022–2023 ACS Student and Parent Handbook), 4.

with others intraculturally and interculturally. Students need to learn what a disciple of Christ is and comprehend the love God has for the different people of the world before making disciples of all nations. The following chapter will lay the conceptual framework to address these problems by providing a literature review of what contemporary theologians, as well as leaders and teachers in Christian education, are reporting how students are prepared to share Christ with others from similar and different cultures and faiths. The theological context and theoretical foundation will be covered as well.

### **Literature Review**

There is a significant need for reformation in Christian education. There has been a significant shift from public education, including Christian principles and faith-based teaching, to the absence of such instructional practices. Modern literature illustrates that educating and equipping young believers is not only based on teaching Christian foundations and the gospel but also on how to communicate that faith with others intraculturally and interculturally. A lack of the biblical foundations of evangelism is a result of learned apathy toward the lost and deficiencies in the current curricula.

#### Foundations of Christian Education

The earliest example of a formal faith curriculum for educating new believers is found in the *Didache*, which means “teaching,” commonly called *The Teaching of the Twelve Apostles*.<sup>3</sup> “Written in the late first or early second century AD to instruct gentile believers in a new way of life as Christians, the *Didache* addresses moral behavior and practices of baptism, fasting,

---

<sup>3</sup> The *Didache* was lost for centuries until a Greek manuscript was discovered in 1873. A Latin manuscript of the first five chapters was found in 1900.

prayer, the Lord’s Supper, hospitality, reconciliation, and giving.”<sup>4</sup> The new believers were instructed to teach their children in the faith at home. “These children participated in the life of the church but were not viewed as fully Christian until they had been baptized.”<sup>5</sup> Children were taught at home and encouraged to participate with their parents; however, children were not allowed to be mainly disciplined outside of the home. As the decades and centuries progressed and Christianity spread through the diaspora, children were not only learning basic academics, but faith principles were also part of their educational repertoire.

Formal academic schools were established centuries prior to Christ’s birth, death, and resurrection. Parts of Mesopotamia had formal educational institutions where the children of wealthy individuals were allowed to attend and learn, often becoming scribes and philosophers.<sup>6</sup> In India, “education included proper pronunciation and recitation, the rules of sacrifice, grammar and derivation, composition, versification and meter, understanding of secrets of nature, reasoning including logic, the sciences, and the skills necessary for an occupation.”<sup>7</sup> Another example of formal academic education in the modern era, the first schools in the American thirteen colonies opened their doors to students in the 17th century. In 1635, Boston established and founded a school the Boston Latin School. It represented the first institution of public education and is still in existence to this day.<sup>8</sup>

---

<sup>4</sup> Freddy Cardoza, *Christian Education: A Guide to Foundations of Ministry* (Grand Rapids, MI: Baker Publishing, 2019), 20.

<sup>5</sup> *Ibid.*, 21.

<sup>6</sup> Alison Thomason, *Luxury and Legitimation: Royal Collecting in Ancient Mesopotamia* (Surrey, UK: Ashgate Publishing, Ltd., 2005), 25.

<sup>7</sup> Amita Gupta, *Going to School in South Asia* (Westport, Connecticut: Greenwood Publishing Group, 2007), 73.

<sup>8</sup> Pauline Holmes, *A Tercentenary History of the Boston Public Latin School, 1635–1935* (Cambridge, MA: Harvard University Press, 2014), 18.

In 1647, a governmental act called the *Old Deluder Satan Act* was passed in Massachusetts which required students to be taught how to read and write as well as scriptural education.<sup>9</sup> Perhaps at its core, early colonial educational institutions were to further the Christian faith through their educational curriculum. “As Christian education trains a student from Scripture, through the use of proper curriculum, the direct result should be that he or she builds a biblical framework.”<sup>10</sup> The departure of Christian principles from the public-school curriculum is a modern phenomenon in comparison to the centuries of formal education which included discipleship and faith-building doctrines.

The ultimate purpose of Christian education is the “cultivating [of authentic] faith, preparing students for life on earth and in heaven, is a primary objective.”<sup>11</sup> Christian schools in modern society must combat the outside world and differing religious faiths. Christian students, as well as non-Christian students, “will normally question the veracity of the religious beliefs from their childhood.”<sup>12</sup> This is partially due to their ability to think rationally as well as the bombardment of false religions prevalent in modern times.

One of the most important components of Christian education is the role of the Christian teacher. “A Christian teacher is someone who walks in the Spirit, have been given the gift teaching and preaching. A Christian teacher must have humility, an enormous amount of patience, is kind and compassionate, and has the gift of wisdom. “One characteristic of a Christian teacher could be expressed as someone who authentically models the virtues and

---

<sup>9</sup> Max Farrand, *The Laws and Liberties of Massachusetts* (1648: repr., Cambridge, MA: Harvard University Press), accessed June 10, 2023, <https://www.mass.gov/doc/old-deluder-satan-law/download>.

<sup>10</sup> Sarah Boyd, “Christian Education and the Examination of Apologetics Curriculum” (DMin diss., Liberty University, ProQuest Dissertations Publishing, 2022), 40.

<sup>11</sup> Alles, “The Effects of Apologetics Education on the Faith Development of Lutheran High School Students,” 7.

<sup>12</sup> *Ibid.*, 6.

dispositions of a disciple of the Lord Jesus.”<sup>13</sup> Students whom a Christian teacher educates, whether in a private, Christian, or public-school setting, are undoubtedly given opportunities for exposure to an example of authentic faith and faith-building discipleship.

### Biblical Foundation of Evangelism

Evangelism requires empathetic understanding whilst engaging in opportunities with unbelievers to communicate the love of God and the truth of the gospel. According to writer and missionary Steve Richardson, believers should possess a true, “commitment to a biblical witness, evangelism, and mission that brings others to faith in Christ.”<sup>14</sup> The biblical foundation of evangelism is rooted in sharing the good news of the Risen Savior and modeled for the believer through the writings of the apostles Peter and the Paul. “Paul knew the difference between proclaiming truth to those who were brought up with a biblical worldview and those who were not.”<sup>15</sup> This is part of the difference between effective evangelism and non-effective clamoring. Distinguishing between these two is not a simple undertaking, especially for students who have not fully matured as individuals or as believers. Without a biblical foundation of evangelism, students could prematurely engage in ministry outreach that could possibly lead to more arguments rather than conversions with unbelievers. It is important to recognize that it is not the job of the people of God to convert all unbelievers, although God’s people are commissioned to bear witness to the work of the Holy Spirit and the saving power of the crucified and resurrected Savior. Biblical evangelism is rooted in fulfilling the commission that Christ gave His followers:

---

<sup>13</sup> Alaster Gibson, “Exploring Spirituality in Teaching Within a Christian School Context,” *International Christian Community of Teacher Educators* 9, no. 1 (2014).

<sup>14</sup> Steven Richardson, *Is the Commission Still Great* (Chicago, IL: Moody Publishers, 2022), 165.

<sup>15</sup> Rebecca Manley Pippert, *Stay Salt: The World Has Changed, Our Message Must Not* (Charlotte, NC: The Good Book Company, 2020), 201.

to proclaim the salvation found only in Him to every nation, baptizing them, and teaching them. “Jesus commands and calls every Christian—from every culture and every nation on earth, regardless of our gifts or personality types—to be his witnesses.”<sup>16</sup> Student believers are more than capable of fulfilling the Great Commission if they are given opportunities for discipleship and given tools for how to share their faith. The heart of a student is given the same opportunity for transformation and witnessing as a life-long believer, even if the deficit in biblical equipping exists. The Holy Spirit can and will provide the courage and confidence to share the faith with people of other faiths and cultures.

“The ultimate goals of [Christian] education are evangelism and discipleship. Evangelism is the sharing of the gospel message for the salvation of souls by the power of the Holy Spirit and discipleship is the process of an individual becoming more Christ-like.”<sup>17</sup> It is not just having the correct apologetic words and proficient answers to defend their faith, but their faith must be rooted in true salvation and conversion. This is the most important piece of evangelism: having a faith worth witnessing before the unbeliever.

Additionally, issues arise when the church spends more effort seeking to teach its congregants how to keep the faith rather than share their faith to reach the nations as commanded. Many churches believe it is their job to, “equip the next generation with knowledge of God. But that is not enough: we must also help young Christians to know that they know the truth.”<sup>18</sup> Students who are given opportunities to engage their faith by sharing the gospel with others are more equipped to evangelize the nations. What is occurring in the global church is that

---

<sup>16</sup> Pippert, *Stay Salt: The World Has Changed, Our Message Must Not*, 174.

<sup>17</sup> Alles, “The Effects of Apologetics Education,” 32.

<sup>18</sup> McDowell and Wallace, *So the Next Generations Will Know: Preparing Young Christians for a Challenging World*, 88.

in many Western congregations, members are either oblivious to the truth, being taught false doctrine, or they know the truth, but refuse its transforming power. Many churches contain individuals who can quote scriptural truth and seemingly have no relation with the truth, Himself. Evangelism is more than knowing the truth of Christ but being able to communicate it is crucial. Quite often, pastors at local churches and Bible teachers in Christian schools spend so much time and effort in keeping believers from deconstructing and leaving the faith and not actively encouraging the commissioning to reach the nations with their faith. It is important to teach foundational doctrines, but it is so much more effective to teach someone how to share their faith with others rather than how to keep the faith for themselves. David Platt, the former president of the International Mission Board of the Southern Baptist Convention as well as a contemporary biblical theologian and apologist, founder of Radical, explains in his lecture at the Secret Church 2016 conference, that “there is a day coming when the Kingdom of our God and the authority of His Christ will have come fully. In a world of religions, let’s long for that day, and let’s give our lives for that day—starting right where we live, right now, and wherever God leads.”<sup>19</sup> The day is coming when all people, of all nations, all tribes, and all tongues will proclaim the kingdom of God in its fullness, splendor, and glory.

Commitment to keeping the faith is undoubtedly important. Yet, considering the lost as those loved by their creator and who may miss out on the glory of the Lord, is extremely valuable. Seeking these lost individuals for Christ should motivate believers to evangelize. “In his sovereignty, [God] has put you where you are. His grace is sufficient. His power is enough. We aren’t all called to be Bible teachers, but we can all be Bible sharers. And in the culture, we

---

<sup>19</sup> Platt, “A Global Gospel in a World of Religions,” Session 9, Min 4:45.

live in, we will need to be.”<sup>20</sup> Students can and will be able to accomplish this task of evangelism with a true faith worth sharing.

### Learned Apathy Toward the Lost

As mentioned in the previous section, when the church solely focuses on helping believers keep their faith rather than teaching them to share their faith, inadvertently the focus becomes more on self than on the lost. This applies to students that are educated in Christian schools as well. It is easy for students to see their faith as something self-serving rather than something that is life-giving and lived out through serving and loving the lost.

Christians can also fall into the trap of apathy toward the lost through their own fear. The current president of Reformation Bible College, Stephen Nichols explains, “fear keeps believers from sharing the gospel. They fear they will say the wrong thing. They might fear they will be rejected. They might fear they will ‘mess it up,’ and decide it would be better if someone else shared the gospel.”<sup>21</sup> This fear leads to a learned apathy toward the lost.

Furthermore, some Christians who do want to evangelize, often ignore the actual person they are sharing the gospel with.

If they were genuinely concerned about rescuing a lost soul, their first impulse would be to find out what is [understood] and why then attempt to correct what they considered errant theology. Isn’t that why they witness to the lost, to give them the truth about God as they understand it? Yet they will not even listen to others’ point of view, much less try to correct any errors.<sup>22</sup>

These types of interactions stem from a very individualistic perception of sharing the gospel or a lack of intracultural and intercultural awareness of others resulting in an apathetic

---

<sup>20</sup> Rico Tice and Carl Laferton, *Honest Evangelism: How to Talk About Jesus Even When its Tough* (Charlotte, NC: The Good Book Company, 2015), 76.

<sup>21</sup> Nichols, *Track Apologetics: A Student’s Guide to Apologetics*, 58.

<sup>22</sup> Koukl, *Tactics: A Game Plan for Discussing Your Christian Convictions*, 264.



approach to genuinely sharing the gospel. Christians are “painfully awakened to their own apathy and the ordinary Christian’s obligation to the cause of the gospel across the globe.”<sup>23</sup> This awakening from the kip of learned apathy that is prevalent in the church today moves the believer to seek the kingdom and to share the good news of the gospel with all tribes, nations, cultures, and languages.

### Intracultural Evangelism and Discipleship

Considering the biblical foundations of evangelism, apologetics, and discipleship have been explicated and discussed by writers and theologians, there is a crucial accompanying piece to these concepts. These are the fundamental means to share the gospel through intracultural and intercultural communication and diverse relationships.

Sharing the gospel and defending the faith with someone from the same culture of origin is often less daunting for most believers. Sam Chan, a lead mentor and trainer at EvQ School of Evangelism, believes that “people evangelize the way they were evangelized.”<sup>24</sup> The message of the gospel is taught within the context of the culture of the hearer and the speaker. Having a shared cultural worldview, allows the speaker and hearer to have deeply rooted commonalities. For example, someone born, raised, and educated in the United States understands the principle of individualism and how a guilt/innocence paradigm exists in society. The concepts of sin and salvation are understood and communicated through this particular lens. As Jeff Boesel, the director of mobilization for One Challenge and the founder of Prepare for Impact explains, “In our home culture, we hold onto habits that may have a cultural background, like our egocentric

---

<sup>23</sup> Chad Vegas and Alex Kocman, *Missions by The Book: How Theology and Missions Walk Together* (Cape Coral, FL: Founders Press, 2021), 13.

<sup>24</sup> Sam Chan, *Evangelism in a Skeptical World* (Grand Rapids, MI: Zondervan, 2018), 175.

individualism in the United States.”<sup>25</sup> Depending on the culture of origin, sharing the gospel with someone with a similar worldview is dictated by the form in which the gospel was first explained to and accepted by the believer. “The great irony is that when we talk about just preaching Christ crucified and not worrying about the need for a rhetorical method, we are, in effect, privileging one rhetorical method over any others—the abstract, ideational, propositional, logical, linear approach to communication.”<sup>26</sup> The ease with which a believer has the opportunity to share their faith in Jesus and articulate the life-saving gospel to someone from their own culture is incredible. The benefits of sharing the gospel in a homogenous cultural context with others can potentially beget a simpler communication style with more ease, resulting in less cross-cultural pressure and communication confusion.

Moreover, sharing a personal faith in Jesus with others within the same culture is not without complications. According to Karen Bejjani, the co-founder of iHOPE Ministries and author of *The Blue Cord*,

Almost half of practicing Christians believe it’s wrong to share their personal beliefs with someone of another faith. It’s ironic. We are free to share our faith here [intraculturally], yet Christianity is declining fast. Meanwhile, in parts of the world where believers can be killed for sharing their faith, such as China and Iran, Christianity is growing fast.<sup>27</sup>

In these places mentioned, like China and Iran, the gospel is being spread intraculturally by local believers in these countries. Perhaps the problems with intracultural evangelism are localized in Western societies. Bejjani continues to expound on this,

Part of Christianity’s decline in Westernized nations is that Christians are ‘reading’ other Christians and not the Bible. This is dangerous and leaves them weak-kneed and vulnerable to lies and deception. Christians are ill-prepared to share their faith because they don’t know who God is, what His Word says, and what He’s called us to do.<sup>28</sup>

---

<sup>25</sup> Boesel, *Prepare for Impact: Cross-Cultural Readiness*, 19.

<sup>26</sup> Chan, *Evangelism in a Skeptical World*, 175.

<sup>27</sup> Karen Bejjani, *The Blue Cord* (Colorado Springs, CO: Equip Press, 2022), 24.

<sup>28</sup> *Ibid.*, 45.

Each of these authors and scholars mentioned in this section may have expressed different reasons for the lack of intracultural evangelism and discipleship but all seem to come to the same conclusions. “Some [believers] might be so strongly grounded in their own articulation of faith that they reject others who believe differently. Other people are willing to give up the particularities of their faith tradition as a way of promoting tolerance.”<sup>29</sup> The lack of equipping for intracultural evangelism and discipleship leads to the local church’s decline. Even if a church teaches sound doctrine, the average Christian has no real motivation to share the gospel with those in their local community and culture. In fact, the average Westerner considers religion, “a matter of the heart, to remain safely sealed off from the public realm. Many profess an affinity for Jesus of Nazareth; few are willing to publicly align themselves with a local church body. In this way, the church has fallen on hard times.”<sup>30</sup> Discipleship transpires in the local church and if people are not seeking and finding community in the local body of believers, then discipleship and equipping may not occur.

Despite the opportunities for intracultural evangelism as a more present form of sharing the gospel, differences do exist, even in a homogenous community. The likelihood of meeting an individual from a differing culture is more prevalent as the world becomes a more diverse place through globalization, political and geographical conflicts resulting in a refugee crisis, employment relocation, and many other causes. The following section will discuss what current scholars, missionary practitioners, and academic thinkers believe is happening within the context of intercultural evangelism and discipleship for which there are significantly more ubiquitous resources available.

---

<sup>29</sup> Safwat Marzouk, *Intercultural Church: A Biblical Vision for an Age of Migration* (Minneapolis, MN: Fortress Press, 2019), 183.

<sup>30</sup> Vegas and Kocman, *Missions by The Book: How Theology and Missions Walk Together*, 69.

## Intercultural Evangelism and Discipleship

According to W. Jay Moon and W. Bud Simon, co-authors of *Effective Intercultural Evangelism: Good News in a Diverse World* and notable professors at Asbury Theological Seminary, “the absolute best preparation for cross-cultural ministry is ministry experience within your own culture.”<sup>31</sup> This relates to what the authors spoke previously about intracultural evangelism and discipleship. Moon and Simon further explain, “Intercultural evangelism strives to find a cup that provides a suitable starting point for further conversations about Jesus. Intercultural evangelism is the process of putting Christ at the center of someone’s worldview in order to initiate them into Christian discipleship through culturally relevant starting points.”<sup>32</sup> The starting points referenced here are different for all people. This depends on the culture of origin, the cross-cultural education available to them, and accessibility to friendships with those of other faiths and cultures.

Karen Bejjani explains in her book, *The Blue Cord*, that on the surface, evangelism and spreading the message of Christ is a daunting task and that, “If [Christians] grew up in the church and no one modeled sharing the gospel across cultural boundaries, how would they know?”<sup>33</sup> Western Christians are ill-equipped to share the gospel not only with people who are similar in culture but the task is significantly more difficult if skills of contextualization of the gospel are not learned. It is no surprise that students who grow up in children’s ministry and youth groups in churches that are more inward-focused rather than outward-focused that these students have no skills or experience sharing their faith with people outside of the believers they are surrounded by and know.

---

<sup>31</sup> Boesel, *Prepare for Impact: Cross-Cultural Readiness*, 63.

<sup>32</sup> Moon and Simon, *Effective Intercultural Evangelism: Good News in a Diverse World*, 14.

<sup>33</sup> Bejjani, *The Blue Cord*, 98.

Contextualization of the gospel is an incredible skill and necessary for intercultural evangelism and discipleship. “Contextualization of the gospel is clearly relevant and important, especially in cross-cultural missions. Yet, in American culture, the emphasis is placed on human happiness, and the gospel is misrepresented, which undermines the Lordship of Christ.”<sup>34</sup> How is a believer to share the gospel with some when their own personal understanding of the gospel may actually be counter-cultural to the biblical gospel itself as well as the cultural background of the listener? Jeff Boesel, the author of *Prepare for Impact: Cross-Cultural Readiness*, describes the only thing of importance in answering this question when he wrote, “There is only one undeniable reason to pursue a cross-cultural kingdom commitment, and that is obedience to God’s direct leading to do so.”<sup>35</sup> It is the Holy Spirit’s job to lead people into all understanding of Christ and of God in our context. It is the Holy Spirit’s role in intercultural evangelism to soften the heart of the believer to see the unbeliever through God’s eyes and to produce fertile soil for the gospel through contextualization.

God will lead the believer and will give the believer words to speak through the power of the Holy Spirit. “The world needs the same message today as it did fifty years ago. The world needs Christians to live out the gospel through their lives, their deeds, and their words. And, in God’s strength, they can.”<sup>36</sup> Sharing the gospel interculturally requires personal education, a commitment to seeking out others of differing religions and cultures, and trusting the Holy Spirit to lead and guide to as the great commission is fulfilled in this generation.

---

<sup>34</sup> Chad John Brown, “Combatting Secular Humanism: Creating a Strategy to Teach Theology and Apologetics to High School Students,” (DMin diss., Liberty University, 2020), 18. <https://digitalcommons.liberty.edu/doctoral/2659>.

<sup>35</sup> Boesel, *Prepare for Impact: Cross-Cultural Readiness*, 5.

<sup>36</sup> Pippert, *Stay Salt: The World Has Changed, Our Message Must Not*, 242.

### Insufficiencies in Current Literature

The notion of teaching students to have more confidence in their faith and in their ability to share their faith intraculturally and interculturally is not a novel concept. Writers and scholars have been publishing literature with these views for decades. Even the apostle Paul addressed these same concepts prior to any of these modern-day writers. However, there is a lack of formal curricula that are turn-key resources with proven evidence of successful student engagement beyond niche groups of students at particular Christian schools. There is a lack of resources for Christian schools to teach students about how to understand the foundations of their faith and cultural understanding of the gospel and how to communicate the gospel contextually to others who are of a different faith and culture. On account of these findings in this literature review, this DMIN research project is a vital missing component of education for Christian school students, equipping them to communicate the gospel intraculturally and interculturally effectively.

### Conclusions of Literature Review

Based on the current research and best practices in Christian education, as forementioned, the need for a change in how Angleton Christian School approaches discipleship and evangelism. ACS is focused on discipleship of professing Christians but lacking in equipping these believers to evangelize and share their faith with others of differing faiths and cultures. This lack of biblical equipping of evangelism is the focus of this DMIN research project. The following section establishes a theological and theoretical foundation for the necessity of this intervention.

### **Theological Foundations**

Theological foundations of having faith in Christ, trusting in God, equipping for ministry, and sharing the Christian faith with others are key components of the kingdom of God and the

Word of God. These things start in the home with the family teaching the children, then their local community, which is composed of the local church and for Christian school students, the local Christian school. Beyond the local community, believers are called to share their faith and belief in Christ with the whole world and actively participate in fellowshiping and praying with and for the saints in the global church of God’s kingdom. Believers are also called to share the gospel with every tribe, nation, and tongue as commanded by Christ. The following section of this chapter sets the foundation for Christian education by looking at scriptures from the Old Testament and New Testament and giving a microscopic lens of family to a telescopic view of the kingdom of God and the lost world that Jesus died to save. Finally, the theological foundations of Christian education, discipleship, and evangelism are discussed.

### The Old Testament

The Old Testament story commences with Creation. Not only the creation of the heaven and the earth, but of humans, alone, created in the image of God. This *Imago Dei* is the fitting foundation for which humanity and the first family began. Lord God told Adam and Eve to be fruitful and multiply. According to *Matthew Henry’s Commentary*, “although God had cast our first parents out of paradise, he did not write them childless; but, to show that he had other blessings in store for them, he preserved to them the benefit of that first blessing of increase.”<sup>37</sup> After their expulsion from the Garden of Eden, Adam and Eve gave birth to two sons named Cain and Abel. As recorded in Genesis 4, Adam and Eve taught their sons about bringing the first fruits of their labor as a sacrifice of obedience to the Lord (Gen 4:2–5). This is the first documented account of a parent teaching their children the ways of the Lord. “Children are

---

<sup>37</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible: Genesis to Psalm 72* (1706; Reprint, Peabody, MA: Hendrickson Academic, 2003), 11.

God's gifts, and he must be acknowledged in the building up of our families. It doubles and sanctifies our comfort in them when we see them coming to us from the hand of God."<sup>38</sup> Even if parents teach their children, sinful nature and personal choices are factors. "Cain was a wicked man, led a bad life, under the reigning power of the world and the flesh; and therefore, his sacrifice was an abomination to the Lord."<sup>39</sup> Following Abel's murder at the hand of his brother Cain, the Lord punished and banished Cain but did not pronounce mortal judgment on him by sealing and protecting him from being killed by anyone else. This is an example of the Lord showing merciful discipline on His creation yet still protecting them from imminent death. "It is an instance of God's patience and condescending goodness that he would deal thus tenderly with so bad a man, in so bad an affair."<sup>40</sup>

Another example of the family unit as the first place for a child to receive spiritual instruction is that of Noah and his family. Noah is described as "a righteous man, blameless in his generation. Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth," (Gen 6:9, English Standard Version). Noah's family was the only righteous and God-fearing family in all of the earth and God chose to save Noah and his sons and their wives as well as all of the animals. "It is easy to be religious when religion is in fashion; but it is evidence of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for him: so, Noah did, and it is upon record, to his immortal honor."<sup>41</sup> Because of Noah's commitment to righteousness and to teaching his children the ways of the Lord, they were spared from God's wrath and the Flood.

---

<sup>38</sup> Henry, *Commentary on the Whole Bible*, 11.

<sup>39</sup> *Ibid.*

<sup>40</sup> *Ibid.*, 12.

<sup>41</sup> *Ibid.*, 15.



Observe, (1) The care of good parents; they are solicitous not only for their own salvation, but for the salvation of their families, and especially their children. (2) The happiness of those children that have godly parents. Their parents' piety often procures them temporal salvation, as here; and it furthers them in the way to eternal salvation if they improve the benefit of it.<sup>42</sup>

Abraham's journey to fatherhood was not easy and had many complications. However, the Lord promised Abram, "leave your country, your people, and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you," (Gen 12:1–3, New International Version). Abraham trusted God's promise and because of his faith, righteousness was credited to him. "And the promise not only meant that all families of the earth would wish for the blessing which Abram possessed, but that they would really receive this blessing in Abram and his seed."<sup>43</sup> Abraham and his wife Sarah gave birth to a son named Isaac. Abraham was a righteous man and taught his son Isaac about trusting God and faithfully following Him. Abraham was very aware of the daily and morning sacrifices and he taught his son Isaac about these sacrifices of lambs. Under the leadership of his father, Isaac learned all about God's faithfulness and provision. One day, the Lord told Abraham to take his precious son Isaac to the mountain in the land of Moriah to sacrifice his boy unto the Lord in an act of obedience and trust. The Lord spared Isaac that day and provided a substitutionary sacrifice in place of Abraham's faithfulness to God. "The sacrifice was already accomplished in his heart, and he had fully satisfied the requirements of God."<sup>44</sup> Abraham's story is an example of a parental authority

---

<sup>42</sup> Henry, *Commentary on the Whole Bible*, 16.

<sup>43</sup> Karl F. Keil and Franz Delitzsch, *Commentary on the Old Testament* (1891; Reprint, Omaha, NE: Patristic Publishing, 2019), 219.

<sup>44</sup> *Ibid.*, 289.

who also taught his offspring to trust in the Lord's faithfulness and provision. Isaac grew into a man and bestowed the same teaching to his son, Jacob.

As seen in the previous examples, the family is the starting place for teaching a child the ways of the Lord. Another place where a child learns is in the local community of the faithful. In the Old Testament, the Israelites are called the people of God. The sons and daughters of Abraham were called to the people of God, set aside as chosen and sanctified for His purposes. The nation of Israel was established as blessed and given the role of blessing others. God desired the nation of Israel to exist and flourish as "a kingdom of priests and a holy nation," (Exod 19:6, ESV). The sons of Jacob participated and were part of the local followers of the God of his grandfather, Abraham.

These generations of offspring were part of a community of the faithful even when they were taken into captivity in Egypt. The faithful taught their children about the God of Abraham as they were enslaved and forced to build monuments for the pharaohs of Egypt for four hundred years. A baby named Moses was spared from the infant genocide commissioned by the pharaoh to alleviate slave population issues and to exert power and control. Despite being of Hebrew blood, "Moses received an education that was the best Egypt could offer, including access to all the wisdom of the Egyptians."<sup>45</sup> Moses would learn of his family lineage and save his people from the hands of the Egyptians, All the while, the people of God prevailed and continued to teach their children of God's faithfulness notwithstanding wars, famines, exiles, captivities, and suffering. Even after deliverance through Moses, the people of God, despite their groaning, disobedience, and wandering in the desert, God's community of believers prevailed. The children of Israel learned from their parents and the community and forty years later, they

---

<sup>45</sup> Darrell Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 290.

entered the Promised Land, free to learn and worship God as individual families and as a whole community of worshipers of God.

Furthermore, the lineage continues through different kings and prophets in the kingdoms of Israel and Judah. Including David and his son Solomon. In the family, David taught his son to, “observe what the LORD your God requires: walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go,” (1 Kings 2:3, NIV). Because Solomon had a father who taught his family these things, Solomon sought great wisdom from God and furthered his father David’s desire to build the temple of the Lord where the community of the faithful could gather, make sacrifices, and learn of the God of Abraham. “Solomon would then experience still further this blessing of walking in the ways of the Lord who would fulfill to him His promise of the everlasting possession of the throne.”<sup>46</sup> Children of the people in Solomon’s kingdom were taught by their parents and the community to trust in the Lord as a chosen people, set apart for God’s purposes to bless the world through Solomon’s lineage. Through David’s line, the savior of the world would come and be the ultimate sacrifice and atonement for all mankind.

### The New Testament

Jesus Christ came to proclaim the kingdom of God, where all people, from all different families and communities, can find forgiveness of sins, salvation, and a place of belonging in the family of God despite any external circumstance or birthright. “His kingdom promises are taken from the Jewish people and given to the righteous remnant (the few who believe) and to the

---

<sup>46</sup> Keil and Delitzsch, *Commentary on the Old Testament*, 3591.

Gentiles.”<sup>47</sup> When He rose from the dead and ascended into heaven, the Spirit of the Lord came down, the church was birthed, and the message of the risen Savior spread like wildfire. It is important to recognize, “All of the Synoptic Gospels present the kingdom as coming in the incarnation, life, death, and resurrection of Jesus. The church is the kingdom community.”<sup>48</sup>

Jesus preached the message that the kingdom of God was coming and to repent. He spent a large amount of time teaching his inner circle of disciples as well as preaching many sermons to groups of people. Jesus modeled the teaching of God’s truth and God’s love for all mankind in small discipleship circles as well as large masses of people. “Jesus establishes His ministry and then calls His followers to follow His model. Many have been passive observers but now are active participants.”<sup>49</sup> Jesus ministered to religious people and those who were not religious. Jesus healed the sick and cast out demons. Jesus spoke in parables to teach His listeners the message of God’s love and forgiveness. He also called for the children to be brought to Him saying, “for the kingdom of God belongs to such as these,” (Mark 10:14, NIV). “When the disciples rebuke people for bringing their children to be blessed by Jesus, he responds with indignation and insists that the children be allowed to come. The kingdom of God is made up of people who are lowly [and completely dependent on God].”<sup>50</sup> Jesus taught the people how to love and serve others. These teaching of Christ, are central to the education and discipleship of believers, including children.

---

<sup>47</sup> Grant Osborne, *Matthew*, Zondervan Exegetical Commentary Series on the New Testament (Grand Rapids, MI: Zondervan Academic Publishing, 2010), 32.

<sup>48</sup> *Ibid.*, 33.

<sup>49</sup> *Ibid.*, 393.

<sup>50</sup> Mark Strauss, *Mark*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan Academic, 2014), 431.

While Jesus was still alive, He told Peter, “you are Peter and, on this rock, I will build my church, and the gates of Hell will not overcome it,” (Matt 16:18, NIV). After Jesus ascended into heaven and the Holy Spirit came down at Pentecost, the apostle Peter stood up, emboldened by the power of the Holy Spirit, and preached the first large-scale gospel sermon to a mixed audience of Jews and Gentiles where three thousand individuals were granted salvation through the profession of faith and were baptized (Acts 2:1–41). Peter was teaching the crowds that followed in his ministry, this included men, women, and children. “Peter’s explanation is not only important to Acts, it is also a crucial witness to the early church’s basic Christological thinking.”<sup>51</sup> Peter was the rock on which Jesus said he would build His church upon and the church grew from this moment forward. “Peter as the rock prepares for the two promises that follow: Jesus is the builder (οικοδομέω) and cornerstone, but Peter is the first leader on whom Jesus builds the church.”<sup>52</sup> The local community of believers and new converts were educated about the faith and equipped with salvation and the gospel within the local community.

A Jewish religious leader named Saul hunted, persecuted, and killed Christians (Acts 8:3). One such young Christian named Stephen as described in the seventh chapter of Acts was stoned to death for proclaiming the gospel and evangelizing to Jews in Cyrene and Alexandria, even to the Sanhedrin (Acts 6:8–15). “After the brief introduction of Saul in Acts 7:58 as a participant in Steven’s execution, Luke notes Saul’s ongoing approval of what had happened, which explains why Saul is actively and fiercely involved in the persecution of the followers of Jesus in Jerusalem and beyond.”<sup>53</sup> Following the death of Stephen, Saul increased his

---

<sup>51</sup> Bock, *Acts*, 92.

<sup>52</sup> Osborne, *Matthew*, 665.

<sup>53</sup> Eckhardt Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan Academic, 2012), 393.

persecution of the church, yet the believers in Christ continued to share the gospel wherever they went in their families, in their home churches, and in their local communities.

Also, amidst the time of Saul's persecution of the church, a man named Philip began an evangelism ministry in Samaria, where he proclaimed the gospel there to women, men, and children. Philip, led by the Holy Spirit, went down to Gaza and there he met an Ethiopian eunuch. Philip shared the gospel by answering the eunuch's questions about what he was reading from Isaiah (Acts 8:26–40).

Luke's report of Philip's encounter with the Ethiopian official who comes to faith in Jesus emphasizes that the church is involved in taking the gospel to the ends of the earth; that the mission of the church is directed by the Spirit of God, who calls missionaries to proclaim the gospel to people in different geographical locations and with different cultural and social identities; that not only large crowds of people but also single individuals need to hear the gospel; and that instruction from the Scriptures is an important element in the proclamation of the good news of Jesus, whose life and death fulfill Scripture.<sup>54</sup>

Philip modeled how to listen receptively to others, considering where they are spiritually, and then point them to Jesus. Phillip took the Great Commission seriously and shared the gospel of the death and resurrection of the Savior as prophesied in the passage the Ethiopian official was reading from Isaiah.

As mentioned, prior, the religious leader named Saul encountered the Lord Jesus on the road to Damascus and was forever changed. "Saul's conversion illustrates the power of the risen Jesus and the gospel as it moves from Jerusalem and Judea to the ends of the earth."<sup>55</sup> After his miraculous recovery from the blindness he was given on the road that day, Paul joins the community of disciples in Damascus preaching of the risen Son of God. "The expression 'the disciples in Damascus' (οἱ ἐν Δαμασκῷ μαθηταί) could be a designation for a formally

---

<sup>54</sup> Schnabel, *Acts*, 420.

<sup>55</sup> *Ibid.*, 434.

constituted congregation of the followers of Jesus in the city, but it may simply describe the local Christians as a group, whom Paul joins.”<sup>56</sup> Many scholars believe that Paul was the greatest evangelist and apologist to have ever lived. He traveled the world teaching and preaching. He disciplined the churches and engaged in correspondence with churches through many letters building and furthering the kingdom of God, addressing godly living and faithful evangelism.

Paul engaged with the lost world as appointed by God as the apostle to minister to the Gentile world as explained in Romans 11:13. Paul was convinced of Christ and His resurrection, having been filled with knowledge, and competent to instruct and boldly write to them as a minister of Jesus Christ to the Gentiles by the grace of God (Rom 15:14–16). Paul was the product of his childhood. He was a Roman citizen, had a religious education, and lived a zealous ideology. Religious education is a good place for children and young adults to build the foundation, but as Paul modeled, it is never too late in life to encounter the mystery of the gospel and be transformed by the power of the Holy Spirit.

There are so many illustrations of discipleship relationships in the New Testament that give direction and instruction for modern-day believers as they embark on the Great Commission to share their faith with others interculturally and interculturally. All believers are called to be students of the Bible and seekers of God. This directive is not just intended for children.

### Christian Education and Discipleship

Jesus taught His followers that they must, “love the Lord your God with all your heart and with all your soul and with all your mind,” (Matt 22:37, NIV). Christian education is for the whole person: the heart, mind, and soul of an individual. Jesus also taught that He is the way the

---

<sup>56</sup> Schnabel, *Acts*, 452.

truth and the life (John 14:6). Christian education is the teaching of this truth. Jesus is the truth. Jesus is also full of the riches of God and the wisdom of all knowledge that is hidden (Col 2:2–3). With this knowledge and education, a believer can differentiate between good and evil, right and wrong (Heb 5:14). Lastly, Christian education is commanded and mandated by God as written in Deuteronomy 6:6–7, which explains, “these commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road when you lie down, and when you get up,” (Deut 6:6–7, NIV)

This imagery of impressing these commandments on their children is that of the “engraver of a monument who takes a hammer and chisel in hand and with painstaking care etches into a solid slab of granite. The sheer labor of such a task is daunting indeed, but once done the message is there to stay.”<sup>57</sup> Parents who teach their kids the gospel of Christ and disciple them in ways of the Father, are doing what the Lord commands. The church should teach the Word of God and further the kingdom by helping parents teach and disciple their children. When parents choose to send their children to a private Christian school, the teachers often are responsible for teaching the truth in the scriptures and equipping students to be authentic followers of Christ in the real world beyond high school and the university. It is not uncommon for parents to negate this role of spiritual discipleship and bestow that role on the teachers at the Christian school they enroll their children.

### Christian Evangelism

Christian evangelism is communicating the gospel so that anyone who hears it can understand it. The good news is something worth sharing. Jesus, also, commanded His followers

---

<sup>57</sup> Eugene Merrill, *Deuteronomy: An Exegetical and Theological Exposition of Holy Scripture* (Nashville, TN: B&H Publishing Group, 1994), 142.



to go into all the world and preach the gospel, baptize those who professed faith, and teach them in the way of the Lord (Matt 28:18–20). The imperative is to make disciples.

When Jesus called His first followers, Simon Peter and Andrew, he told these fishermen that they would be fishers of men (Matt 4:19). Fishermen will not typically wait for their catch to come to the shore or into a boat allowing for an easy catch. Fishermen must go looking for them with bait. Similarly, non-believers do not seek out Christians to find God, the faithful must go out into the world to find those who are brokenhearted, crushed in spirit, and hurting (Ps 34:18).

After Pentecost, the church grew in number and the mission to spread the good news of the resurrection of the Savior became the primary focus. Evangelism is not something that the church has created or started of its own accord. “The proclamation of the gospel is indubitably the crucial task of every Christian. The world does not know God. That is why Christians must not keep silent. The essence of Christian life consists of announcing God’s goodness, mercy, and love.”<sup>58</sup> This is only possible when Christians use their mouth to speak about God and the risen savior. That is Christian evangelism.

The apostle Paul, who wrote most of the letters to New Testament churches, believed wholeheartedly in missions and evangelism. In the latter part of his letter to the church in Rome, Paul communicated the goal of evangelizing is to bring the transforming gospel to the lost and to grow in the faith as a follower of Christ.

For Paul, there are two sides of evangelism in Romans. Naturally, one side is evangelism as such, that is, reaching those who have not yet trusted God in Jesus. As well, though, evangelism goes beyond that moment. It also has to do with a believer’s continually deepening understanding of how the gospel defines the true meaning of her self-understanding and life experience.<sup>59</sup>

---

<sup>58</sup> Mladen Jovanović, “The Biblical Foundation of Evangelism,” *Evangelical Journal of Theology* II, no. 2 (2008): 278.

<sup>59</sup> Aaron Sherwood, *Romans a Structural, Thematic, and Exegetical Commentary* (Billingham, WA: Lexham Press, 2020), 40.

In conclusion, the theological foundations of faith in Christ, trusting in God, equipping for ministry, and sharing the Christian faith with others are key components of the kingdom of God, explored in this action research project with Christian school students. The previous explications delved deep and wide into the theological foundation for Christian education by looking at scriptures from the Old Testament and New Testament through a microscopic lens of family to a telescopic view of the kingdom of God and the lost world that Jesus died to save.

### **Theoretical Foundations**

The importance of a theological framework for a DMIN action research project is crucial nonetheless so is a theoretical framework regarding the purpose of this project. Education is at the forefront of secular and Christian circles alike. Children from birth to young adulthood require education. Parents can choose to educate their children at home, enroll them in a private Christian school, or allow them to attend their local public secular schools. Each of these forms of educational foundations had positive and negative attributes. The following section will define and set a theoretical foundation for what is education and how Christian education can encompass both homeschooled and secular curricula. The final cornerstone of this section is to determine the need for Christian school students to be able to earn an accredited education in a discipleship model and be emboldened as a believer to share their faith through a more evangelistic model.

#### Homeschool Education

As with the theological foundation, children should be given the opportunity to learn about God and Christ. Many Christian families choose to home-school their children. In fact, according to the Home School Legal Defense Association and the Texas Home School Coalition,

in the spring of 2020, the number of families in Texas choosing to homeschool increased by three hundred percent.<sup>60</sup> Parents are less trusting of secular public schools, and some are not able to afford private Christian school education. Texas is one of the few states where homeschooling is not heavily regulated. Also, approximately 30,000 students were withdrawn from a formal school setting such as public or charter schools and to be home schooled in Texas, which is a 40% increase from 2022.<sup>61</sup>

Theoretical foundations for homeschooling students are academic, social, and spiritual. Academic pursuits in a homeschool environment can potentially be as rigorous as public or private education. Homeschooled students may not have access to advanced placement courses but have the same opportunities for dual enrollment at a local college as secular or private students. “As all kinds of human activity are socially preconditioned and mostly preceded in social contexts, in the presence and with the involvement of other people, it would seem obvious that education, and, therefore, homeschooling, is an inherently social undertaking.”<sup>62</sup> It is important to note, that families that lived in the time periods portrayed in the Holy Scriptures more than likely taught their children at home or in small groups. The social aspect of homeschooling is affected by the parents’ intentionality to socialize their children and not only focus on academics. Spiritual reasons for homeschooling are often determined by the parents’ personal and spiritual convictions.

---

<sup>60</sup> Texas Homeschool Coalition, “Homeschooling Increases by Nearly 300%,” May 2021, accessed April 7, 2023, <https://thsc.org/homeschooling-increases-nearly-300/>.

<sup>61</sup> Ibid.

<sup>62</sup> Brian Ray, “Homeschooling Internationally: Theoretical Approaches and Practical Phenomena,” *National Home Education Research Institute* 30, no. 2 (2014), accessed April 7, 2023, <https://www.nheri.org/home-school-researcher-homeschooling-internationally-theoretical-approaches-and-practical-phenomena/>.

### Secular Education

In the early years of the nineteenth century, schools remained fairly religious. “But when the movement for tax-supported state systems of public, or common, schools began in the 1830s in Massachusetts, schools were to be officially nonsectarian.”<sup>63</sup> Furthermore, because of industrialization and global immigration to the United States, “public schools became the cultural factories of Americanization, transforming the raw material of foreign cultures into good American citizens.”<sup>64</sup> In modern public schools, government textbooks were focused more on American patriotism and less on godly and spiritual discernment and governance. Science books focus more on theories and human scientific advancement and less on the Creator. Morality is left for the parents to determine for their children. The farther away secular education moves from the precepts of the Lord, the deeper the chasm of depravity and lawlessness abounds. Because of this, many Christian parents opt for a Christian educational experience for their children.

### Christian Education

Christian education is often the option believers use to help their students get academics through a biblical worldview, exposure to discipleship, and evangelical models of Christian education. For the purpose of this DMIN action research project, the theoretical foundations of discipleship and evangelistic frameworks are addressed.

The discipleship approach to Christian education assumes that the students are professing Christians, admitted and enrolled on the basis that they will be disciplined, having already

---

<sup>63</sup> Warren Nord, *Does God Make a Difference? Taking Religion Seriously in Our Schools and Universities* (New York, NY: Oxford University Press, 2010), 63.

<sup>64</sup> Ibid.

professed faith in Christ. The ultimate goal of a discipleship model of Christian education is to bring students beyond just the profession of faith to a place of biblical and spiritual maturity. Schools like Angleton Christian School, often require students to sign a statement of faith and pledge to uphold the biblical and Christian values of the institution. A discipleship framework ensures that the students will be discipled as they progress academically and spiritually. This theoretical foundation is also inwardly focused as the students are taught and discipled as fellow members of the body of Christ and in the student body at the school but are not focused outwardly through evangelism and engaging with the lost world.

The evangelistic approach to Christian education is where students can participate in a Christ-centered educational environment and will hear the gospel in hopes of being transformed by it. The ultimate goal of an evangelistic model of Christian education is to make sure that all students profess Christianity by the time they graduate through evangelizing to non-Christian students that attend the Christian school. Christian schools with an evangelistic outlook, not only focus on evangelizing within the school walls but encouraged students to seek unbelievers outside of the school building. The heartbeat of a Christian school that adheres to an evangelistic structure is sharing the gospel and making bringing others to faith in Christ.

Furthermore, another theoretical foundation that is prevalent in Christian schools which referred to as the faith learning integrations (FLI).<sup>65</sup> This framework is simply outlined as a way for schools to facilitate connections between academics and God.

---

<sup>65</sup> Craig B. Murison and David M. Benson, "Ch. 5: Reimagining Christian Schools as Revelatory Communities," *Reimagining Christian Education* (Singapore: Springer Publishing, 2018), 75.

The integration of faith and learning is about maintaining the wholeness or connection between learning new information and seeing a corresponding change in behavior because of this new information. The behavior of the teacher influences the worldview of the students in such a way that the student experiences a paradigm shift in their thinking.<sup>66</sup>

Parents who send their children to a Christian school expect the teachers to teach all of the academics available in the public school, and disciple or evangelize to their students regardless of the theoretical framework in place. “Teachers who are Christians can bring together (integrate) the tenets and practices of the Christian faith and the academic learning required by regulatory authorities.”<sup>67</sup> The pressure for teachers to focus on their content areas and serve the students’ spiritual needs requires a lot.

Another additional theoretical foundation of Christian education is that Christian schools are often private and can be moderate to expensive educational options. Regardless of what model the school uses for its theoretical framework, private education is also a commercial institution where money is exchanged for educational services. Many private Christian schools are denoted as a business but also should, in fact, function more like a local church congregation. However, Christian schools’ financial concerns are less focused on giving and more focused on tuition payments and fundraising.

Lastly, there is a theoretical foundation of a certain dichotomy that exists between faith and reason, as well as a distinction between things as sacred or secular. When these expressions are the way teachers encourage students to think and talk about the world, Christian schools “reinforce the paradigm which divides faith and reason. God is the creator of everything. There

---

<sup>66</sup> Darrin Thomas, “Defining the Integration of Faith and Learning,” *Catalyst* 7, no. 1 (2012), 18, accessed April 7, 2023, <https://so01.tci-thaijo.org/index.php/hbds/article/download/172357/123729>.

<sup>67</sup> Murison and Benson, “Ch. 5: Reimagining Christian Schools as Revelatory Communities,” 75.

is nothing that is not His.”<sup>68</sup> This educational framework must take into consideration two key components: “It is one thing for [Christian schools] to take the premise that all truth is God’s truth and another to build upon an effective educational practice that shows students the unity of truth and brings to life the concept of a Christ whom all things were created.”<sup>69</sup>

### **Conclusion**

As previously presented, the purpose of this DMIN action research project is to develop and implement a curriculum to equip students to communicate their faith and the gospel interculturally. Because Angleton Christian School curriculum does not include a course to equip students to communicate their faith and the gospel interculturally in a proficient manner, there is a disconnect between students’ prior knowledge and understanding of their faith, new information attained through their required Bible course, and having the courage and confidence to share their faith more proficiently inside and outside of the walls of the ACS.

Current literature shows how the different types of discipleship and evangelism theoretical models of Christian education are partially to blame for such a disconnect. Christian schools are often inner-focused on making sure students are Christians and stay Christians rather than outside-focused on reaching the nations. The same could be concluded about most church congregations.

The Bible is very clear in the directive to parents and teachers to instruct a child in the way of the truth. From Genesis to Revelation, there are countless examples of how spiritual education starts in the home and should be accompanied by gathering together to fellowship and learning how to grow their faith in the local community, such as the church. The theological

---

<sup>68</sup> Murison and Benson, “Ch. 5: Reimagining Christian Schools as Revelatory Communities,” 77.

<sup>69</sup> Ibid.

foundation of this principle is essential: discipleship and evangelism occur in relationships. This does not mean a believer must know a non-believer for a long time or have an intimate friendship with that person to share their faith with them. Understanding the hearer's cultural worldview and religious background allows the speaker to have more fruitful gospel conversations because they understand the hearer's experience.

Students at Angleton Christian School are enrolled in a private educational institution that adheres to the discipleship approach to Christian education. By adhering to a strictly discipleship-based model, evangelism is an afterthought beyond the academic rigor at ACS. Teachers are focused on academic performance and try to ensure that all students who enrolled as believers, graduate as believers. This leaves little room for evangelism training and teaching students how to share their faith, especially with others of different faiths and cultures.

The research and evidence gathered from this DMIN action research project provides a purpose and different trajectory for students, focusing on evangelism as a companion component to the discipleship framework that currently exists at Angleton Christian School. If Angleton Christian School utilizes the developed evangelism curriculum, then the students will be equipped to communicate their faith and the gospel interculturally in an effective way.



### **CHAPTER 3: METHODOLOGY**

The following chapter contains the exhaustive plan and methodology of an intervention designed specifically for and implemented at Angleton Christian School. This DMIN research project will address the problem of Christian school students in a rural town in Texas, who are unprepared to share their faith in Christ or the gospel within different cultural contexts and with people of different religious faiths.

#### **Intervention Design**

The intervention to be introduced at Angleton Christian School will be a sixteen-week course for all of the students considered juniors in high school. This course will follow the researcher's innovative model for evangelism entitled "Live Out Your Faith" (see Appendix A). The following acronym will be used as a throughline for the entirety of the course. Students will learn the different world religions: Islam, Judaism, Buddhism, Hinduism, Baha'i faith, , animism, agnosticism, and atheism and different cultural experiences of non-believers. Students will learn that loving their neighbor is the heart of relational evangelism.

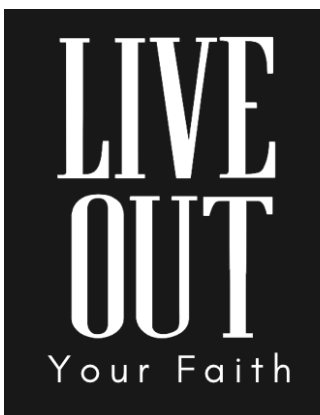


Figure 1. “Live Out Your Faith” evangelism model logo

LIVE OUT Your Faith:

**L**earn about others

**O**pen to opportunities

**I**nclude others

**U**nleash the power of the Holy Spirit

**V**alue others

**T**ell the truth of the gospel in love

**E**vangelize to others

This acronym will be used to teach some of the world’s different religions and give a basic understanding of how to contextualize the gospel within those religious and cultural groups. Each part of the acronym is explained in the following paragraphs.

The students will learn (**L**) about different religions and about others through their religion. Learning about others’ faith and culture is a way to show respect and honor to someone God created and deeply loves. Learning about and from others is an important skill for all believers if they are to share the gospel within another person’s contextual worldview.

Students will include (**I**) others and themselves in visiting and learning from others in their respective temples. Inviting others to visit church or a Bible study is a way to include others as well. Approximately 82% of unbelievers would consider entertaining the idea of visiting a

church if someone in their life invited them.<sup>1</sup> Appealing to a non-believer's curiosity is a pathway for the gospel in their life.

Students will learn to value (V) others' cultures, acknowledge the differences, and use the similarities to build bridges. Conversations with someone about Jesus have the potential to bridge the gap between what someone knows and what they do not. Nonbelievers and unchurched individuals have a bias against the church and professing-Christians based on their observations. Many of the students at Angleton Christian School have never been exposed or given the opportunity to speak with someone of a different faith. Their biases and prejudices are founded in what they see in the media and how the adults around them speak about the unchurched. Students will not only learn about other religions but learn to appreciate these individuals as valuable creations of God, deserving of love, compassion, and mercy.

The students can evangelize (E) and share their faith through the power of the Holy Spirit, but also because they have cultivated friendships that lead to gospel conversations. Each of the previous steps in the model set up the stage for a more successful presentation of the gospel within the cultural contexts and religious backgrounds of the unbeliever.

To evangelize, students must be open (O) to opportunities to learn and observe others. Just as the apostle Paul went to Athens and observed the religious activities and altars they had for the "unknown god" (Acts 17:23). Also, accepting an invitation to visit someone else's religious place of gathering to observe or if invited to their home for a meal or family holiday celebration, accepting the invitation is a way to be open and include others and yourself in a very connective and relational way.

---

<sup>1</sup> Thom Rainer, *The Unchurched Next Door* (Grand Rapids, MI: Zondervan, 2008), 24.

Believers have access to the power of the Holy Spirit to unleash (U) it to accomplish the will of God. According to John 14:12, believers will do great things in the power of God. Students will be exposed to stories and eyewitness accounts of miraculous things the Lord has done in the lives of now Christians who were once unbelievers. The power of God explained through these examples will provide real stories of how the Holy Spirit has moved mightily through the lives, prayers, and hands of believers who were witnessing to a lost friend or family. The researcher will also include herself as someone who has worked directly in Muslim outreach and has seen this power as an eye-witness.

When the hearer is ready to hear the gospel, the believer must tell (T) and share the truth of the gospel using love and kindness. Believers must open their mouths and pray in the Spirit. Believers must boldly and courageously open their mouths to share Jesus with the unbeliever. The Lord will lead the believer when and how to speak the truth. The eyes and ears of the receiver of the message can only be opened by the Lord Himself. A believer can have the most perfect theology and flawless delivery of the gospel message, yet the hearer walks away from the line of faith. Participants in this DMIN research project will need to be brave enough to tell the truth in love and be aware that someone else's salvation is not their responsibility but telling the truth of the gospel is their responsibility.

### Major Components of the Proposed Course

The sixteen-week intervention course will include many different components that are essential to the success of the participants. Students will be enrolled in this course and intervention for sixteen weeks and will be in class five times per week for one hour per day. These learning opportunities will provide a background for the foundational acronym of "LIVE OUT" your faith as explained above and as seen in the lesson plans further in this chapter.

Essentially, the students will have the following learning opportunities: (1) in-class activities and lessons, (2) online discussion forums, (3) a personal learning journal, (4) fieldwork opportunities, (5) temple tours, (6) interviews with believers who came from different religions and cultures, and (7) opportunities to practice what they have learned in real-world and/or role-playing activities. See Appendix B for the scope and sequence.

The in-class lessons and activities will follow the well-renowned “5-E” lesson plan model which was developed by the Biological Sciences Curriculum Study and includes the following components: *engagement, exploration, explanation, elaboration, and evaluation.*<sup>2</sup> This specific lesson plan model is currently utilized at Angleton Christian School as a means of unified lesson planning and coordinated across academic disciplines.



Figure 2. Rodger W. Bybee’s 5E lesson plan method

This model of lesson planning and execution promotes significant collaborative learning and allows students to investigate new concepts by questioning strategies, observing new things, analyzing these new concepts and ideas, and working toward the synthesis of new ideas. This

<sup>2</sup> Rodger W. Bybee, et al., *The BSCS 5E Instructional Model: Origins and Effectiveness* (Colorado Springs, CO: BSCS, 2006), 8.

lesson plan strategy will be repeated throughout the in-class lesson plans and activities. The *engagement* component will allow students to create questions they have about a particular religion of study or cultural group of people. Students will *explore* the different parts and components of each religion and cultural group by watching videos, reading articles, and engaging with someone who follows the religion they are learning about. Next, the students will be given *explanations* using charts and diagrams of different religious belief systems. The instructor will explain the truth about these different belief systems. The students will be required to *elaborate* on their learning and connect what they know of the truth of the gospel and how one would share the gospel in the context of the religious and cultural groups being studied. Finally, the students will be *evaluated* on their ability to synthesize ideas and conversational strategies to share the gospel with someone of a different faith and culture. The evaluation strategy will be discussed further in this thesis under the section on triangulation of data analysis. The success of this intervention proposed in this DMIN research project will be evaluated through the weekly evaluation of the participants.

Students will be required to participate in online discussion forums where they will interact with their classmates outside of class through a discussion-type online forum provided by Angleton Christian School. The researcher will monitor and moderate these student discussions. Data about student growth and conversations will be collected through these discussion forums. The students will be completing ten online discussion forums throughout the course. They will be required to make an initial post and constructively comment on two other students.

The participants will keep an interactive, online learning journal that is essential and required. The researcher will set this up in a collaborative Google Doc where the students will

write in a weekly journal about their learning and understanding of others. Students will reflect on their personal faith journey and how their biblical worldview is broadening to include loving their neighbors in a more tangible and real way, regardless if their neighbor is Christian or a non-believer. The researcher will read the participants' journal weekly, comment accordingly, and document changes and new data.

Another part of this intervention includes the incorporation of fieldwork activities where students will be asked to explore and elaborate on their learning through activities outside of class and in the mission field. This could be to visit an ethnically diverse restaurant and report back on their experiences, or participate in a prayer walk with a mission organization. Additionally, in conjunction with the fieldwork, the students will be encouraged to participate in temple tours that will be scheduled by the researcher. The students and their parents will be given opportunities to visit local non-Christian religious temples as tourists and as learners, much like the apostle Paul did in Athens. These will be scheduled on the weekend, outside of the school day, and will coincide with the religion of study during that unit (see Appendix C).

Moreover, interviews with believers from different religions and cultures are important components of this intervention plan because these visitors can provide a human component to a literary concept of learning about religion from a textbook. It is important that the students learn about the different religions from a neutral and objective perspective, however, a person who follows a religion may have different cultural experiences that they can share. These interactions with others of different faiths and cultures can provide a positive experience for the participant they may otherwise never have the opportunity to experience.

Finally, students will have opportunities to practice what they have learned in real-world and role-playing activities. Muslim background believers (MBB) and Hindu background

believers (HBB) will be crucial individuals for the participants to practice sharing their faith and the gospel with as a way to gauge their confidence and success. The MBBs and HBBs will be asked to not to disclose their Christianity as a learning experience for the participants. The students will be asked to share their faith with their teacher's friends that grew up in different religious faiths and cultural experiences. After the students share the gospel with the MBB or HBB in a contextualized way for that person, the guests will disclose their conversion and share the good and problematic parts of the student's gospel presentation. The MBBs and HBBs will also share their own personal testimony and what it was that brought them to faith in Christ.

#### Utilization of the 5-Es and the "LIVE OUT Your Faith" Model

As discussed above, the LIVE OUT Your Faith will be the throughline of the entire course. The students will be able to explain this model and use it as a way to approach, learning about others through relational evangelism. As a means of organization for each of the five 1-hour weekly class meetings, these in-class learning opportunities will follow the 5-E learning cycle.

In the following section, a weekly lesson plan for the first two weeks of lessons incorporating the different components of the "LIVE OUT Your Faith" model and the 5-E lesson planning strategies.



Table 1.1 Week one lesson plans

Week of: August 14 – August 18, 2023		Table 1.1 Week One Lesson Plans			
Unit 1: Christianity and What We Believe					
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>ENGAGE</b>		Welcoming Games	Ask: Who is God?	Ask: Who is Jesus?	Ask: Who is the Holy Spirit?
<b>EXPLORE</b>		Explore the parts of this course and what is expected of the students and their participation.	Students will create a shared Google doc in their assigned small groups where the students will explore how they would explain the concept of God to a 10-year-old child.	Prompt the students to explore how Jesus is God and Jesus was a man. Students will explore their personal theology and ideas of this concept in a small group discussion.	Create a full-course interactive chart on the board of everything the students already know about the Holy Spirit and what they want to know about Him.
<b>EXPLAIN</b>	<i>Teacher Work Day</i>  <i>No Students</i>	Explain the purpose of the course and the “LIVE OUT Your Faith” model of relational evangelism and how we will use it in this course and why it’s so important.	<u>Direct Instruction:</u> God is love. God is holy. God is just. God is “I am.” <i>All scriptures to be given and discussed.</i>	<u>Direct Instruction:</u> Jesus is God. Jesus was a man. Jesus, our savior. Jesus, redeemer. Jesus, our friend. <i>All scriptures to be given and discussed.</i>	<u>Direct Instruction:</u> HS, comforter. HS, teacher. HS, convicter. HS, revealer. HS, our seal. <i>All scriptures to be given and discussed.</i>
<b>ELABORATE</b>		Elaborate on the given model above and ask the kids to elaborate on their thoughts on the different components of the model.	Individually, students will elaborate on their understanding of who God is to them in their notebooks.	Individually, students will elaborate on their understanding of who Jesus is to them in their notebooks.	Individually, students will elaborate on their understanding of who the Holy Spirit is to them.
<b>EVALUATE</b>		Start the personal interviews of the students and evaluate the students’ baseline.			
<b>ONLINE JOURNAL</b>	Write your <u>testimony</u> between 100–200 words. Make sure to be detailed as to how old and knew you were saved. What happened and where were you? <i>You can include how the Lord may have spoken to you or showed you His power in your life or your family.</i>				
<b>ONLINE DISCUSSION</b>	Post an initial reply to the following question: <u>How do you know the Bible is true?</u> You must post a meaningful reply including a follow-up question, to two classmates before Friday at midnight. You can agree or disagree with them, but you must provide a question.				
<b>KEY INSIGHT</b>	God’s story depicts in His personhood and in His unfolding narrative of creation. He is more magnificent than we could ever imagine or understand, yet, He desires that we know Him and feel His presence. This is received and understood through the Trinity.				

Table 1.2 Week two lesson plans

Week of: August 21 – August 25, 2023				Table 1.2 Week Two Lesson Plans	
Unit 1: Christianity and What We Believe					
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>ENGAGE</b>	Ask: What is the Trinity?	Ask: Does the Bible have authority?	Ask: What is Sin? (Humanity’s Problem)	Ask: How is man saved?	Ask: Why is the Resurrection so important?
<b>EXPLORE</b>	Explore different analogies to explain the Trinity.	In small learning groups, the students will explore different articles about the authenticity and inherent authority of the Bible.	Small group discussion: Ask the students to explore the definition of what they think is sin and what it is not.	In small groups, students will explore the idea: “Humans are only saved by the blood of Jesus.” What does this mean for unbelievers?	Small group discussion: “What would life look like today if Jesus did not resurrect from the dead?”
<b>EXPLAIN</b>	<u>Direct Instruction:</u> Explain how these different analogies fall short of the explanation of the Trinity. The Bible teaches that there is one God revealed in three persons. The Father is God, The Son is God, and The Holy Spirit is God.	<u>Direct Instruction:</u> Bible is ... - true/authentic - trustworthy - infallible - long-lasting - living and active - sharp sword  <i>All scriptures to be given and discussed</i>	<u>Direct Instruction:</u> - what is sin? - what does the Bible say about sin? - why is sin a problem? - how is humanity made right before a holy God?  <i>All scriptures to be given and discussed</i>	<u>Direct Instruction:</u> Define Covenant. Define Sacrifice. Define Salvation.  Teach and model how to share a 60-second personal testimony of how Jesus saves.	<u>Direct Instruction:</u> Define the word “miracle” and how the resurrection of Jesus is the miracle that changed history.
<b>ELABORATE</b>	Look at verses that explain the Trinity. Require the students to share their understanding of each passage and how it proves the trinity to be authentic truth.	Each group will present aloud to the whole class, a presentation of their different articles as a way to elaborate and further their learning and understanding.	Sin is like an infection of the heart that destroys. God made a cure for this infection of sin which is the gospel.  Explain the gospel in 30 sec.	Students will be asked to share their 60-second testimony of how they know they are saved.	Students will sit across the room from each other and take 20–30 seconds per person to argue for or against the validity of the resurrection using the information learned in the explanation.
<b>EVALUATE</b>	Assign online self-reflection and self-disclosing survey to evaluate the students’ baseline belief.				
<b>ONLINE JOURNAL</b>	Write 100–200 words of your understanding of the abundant life and what you believe about your eternal life with God.				
<b>ONLINE DISCUSSION</b>	Post an initial reply to the following: <u>Share your testimony from last week’s journal on the forum.</u> Reply to two classmates before Friday at midnight to encourage them and celebrate their salvation with them.				
<b>KEY INSIGHT</b>	God created humanity for relationship with Him. A relationship that is marked by freely choosing Him and not by coercion. God did not create humanity to suffer and die. God did not create sin.				

See Appendix D for the set of lesson plans for each of the daily lesson plans.

### Different Religions Investigated

The heart of this course is for the participants to learn the skills to share their faith with others and to contextualize the gospel for someone of a different religious faith and culture. To accomplish this, the students will need to be exposed to factual information about different people groups and religious faiths. Students will also need to be given opportunities to speak directly with someone of a different faith: to learn from them and to share their faith with them as shown in the scope and sequence chart in the above section.

The basics of being a Christ-follower will be established and provide a foundation and measuring tool for comparing major world religions. Each of the students enrolled in the course is a professing Christian, however, the baseline of understanding what it means to be a follower of Christ will vary between each of the different participants. Within the first week of the intervention, all students enrolled in the course will be interviewed individually to gauge their personal faith maturity and ability to explain the gospel in their own words. Students will be given a basic overview of the Christian faith. The participants will be able to answer the following questions with full confidence and understanding:

- Who is God?
- Who is Christ?
- Who is the Holy Spirit?
- What is faith?
- What is truth?
- How can we trust the Bible?
- What is the problem? (sin)
- How is one saved?

Each of the different religions and cultural backgrounds investigated in this course will have similar questioning strategies to allow for a way for students to conceptualize and compare what they know as truth to what is false in the different religions. This knowledge will help students combat the lies in the other false religions and misconceptions that non-believers have about following Christ. The students cannot fight a battle for the souls of the lost if they are unaware of what lies that Satan has sowed into the hearts of others for centuries.

Below is a chart that includes the basics to be used as guiding questions for the “Learning about others” component of the “LIVE OUT Your Faith” model:

**Table 2.1 World Religions: Islam and Judaism**

	<b>ISLAM</b>	<b>JUDAISM</b>
<b>Learn about others</b>	Students will ... <ul style="list-style-type: none"> <li>• Learn about history and origins</li> <li>• Learn about the tenets and pillars of Islam</li> <li>• Learn about Allah, Quran, prophets, Hadiths, and</li> <li>• Learn about the countries and cultures where Islam began</li> <li>• Learn about people who follow Islam from different parts of the world</li> </ul>	Students will ... <ul style="list-style-type: none"> <li>• Learn about the history and origins as pertaining to the Torah and the Talmud</li> <li>• Learn about the different representations of Judaism in modern and ancient times</li> <li>• Learn about the countries and cultures where Judaism began</li> <li>• Learn about people who follow Judaism from different parts of the world</li> </ul>

**Table 2.2 World Religions: Hinduism and Sikhism**

	<b>HINDUISM</b>	<b>SIKHISM</b>
<b>Learn about others</b>	Students will ... <ul style="list-style-type: none"> <li>• Learn about history and origins</li> <li>• Learn about the tenets of Hinduism</li> <li>• Learn about major gods and reincarnation</li> <li>• Learn about the countries and cultures where Hinduism began</li> <li>• Learn about Hindus and their culture from different parts of the world</li> </ul>	Students will ... <ul style="list-style-type: none"> <li>• Learn about history and origins</li> <li>• Learn about the tenets and 5Ks of Sikhs</li> <li>• Learn about major gurus and teachings</li> <li>• Learn about the countries and cultures where Sikhism began</li> <li>• Learn about Sikhs and their culture from different parts of the world</li> </ul>

**Table 2.3 World Religions: Baha'i Faith and Animism**

	<b>BAHA'I FAITH</b>	<b>ANIMISM</b>
<b>Learn about others</b>	<p>Students will ...</p> <ul style="list-style-type: none"> <li>• Learn about history and origins</li> <li>• Learn about the connection of the Abrahamic religions to this false religion called Baha'i</li> <li>• Learn about what followers of Baha'i believe as they think they are the unifying religion of all humanity</li> <li>• Learn about the countries and cultures where Bahai began</li> <li>• Learn about Baha'is and their culture from different parts of the world</li> </ul>	<p>Students will ...</p> <ul style="list-style-type: none"> <li>• Learn about history and origins</li> <li>• Learn how believes of Animists are not solely a certain people group but that other faiths incorporate tenets of animism in their teaching</li> <li>• Learn about what followers of Animism, such as Indigenous people, believe about the world</li> <li>• Learn about the countries and cultures where Animism is more prevalent</li> </ul>

**Table 2.4 World Religions: Animism and Atheism**

	<b>AGNOSTICISM</b>	<b>ATHEISM</b>
<b>Learn about others</b>	<p>Students will ...</p> <ul style="list-style-type: none"> <li>• Learn about the history and origins that led to the agnostic movement in the world through people like Huxley.</li> <li>• Learn about agnostic movement in the US as fueled by the "deconstruction movement."</li> <li>• Learn about the countries and cultures where being an agnostic is required as a way to renounce all religions</li> </ul>	<p>Students will ...</p> <ul style="list-style-type: none"> <li>• Learn about the history and origins that led to the Atheist movement in the world and particularly in the US</li> <li>• Learn about the countries and cultures where being an Atheist is required as a way to renounce all religions</li> </ul>

See Appendix E to view the entire "LIVE OUT Your Faith Model" for Relational Evangelism to be utilized in the implementation of the DMIN research project intervention.

### Stakeholders and Participants in the Intervention

There are many different stakeholders and important contributors to the implementation and success of this DMIN research project. From the participants and their parents to the Angleton Christian School board and campus administrators. Liberty University is also an important stakeholder. The researcher is also crucial to the development and success of this intervention.

### **Student Participants**

The students enrolled in the course will be the primary participants in the study. These students will be required to complete the course as a requisite for graduation. Students will receive a course syllabus (see Appendix F). Each of these participants will be starting their junior year of high school and will range from ages of sixteen to seventeen. Due to the fact that these participants are minors under the age of eighteen, the students will be given a numerical and alphabetical code in which the data will be collected and reported for this DMIN research project. For example, a female student in the third period would be considered, for the purpose of data acquisition and reporting, as “3F01.” Meaning this student is female, from the third period, and her assigned letter for identification is 01. Each student in the class will be assigned a different assigned code. A course roster for the class is available in Appendix G.

Due to the school board’s decision to require all junior-level students to be enrolled and participate in this course as part of their required degree plan, the students will not have a choice as to whether they will participate in the course. However, if a parent refuses to allow their student to participate as a documented participant in the study, the student’s data will not be used in the study. This does not exempt this student from completing the assigned activities and lessons. A passing grade in this course is required to graduate regardless of whether they are part

of the study officially or not. All fieldwork activities and mission opportunities will be optional participation activities. These events and outings will be offered to all students to utilize as part of the curriculum for the course. Qualitative data will be available to the researcher as the students reflect on their experiences in the field in comparison to classroom coursework.

Additionally, each student will be given a consent to participate form and involvement contract (see Appendix H). Personal student interviews will be conducted to ensure the students understand the course purpose and plan and why they should be motivated to participate to their fullest potential. Each student will create and sign a statement of faith that they will leverage as understanding and verbiage for the different gospel conversations to come in the course. The consent to participate in this course is as important as the statement of personal faith in Christ.

### **Parents and Legal Guardians**

As mentioned above, the participants are under eighteen years old and will need parental consent to participate in the data collected from the course and intervention. The researcher will personally call each of the participants' parents to inform them of their child's enrollment in the course and how their child will be an anonymous participant by using the identification system. The parents will sign a parental consent form (see Appendix I). As part of the course, students will be given opportunities to participate in activities outside of school such as temple tours or open houses of different religious faiths with the purpose of learning and observation. Parents will be required to attend these outings with their child if the student wishes to participate.

### **Angleton Christian School Board**

The school board at ACS was informed in January 2023 of the researcher's intention to offer a new evangelism and world religion course for all junior-level students. The researcher set

forth a preliminary proposal to the school board (see Appendix J). The course offering was approved and the ACS administration was granted permission to include the course in the high school course offerings.

### **Angleton Christian School Administration**

The principal, assistant principal, and the dean of students at ACS have all been informed of the course offering and verbally expressed their support and consent to necessitate the course as a requirement for graduation from Angleton Christian School. The administration will be abreast of any concerns with students or parents. The administration will also be included in all email correspondence with students and parents. Events and out-of-school activities such as temple tours and open houses will be approved and authorized by ACS school administrators. All school administrators will be encouraged to participate in these activities.

### **Liberty University**

All of the research and supervision of this DMIN research project will be provided and overseen by the mentoring professor, the Internal Review Board, and the project defense committee. Each of the required components to proceed with this research project and to administer the proposed intervention has been fulfilled and filed through the IRB. The mentoring professor completed commitments for the researcher as the intervention was administered and the data results were connected, analyzed, and recommendations have been made.

### **Intervention Timeline**

The following chart includes the timeline of the project, including each of the necessary components of preparation, development, implementation, data collection, and data analysis.



**Table 3.1 Intervention Timeline**

<b>Date</b>	<b>Component Description</b>	<b>Active Participants</b>
<b>December 2022</b>	<p>The researcher met with the secondary school head principal and the dean of students to discuss the need for a more well-rounded student curriculum that included a world religions and culture course through a biblical worldview.</p> <p>The principal and dean of students were excited and approved of the course but made sure the researcher understood the need for the school board's approval at the January 2023 board meetings.</p>	<p>Researcher ACS Administrators</p>
<b>January 2023</b>	<p>The January ACS School Board meeting was attended by the senior principal where she shared the course proposal submitted by the researcher.</p> <p>ACS School Board approved the incorporation of such a course including fieldwork opportunities.</p>	<p>Researcher ACS School Board</p>
<b>July 2023</b>	<p>IRB forms and paperwork will be filed. See page 200 for IRB approval.</p>	<p>Researcher Mentoring professor IRB committee</p>

<b>Date</b>	<b>Component Description</b>	<b>Active Participants</b>
<b>July 2023</b>	Principals and other administrators will be given a formal syllabus and fieldwork schedule for the course to be offered in in the Fall Semester.	Researcher ACS School Board ACS Administrators
<b>August 15, 2023</b>	Students will be given handouts that include a permission form and parent signature sheet. Students will also be given a participation signature page. Any student that doesn't want to participate in the activities outside of class, including the temple tours and restaurant experiences, will be allowed to decline.	Researcher Participants
<b>August 16, 2023</b>	All parents will be called by the researcher to discuss the parameters of the coursework within the classroom and out-of-class fieldwork activities such as temple tours and evangelism opportunities.	Researcher Participants Parents
<b>August 15 -- December 13</b>	Intervention will be implemented as described in the above and below sections of this chapter.	Researcher Participants

Date	Component Description	Active Participants
December 15 -- December 18	Data will be gathered through the different means which are described in the next section of this chapter.	Researcher Participants
December 19 to January 2024	Research will be analyzed and organized in which to be reported and documented.	Researcher Mentoring Professor

### Qualitative and Quantitative Assessments

Each of the participants will actively participate in the intervention and the researcher will use the different tools and strategies explained in the above section to assess each student at different stages of the project.

Initially, students will be assessed prior to learning any material pertaining to the research project. Students will be interviewed by the researcher one-on-one as well as asked to complete a self-reporting survey as well as a personal interview with the researcher. The following questioning strategies will allow the researcher to document initial information as well as show change over time as the project unfolds. Qualitative and quantitative questioning strategies will be utilized over the course of the project implementation in survey and interview form.

#### Pre-Assessment Quantitative Data Inquiry:

- How many students are able to explain the gospel to the researcher?
- How many students are able to explain the following: (see Appendix K)
  - Who is God?
  - Who is Jesus?
  - Who is the Holy Spirit?
  - What is the Word of God?
  - What is sin? Man's problem?
  - How is man saved? Salvation?
- How many students are able to differentiate between the basic tenets of the different world religions: Judaism, Islam, Sikhism, Hinduism, Baha'ism, animism, agnosticism, and atheism? See Appendix L for a copy of this assessment.

#### Pre-Assessment Qualitative Data Inquiry:

- Interview students to measure open-ended questions about different scenarios involving different groups of religious people and how they would share Jesus with them (see Appendix M).

Next, each participant will be given short assessments before and after each unit of study of a particular religion to gauge their most current understanding of that religious faith and the cultural group being studied. They will also be assessed as to their level of understanding at the end of the unit in a post-unit assessment. Each of the religion sections will begin with an online survey to assess the students and what they already know about the specific religion or culture to be studied. This information will be used as a way to measure the growth of understanding for each student.

#### Mid-Assessment Quantitative Data Inquiry:

- How many students show proficiency in understanding the basic tenets of the current religion of study before and after the unit? (*> 85 on a weekly quiz*)

#### Mid-Assessment Qualitative Data Inquiry:

- Students will practice roleplaying how to share the gospel with others of different faiths and cultures. This data will be used to assess students' progress and learning.
- Students will engage in group discussions and online forums to discuss their most current experiences in the fieldwork component of the course.
- Students will be completing online learning journals to reflect on their learning. These journals will be used in place of personal interviews with the researcher.

- Initial Quiz Questions covering the religious unit will be given (see Appendix N).
- Summative Quiz covering the religious unit of study will be given (see Appendix O).

These pre- and post-assessments above will be used to determine the qualitative and quantitative understanding of each of the different religions and cultures throughout the entirety of this course and will be considered mid-assessment strategies to gauge knowledge and growth.

Finally, at the end of the course, the students will complete the summative assessment to determine if they learned the material, are able to communicate the material, and accomplished the goals of this course and of the DMIN research project.

#### Post-Intervention Quantitative Data Inquiry:

- How many students are able to explain the gospel to the researcher?
- How many students are able to explain the following? Research data will include differences and similarities in the student's answers in comparison to their initial set of questions at the beginning of the semester (see Appendix P).
  - Who is God?
  - Who is Jesus?
  - Who is the Holy Spirit?
  - What is the Word of God?
  - What is sin? Man's problem?
  - How is man saved? Salvation?
- How many students can differentiate between the basic tenets of the different world religions: Judaism, Islam, Sikhism, Hinduism, Baha'ism, animism, agnosticism, and atheism? See Appendix Q for a copy of this assessment.

- What percentage of students achieve a score of 85 or higher on a summative assessment of all of the religions and how to contextualize the gospel with each of the different people groups of the world?

Post-Intervention Qualitative Data Inquiry:

- Interview students using open-ended questions about different scenarios involving different groups of religious people and how they would share Jesus with them (see Appendix R).
- As observed by the researcher, roleplaying evaluations and video conversations will be used to determine the quality of the student's ability to share the gospel interculturally.
- As mentioned in the above section, the utilization of believers that grew up in different religions (e.g., Islam, Judaism, Hinduism) and have different cultural experiences would be so beneficial for the students. These participants will glean an incredible amount of real-world experience being able to share the gospel in a non-threatening environment with someone who straddles the line of their old religion and can connect with the believer as a follower of Christ as well. These former non-believers can share their testimonies and give stories of God's power and desire to see all people come to know Him as Lord.

The data gathered in this cumulative and comprehensive evaluation will be measured against the initial data gathered in the pre-assessment inquiry stage of this research project.

Charts and graphs will be utilized to show change over time as the students grow in their knowledge and confidence to share their faith.

### Current Biblical and Instructional Deficiencies at ACS

Each student is required to take a Bible course starting in kindergarten through the twelfth grade. There is a designated middle school Bible teacher for sixth through eighth grade as well as a high school Bible teacher for ninth through twelfth-grade students. ACS students also participate in a weekly chapel service that is open to the public and held across the parking lot at the main campus of the First Baptist Church of Angleton. Students also have opportunities for discipleship through devotional groups and optional Bible studies for gender-specific groups.

Outside of the secondary school Bible study course, the students are taught every subject through a biblical worldview and the teachers are required to connect their secular academic lesson to something that is biblical. The beauty of this academic system is that the students are given a model and system as described in Deuteronomy 11:19 which explains: “you shall teach them [Lord’s commandments and statutes] to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise,” (Deut 11:19, NIV).

Students are accepted to and enrolled at Angleton Christian School as believers and the school prides itself on its ability to disciple and help students retain their faith till adulthood. This is a noble mission, however, there seems to be a disconnect between the goal of keeping believers as believers versus teaching believers to make new believers. There is a difference between a discipleship model versus an evangelistic model, as discussed in the previous chapter of this research. Angleton Christian School teaches believers to stay believers in a discipleship-type school model. The research in this DMIN project will attempt to alleviate the evangelism component considered a deficit in the current ACS curricula by including more intercultural evangelism.



The student in the rural south is often controlled and modeled in a very strict, evangelical manner in which the scriptures to avoid being “unequally yoked” is used to avoid the “others” and to separate yourself from those who are not going to build encourage you to fall away from Christ. This fear of “others” often keeps people from even being friends with someone from a different religion or cultural background. Students that are not avoidant of others may only be products of their environment and the lack of ethnic and cultural diversity. Also, rural communities like Angleton, Texas, are unprepared for the influx of immigrants and families of different cultures and religious faiths.

In general, many Christian students are not often given the opportunities for direct contact with someone of a different faith or culture as part of an evangelism course unless they are preparing for direct ministry with a specific people group or religious faith group. Students can learn about the different religions of the world by a Christ-follower, as most private Christian school teachers are, however, practical and experiential exposure to someone of other faiths and cultures is significantly different.

#### How the Intervention Remedies the Problematic Deficiencies at ACS

This DMIN research project provides a new approach to equip Christian students. This evangelism course will be different because the participants will not only be given book knowledge of different religions of the world and cultural expressions but also experiential understanding as well. This course will be practical and applicable skills to share the gospel with someone of a different faith having had experiences listening and learning from a real follower of that specific religion. Students will be able to access understanding and have compassion for others of different faiths and cultures because there will be a real person and soul that Jesus died for as a tangible and real example of someone, they may share the gospel with someday.

Students will be given opportunities to roleplay and learn/work alongside local missionaries who work with different people groups and religious backgrounds.

As described above in simple terms, this coursework and required fieldwork have the potential to change the trajectory of ACS students' lives and the souls of others who come to faith because these students were not afraid to share Jesus with the world. Each student's biblical foundation of faith and salvation will be confirmed at the beginning of the semester. Students will also graduate from this well-rounded evangelism course, having been given the skills and vocabulary to communicate their faith as well as the gospel with anyone, regardless of religious faith or cultural background.

After completing the interactive course, students will be able to communicate the gospel and share their faith with others of different faiths and cultures because of the skills and language they have learned. The students will have working knowledge of how to relate and connect with others in meaningful ways because they are no longer ignorant of other religious faiths and cultural worldviews.

The students will overcome the fear and stigma associated with different religions by learning about them, interacting with individuals from the respective religions and cultures, and working through hypothetical cross-cultural, gospel conversations. Overcoming the fear and stigma of thinking evangelism means that they must either be a preacher in a church, a street preacher, or even a missionary in a foreign country is extremely freeing. Teaching students that Jesus was relational and compassionate. Also, when students are given tangible examples of how the apostle Paul was open to listening and learning, then relied on the Holy Spirit to speak truth and understanding to the nonbeliever, these students can do the same.

These students will be prepared more than they would have without this course and the real guided interactions with others of different faiths. Students will have the words to use and the knowledge of the Word of God. They will be covered in the armor of God and will be mighty warriors in God's kingdom, crossing over enemy lines to declare freedom for the captives.

### **Implementation of the Intervention Design**

The schedule for the intervention in this DMIN research project began on August 14, 2023, and concluded on December 15, 2023. During these sixteen weeks, the researcher implemented a novel World Religions course with eleven high school eleventh graders at Angleton Christian School in Angleton, Texas. These students were enrolled in the third-period course that met every morning for fifty-five minutes, five days a week.

### **Data Triangulation and Acquisition**

Data was gathered using multiple techniques that provided qualitative and quantitative information and evidence of spiritual growth and confidence in sharing the gospel interculturally. This includes the usage of interviews as well as formal and informal assessments. Summative and subjective quizzes were also given to gauge student learning and success throughout the course. The following section explains in detail the different components of the data acquisition for this intervention.

Participants were interviewed by the researcher. Students were interviewed at the beginning of the course to measure their initial information set. At the end of the course, the students were interviewed again, using the same questions to assess their growth. Students had several information learning checks that could be considered mini-interviews.

Participants completed different self-disclosing and reflection-type surveys. Students completed a set of surveys throughout the course which included an online survey to determine their starting point of growth and then a final learning assessment completed at the end of the semester.

The researcher produced and administered questionnaires and quizzes before and after different learning units. Due to the nature of this project as a course offered at Angleton Christian School, the researcher is also the teacher of record for the class and was required to maintain an active grade book for course credit purposes for each student. These quizzes were not only be important for the participants' report cards but also for the research of this project and to check for mastery at the basic level.

Students were required to maintain an online journal that utilizes a Google document accessible by the student and the researcher. The researcher was able to assess the thoughts and feelings of each individual participant as the intervention was conducted. Each week, the students were required to complete a journal entry of 3–4 sentences that answered a question posed by the researcher. Students were also required to complete weekly online discussion forums where they answered an initial question each week and responded to at least two classmates in a meaningful manner. These discussions were moderated by the researcher.

One of the most important data-gathering activities was roleplaying, connected with the use of a designated rubric for assessment purposes. Learning how to share their faith and how to explain the gospel in different cultural contexts is not just a knowledge-acquisition endeavor. These skills require practice and exposure. Students were asked to role-play as a believer sharing the gospel with some one of a different culture. They were asked to role-play the unbeliever as a

way to measure their understanding of someone else if they can put themselves in someone else's shoes. This part includes experiences with former believers as discussed previously.

### Daily Schedule: Sample Class Period Schedule

The following is a sample of the daily schedule for each class period:

**Table 3.2 Intervention Daily Schedule**

<b>Time</b>	<b>Daily Lesson Component</b>
9:30AM (10 min)	<p><b>ENGAGE</b> <u>Opening Prayer</u></p> <ul style="list-style-type: none"> <li>• Introduce the country of the day</li> <li>• Pray for the people that follow the current religion of study</li> <li>• Pray for the missionaries working among these people groups</li> <li>• Pray for Christians in the country</li> </ul>
9:40AM (10 min)	<p><b>EXPLORE</b> Students will explore aspects of the lesson that day through videos, articles, class discussion questions, etc.</p>
9:50AM (20 min)	<p><b>EXPLAIN</b> Teacher uses a presentation and guided notes to instruct students the information for the day's lesson the particular World Religion unit of study. These lessons are composed of history and major beliefs of the religion as well as how to share the gospel with an individual that practices the religion the students are currently studying. See Appendix T for examples of these presentations and guided notes.</p>
10:10AM (15 min)	<p><b>ELABORATE or EVALUATE</b></p> <ul style="list-style-type: none"> <li>• Day one through day four of the religion unit of study are reserved for students to <i>elaborate</i> on what they are learning about the written assignments, group posters, group discussions, videos, and other learning activities.</li> <li>• Day five through day six of the religion unit of study are focused on sharing the gospel with the individuals that follow the false religion of study.</li> <li>• Day seven through day eight, the students practice and elaborate on how to share Jesus with others. Sometimes these days would be a Zoom-call with an individual who was formally following the religion of study but are now followers of Jesus.</li> <li>• Day nine is reserved for the formal assessment administered using a Google Forms.</li> </ul> <p>See Appendix O for copies of the assessments given to students for each religion.</p>

## **Conclusions**

The exhaustive plan and methodology of an intervention designed specifically for and implemented at Angleton Christian School concluded on December 15, 2023. This DMIN research project addressed the problem of Christian school students in a rural town in Angleton, Texas, who were unprepared to share their faith in Christ or share the gospel within different cultural contexts and with people of different religious faiths. The researcher utilized the 5-E lesson methodology and implemented the novel evangelism model “LIVE OUT” your faith to provide the students participating in the study with the skills, the confidence, and the motivation to share their faith and the gospel with the nations of the world.

## **CHAPTER 4: RESULTS**

After completing the intervention, the researcher has achieved the following: (1) The participants were assessed on their current level of theological knowledge and their individual spiritual growth level prior to the intervention and after the conclusion of the intervention. (2) The students learned about each of the different world religions on the syllabus and were able to recall and explain the major tenets of each world religion, not only after each unit of study but also on an accumulative assessment at the end of the intervention. (3) The students' confidence showed positive growth and they are able to share their faith with others and contextualize the gospel with followers of each of the religions studied during the intervention. This chapter is arranged in order as described above including rubrics and results for the following categories: (1) Theology and Spiritual Growth and (2) World Evangelism.

### **Theology and Spiritual Growth: Rubric**

At the beginning of the intervention, the researcher interviewed each student to gauge their current theology and spiritual growth. The researcher asked each of the participants to answer the following questions:

1. Who is God?
2. Who is Jesus?
3. Who is the Holy Spirit?
4. What is the Word of God? Does it have authority?
5. What is sin? Explain a person's problem concerning sin.
6. Can you explain salvation?

## 7. What is the kingdom of God?

The following rubric was used to measure the current understanding and theology of each participant as each of them answered the previous questions:

**Table 4.1 Rubric: Theology and Spiritual Growth**

<b>Rubric Item</b>	<b>Points Available</b>	<b>Points Earned</b>
Who is God? <i>5pts – Basic Understanding</i> <i>10pts – Advanced Understanding</i> <i>15pts – Superior Understanding including scriptural references</i>	15pts	
Who is Jesus?	15pts	
Who is the Holy Spirit?	15pts	
What is the Word of God? Does it have authority?	15pts	
What is sin? Explain a person's problem concerning sin.	15pts	
Can you explain salvation?	15pts	
What is the kingdom of God? <i>5pts – Basic Understanding</i> <i>10pts – Superior Understanding including scriptural references</i>	10pts	

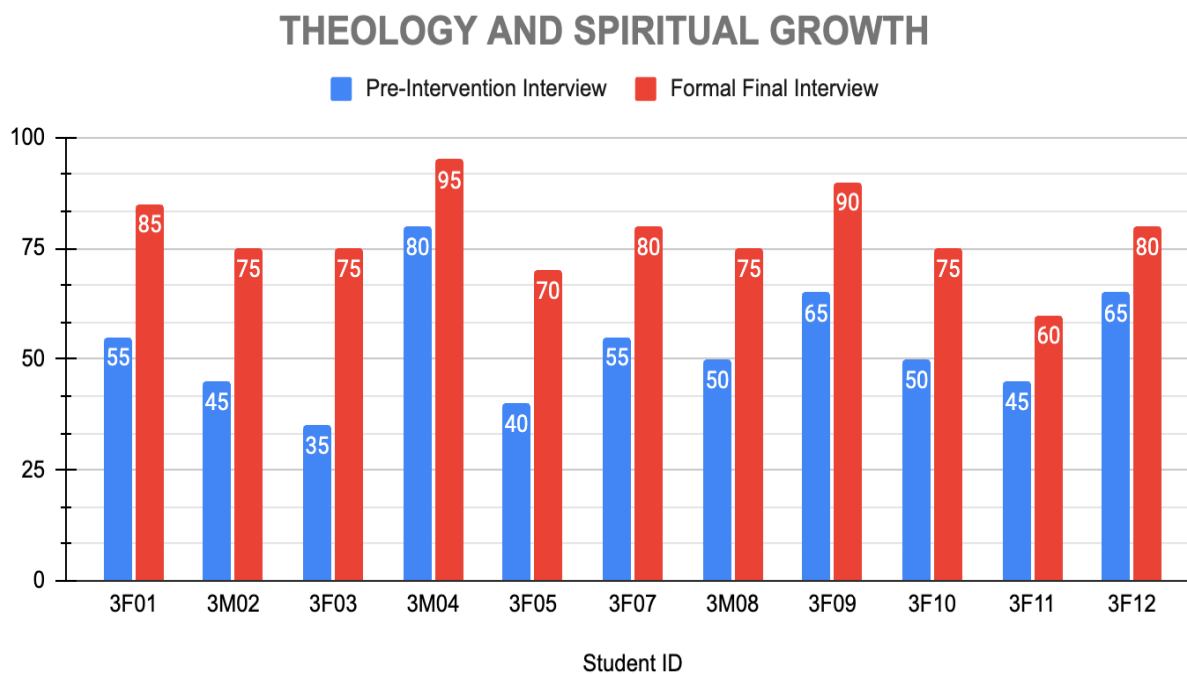
**Theology and Spiritual Growth: Collective Results**

As noted, each participant was assessed prior to the intervention and at the completion of the World Religions Course. The interviewer's notations and individual participants' rubric can be found on Appendix V. The aggregate results are found in the following chart and graph.



Table 4.2 Theology and Spiritual Growth Results

THEOLOGY AND SPIRITUAL GROWTH							
<i>Student ID</i>	<i>Pre-Intervention Interview Rubric Points</i>	<i>Formal Final Interview Rubric Points</i>	<i>Growth %</i>	<i>Student ID</i>	<i>Pre-Intervention Interview Rubric Points</i>	<i>Formal Final Interview Rubric Points</i>	<i>Growth %</i>
<b>3F01</b>	55	85	54.5 %	<b>3M08</b>	50	75	50 %
<b>3M02</b>	45	75	66.7 %	<b>3F09</b>	65	90	38.5 %
<b>3F03</b>	35	75	114.3 %	<b>3F10</b>	50	75	50 %
<b>3M04</b>	80	95	18.8 %	<b>3F11</b>	45	60	33.3 %
<b>3F05</b>	40	70	75 %	<b>3F12</b>	65	80	23.1 %
<b>3F07</b>	55	80	45.5 %	<b>AVG</b>	<b>53.2</b>	<b>78.2</b>	<b>47 %</b>



Graph 4.1 Theology and Spiritual Growth

### World Religions and Evangelism: Rubric

The results are analyzed and documented through the use of rubrics and scales curated by the researcher to assess the students numerically through graded quizzes quantitatively and incorporating linear numeric scales to quantify the qualitative data collected through essays, discussions, interviews, and oral assessments. The following linear numeric rubric scale was implemented for each unit of religious study. The students were assessed before each unit of study and again using the same rubric after each unit of study. The same rubric was utilized for the cumulative final assessment as well.

**Table 4.3 Rubric: Quantifying Qualitative Data**

<b>Rubric Item</b>	<b>Points Available</b>	<b>Points Earned</b>
What are the major beliefs of those who follow this religion?	30pts	
Who were the founders who are the leaders of this religion?	10pts	
What are the holy books?	10pts	
Describe the geographical area where this religion is most prevalent.	10pts	
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	
How would you contextually share Jesus with someone who follows this religion?	30pts	

**Table 4.4 Breakdown of Rubric Points: Quantifying Qualitative Data**

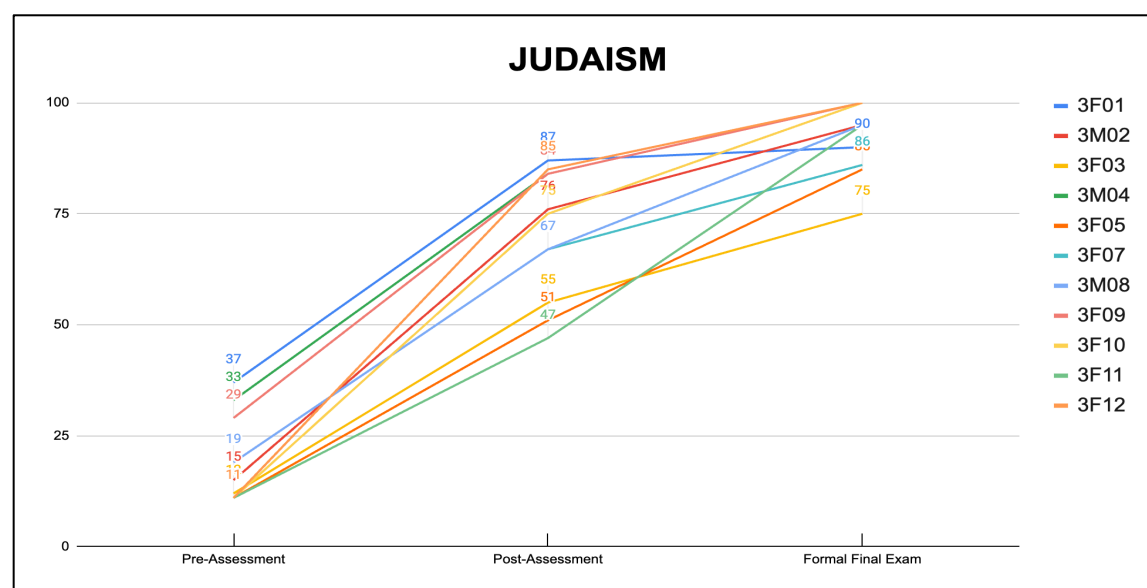
Rubric Item	Points Available
<p><u>What are the major beliefs of those who follow this religion?</u></p> <ul style="list-style-type: none"> <li>- 6pts: Student is able to explain how this religion explains God.</li> <li>- 6pts: Student is able to explain how this religion explains death/afterlife.</li> <li>- 6pts: Student is able to explain how this religion explains humanity's need.</li> <li>- 6pts: Student is able to explain how this religion teaches how to live.</li> <li>- 6pts: Student is able to explain the religious practices required by followers.</li> </ul> <p style="text-align: right;"><i>Scale 1 – zero knowledge</i> <i>Scale 3 – minimal knowledge</i> <i>Scale 5 – has some knowledge</i> <i>Scale 6 – has significant knowledge</i></p>	30pts
<p><u>Who are the founders/leaders of this religion?</u></p> <ul style="list-style-type: none"> <li>- 4pts: Student is able to name the founder of the religion.</li> <li>- 3pts: Student is able to explain the history/background of the leader.</li> <li>- 3pts: Student is able to explain who leads the modern expression of the religion.</li> </ul> <p style="text-align: right;"><i>Scale 1 – zero knowledge</i> <i>Scale 2 – minimal knowledge</i> <i>Scale 3 or 4 – significant knowledge</i></p>	10pts
<p><u>What are the holy books?</u></p> <p><i>Scale 1 – Zero knowledge</i> <i>Scale 10 – Student can name the most predominant holy text.</i></p>	10pts
<p><u>Describe the geographical area where this religion is most prevalent.</u></p> <p><i>Scale 1 – Zero knowledge</i> <i>Scale 5 – Student can name at least one country/region.</i> <i>Scale 10 – Student can name more than one country/region.</i></p>	10pts
<p><u>Describe the culture of the people who follow this religion.</u></p> <p><i>Scale 1 – Student does not know.</i> <i>Scale 5 – Student does know the culture: collectivist or individualistic.</i> <i>Scale 10 – Student is able to name and give evidence of why.</i></p>	10pts
<p><u>How would you contextually share Jesus with someone who follows this religion?</u></p> <ul style="list-style-type: none"> <li>- 10pts – Student is able to share the gospel in their own culture of origin.</li> <li>- 10pts – Student utilizes the gospel-sharing tool effectively.</li> <li>- 5pts – Student is able to invite the unbeliever to accept Christ as their Lord.</li> <li>- 5pts – Student is able answer opposing questions from the unbeliever.</li> </ul>	30pts

### World Religions and Evangelism: Collective Results

Students completed a pre-assessment, post-assessment, and a formal final exam for each religion in the intervention. The following charts and graphs are the results using the rubric as displayed previously. The results for each assessment were collected via a written assessment and a pre-intervention interview. See Appendix V for individual evangelism rubrics.

**Table 4.5 Intervention Results: Judaism**

<b>JUDAISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	37	87	90
3M02	15	76	95
3F03	12	55	75
3M04	33	84	100
3F05	11	51	85
3F07	19	67	86
3M08	19	67	95
3F09	29	84	100
3F10	11	75	100
3F11	11	47	95
3F12	11	85	100
<b>AVERAGE</b>	<b>18.9</b>	<b>70.2</b>	<b>92.8</b>



Graph 4.2 Intervention Results: Judaism

**Table 4.6 Intervention Results: Islam**

<b>ISLAM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	25	85	95
3M02	6	80	100
3F03	6	75	70
3M04	33	87	100
3F05	6	84	100
3F07	20	80	95
3M08	26	68	90
3F09	15	95	100
3F10	6	81	95
3F11	6	64	95
3F12	6	87	100
<b>AVERAGE</b>	<b>14.1</b>	<b>80.5</b>	<b>94.5</b>

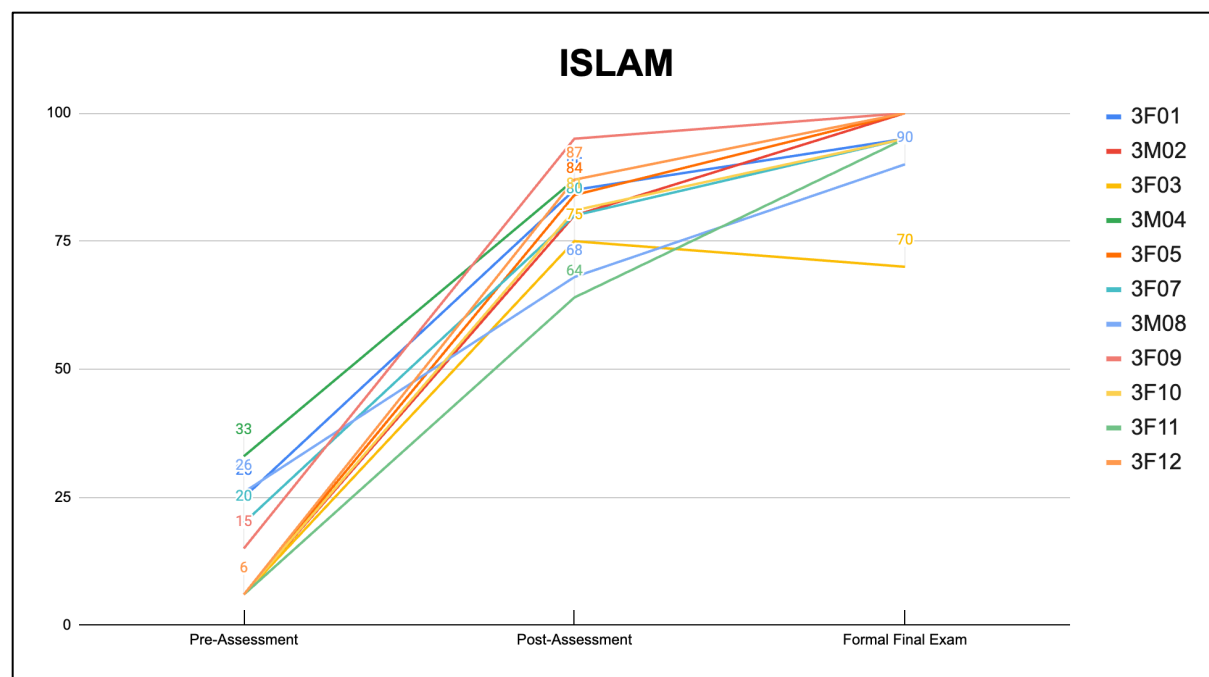
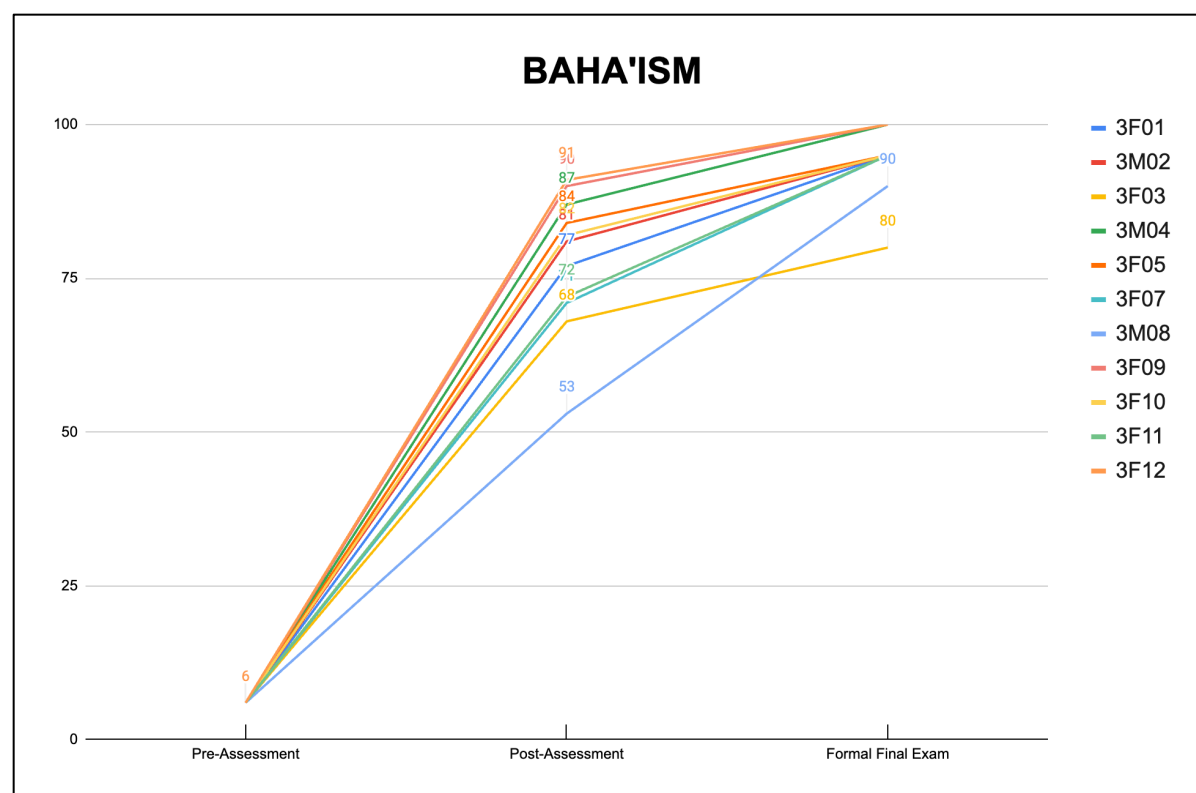
**Graph 4.3 Intervention Results: Islam**

Table 4.7 Intervention Results: Baha'ism

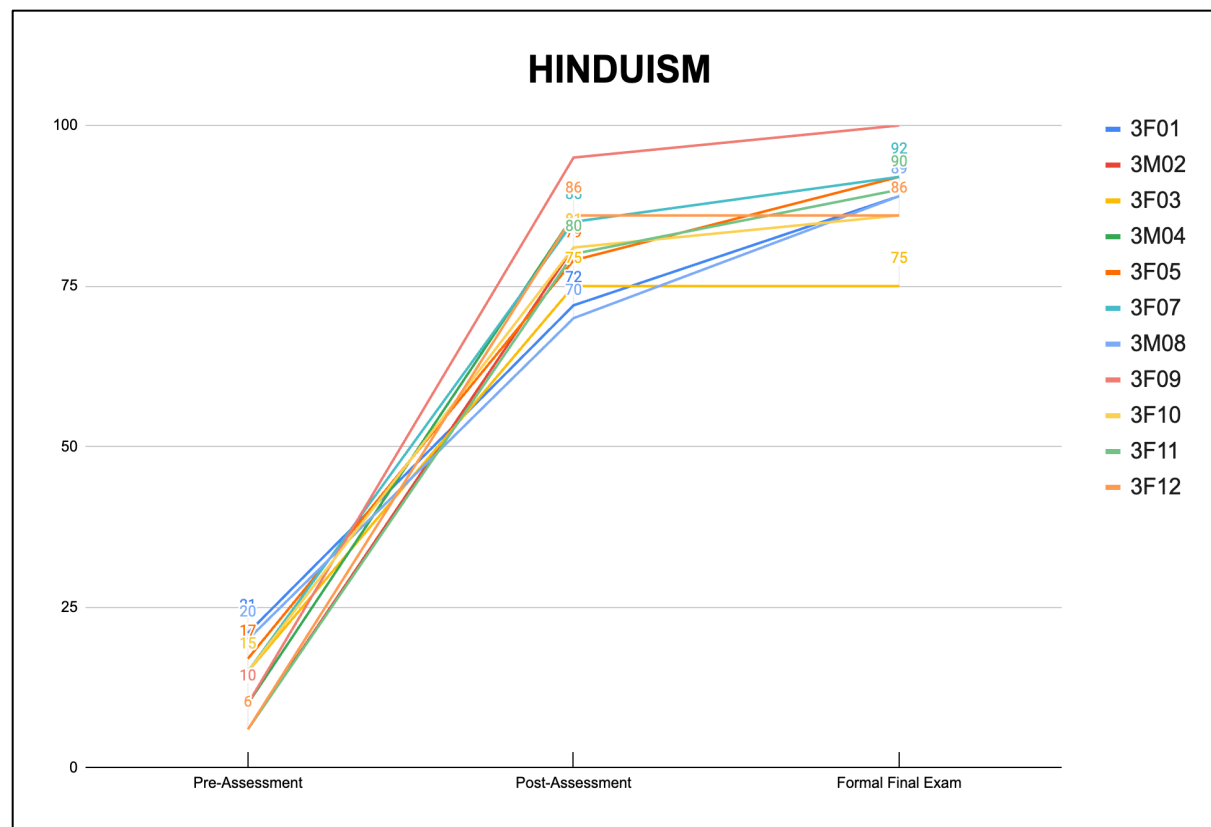
<b>BAHA'ISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	6	77	95
3M02	6	81	95
3F03	6	68	80
3M04	6	87	100
3F05	6	84	95
3F07	6	71	95
3M08	6	53	90
3F09	6	90	100
3F10	6	82	95
3F11	6	72	95
3F12	6	91	100
<b>AVERAGE</b>	<b>6.0</b>	<b>77.8</b>	<b>94.5</b>



Graph 4.4 Intervention Results: Baha'ism

**Table 4.8 Intervention Results: Hinduism**

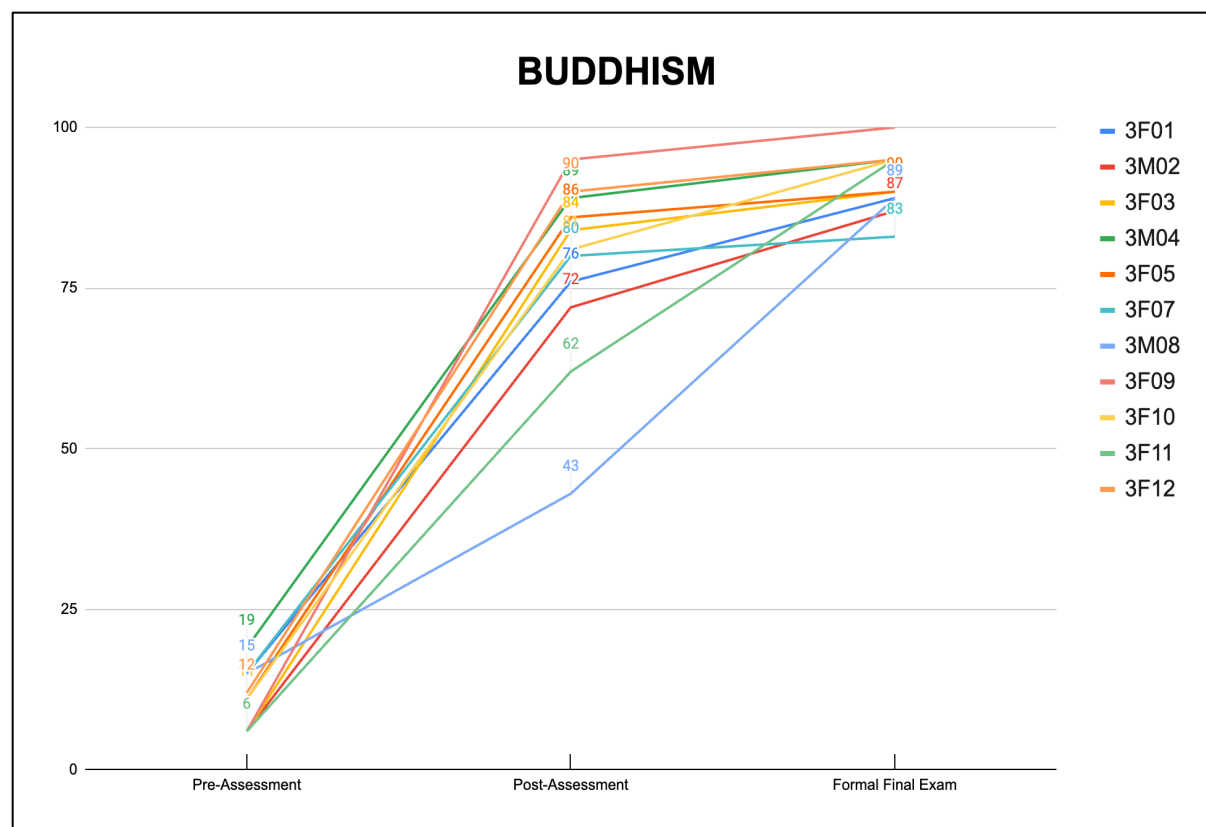
<b>HINDUISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	21	72	89
3M02	6	81	86
3F03	15	75	75
3M04	10	86	86
3F05	17	79	92
3F07	15	85	92
3M08	20	70	89
3F09	10	95	100
3F10	15	81	86
3F11	6	80	90
3F12	6	86	86
<b>AVERAGE</b>	<b>12.8</b>	<b>80.9</b>	<b>88.3</b>



**Graph 4.5 Intervention Results: Hinduism**

Table 4.9 Intervention Results: Buddhism

<b>BUDDHISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	15	76	89
3M02	6	72	87
3F03	6	84	90
3M04	19	89	95
3F05	11	86	90
3F07	15	80	83
3M08	15	43	89
3F09	6	95	100
3F10	11	81	95
3F11	6	62	95
3F12	12	90	95
<b>AVERAGE</b>	<b>11.1</b>	<b>78</b>	<b>91.6</b>

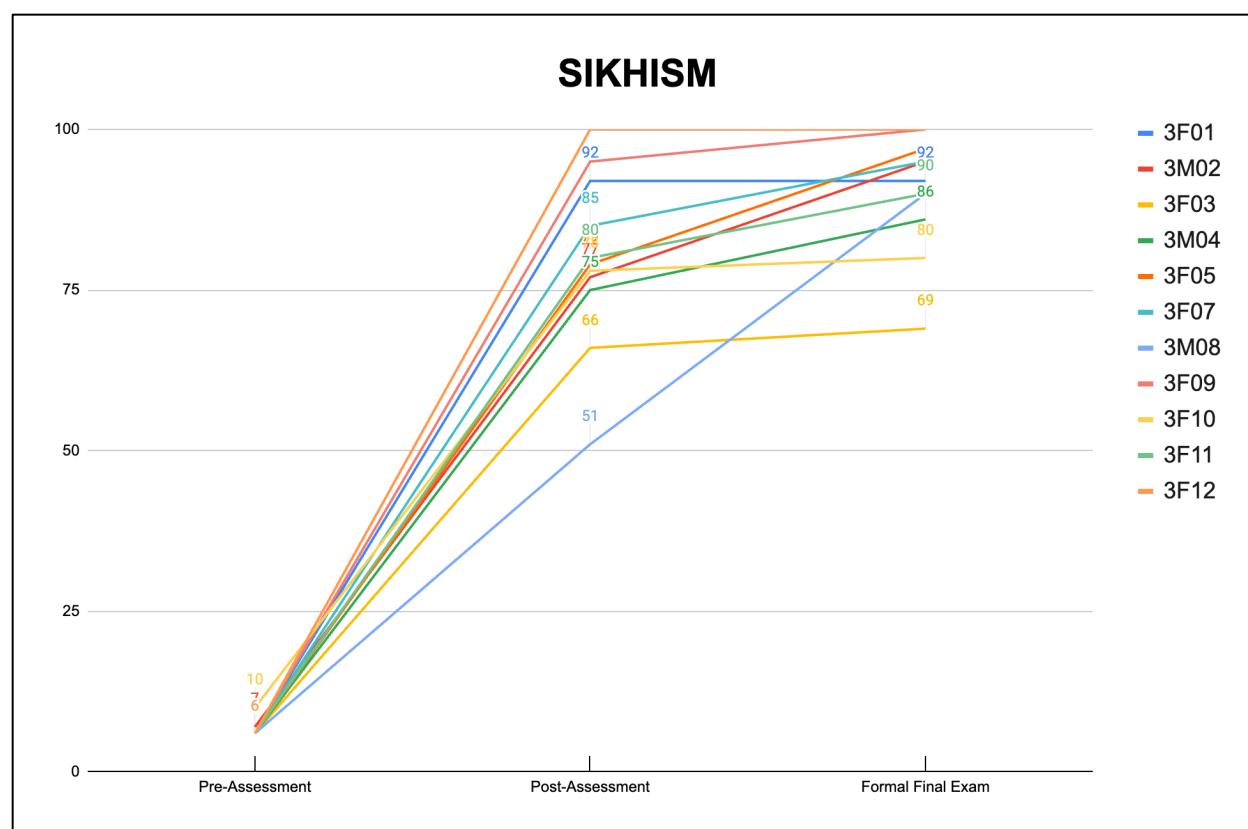


Graph 4.6 Intervention Results: Buddhism



Table 4.10 Intervention Results: Sikhism

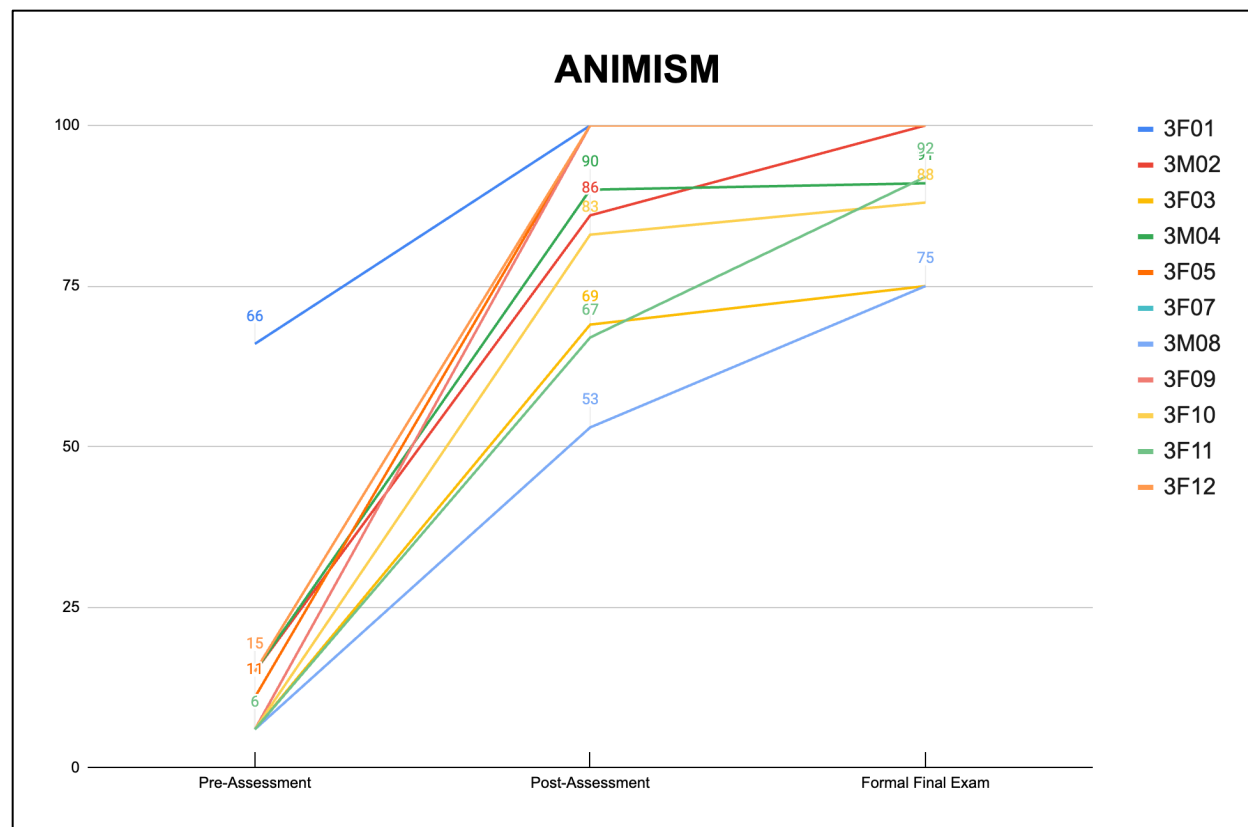
<b>SIKHISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	6	92	92
3M02	7	77	95
3F03	6	66	69
3M04	6	75	86
3F05	6	79	97
3F07	6	85	95
3M08	6	51	90
3F09	6	95	100
3F10	10	78	80
3F11	6	80	90
3F12	6	100	100
<b>AVERAGE</b>	<b>6.4</b>	<b>79.8</b>	<b>90.4</b>



Graph 4.7 Intervention Results: Sikhism

**Table 4.11 Intervention Results: Animism**

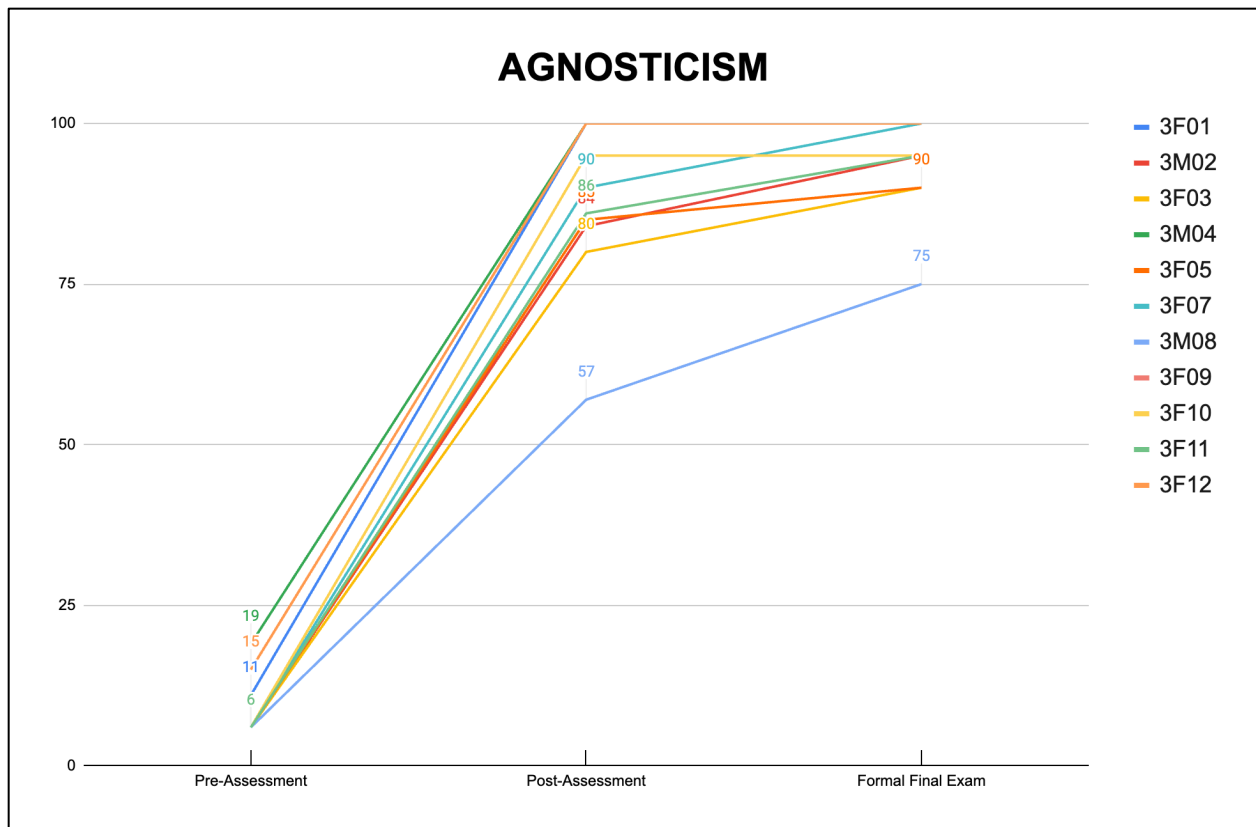
<b>ANIMISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	66	100	100
3M02	15	86	100
3F03	6	69	75
3M04	15	90	91
3F05	11	100	100
3F07	6	100	100
3M08	6	53	75
3F09	6	100	100
3F10	6	83	88
3F11	6	67	92
3F12	15	100	100
<b>AVERAGE</b>	<b>14.4</b>	<b>86.2</b>	<b>92.8</b>



Graph 4.8 Intervention Results: Animism

**Table 4.12 Intervention Results: Agnosticism**

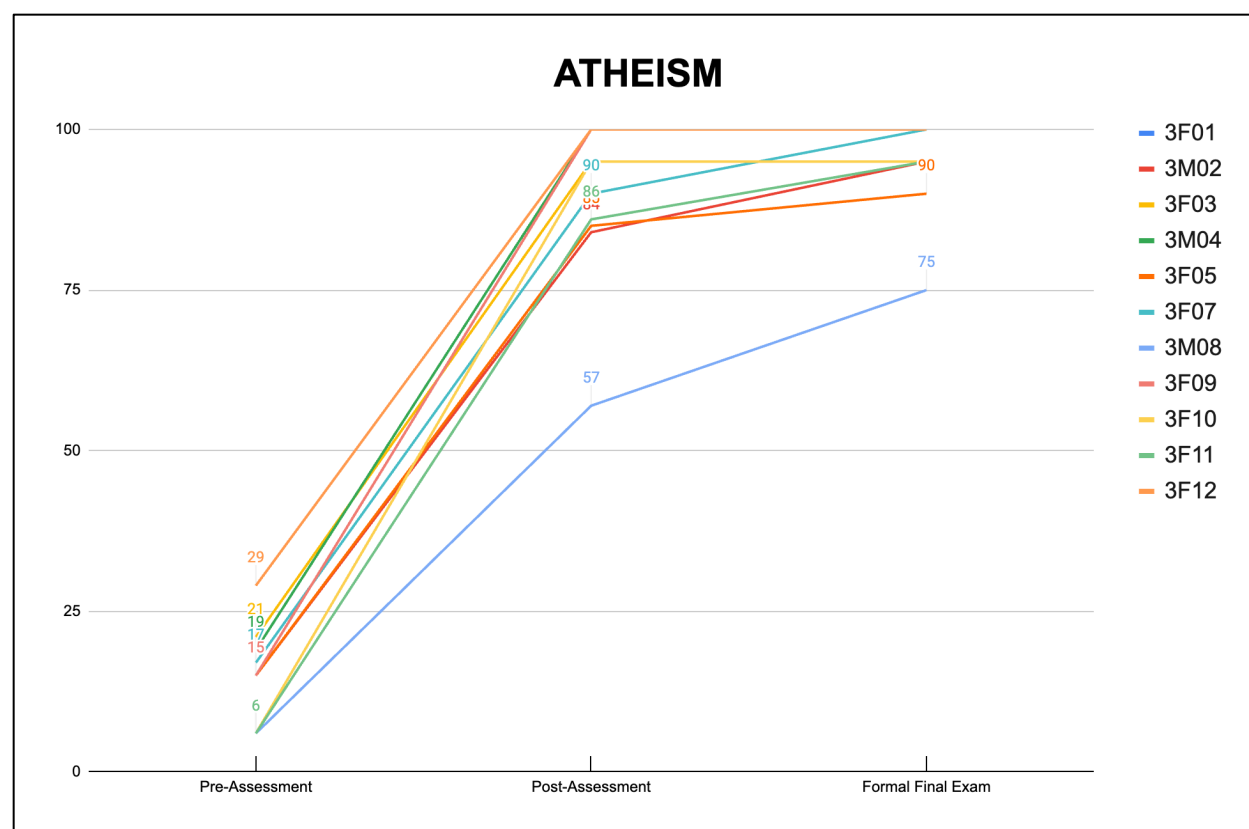
<b>AGNOSTICISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	11	100	100
3M02	6	84	95
3F03	6	80	90
3M04	19	100	100
3F05	6	85	90
3F07	6	90	100
3M08	6	57	75
3F09	15	100	100
3F10	6	95	95
3F11	6	86	95
3F12	15	100	100
<b>AVERAGE</b>	<b>9.3</b>	<b>88.8</b>	<b>94.5</b>



**Graph 4.9 Intervention Results: Agnosticism**

Table 4.13 Intervention Results: Atheism

<b>ATHEISM</b>			
<i>Student ID</i>	<i>Pre-Assessment Rubric Points</i>	<i>Post-Assessment Rubric Points</i>	<i>Formal Final Exam Rubric Points</i>
3F01	15	100	100
3M02	15	84	95
3F03	21	95	95
3M04	19	100	100
3F05	15	85	90
3F07	17	90	100
3M08	6	57	75
3F09	15	100	100
3F10	6	95	95
3F11	6	86	95
3F12	29	100	100
<b>AVERAGE</b>	14.9	90.2	95.0



Graph 4.10 Intervention Results: Atheism

### Quantitative Data Analysis

The goal of this DMIN intervention and research project was to implement significant changes in how students are educated about the secular world and how to communicate the gospel effectively. The World Religions course developed and employed at Angleton Christian School equipped students to share their faith with those from a homogeneous cultural background as well as with individuals who come from cultures and faiths different from the participants' culture of origin. Many of the lessons and activities successfully fostered incredible spiritual growth and evangelistic confidence in the participants. The modules varied in their outcomes.

**Table 4.14 Summative Results and Growth Indicator**

<b>Lesson Modules</b>	<b>Pre-Intervention</b>	<b>Post-Intervention</b>	<b>Growth Indicator</b>
Theological / Spiritual Growth	53.2	78.2	<b>+ 25.0</b>
Judaism	18.9	92.8	<b>+ 73.9</b>
Islam	14.1	94.5	<b>+ 80.4</b>
Baha'ism	6.4	94.5	<b>+ 88.1</b>
Hinduism	12.8	88.3	<b>+ 75.5</b>
Buddhism	11.1	91.6	<b>+ 80.5</b>
Sikhism	6.4	90.4	<b>+ 84.0</b>
Animism	14.4	92.8	<b>+ 78.4</b>
Agnosticism	9.3	94.5	<b>+ 85.2</b>
Atheism	14.9	95.0	<b>+ 80.1</b>

### **Successful Quantitative Components of the Intervention**

Each of the modules promoted substantial growth between the +73.9 to the +88.1 growth indicators. Due to the nature of the participants' educational background and lack of exposure to other religions outside of Christianity, each of the lesson modules provided the students an opportunity to considerably grow in understanding and knowledge of the religion and how to share the gospel in that context. The most successful lesson units of study based on the average growth from pre-intervention to post-intervention was the module on Bahaism (+88.1 growth indicator) for which the starting baseline was minimal, considering that ninety-five percent of the participants were unfamiliar with particular world religions before this course.

The pre-intervention rubric average for the Judaism module was the highest average and was to be as expected as many of the participants in the intervention were familiar with Old Testament history of Judaism through exposure at church and in Bible class at school. The growth indicator was the lowest, but still successful based on the average growth of +73.9.

In terms of the theological and spiritual growth module at the beginning of the intervention, the students scored moderately high using the researcher-created rubric, having a 53.2 average at the start of the intervention. The students' baseline for this particular module was significantly high due to the chosen set of participants: all are Christians and attend a private Christian school. One of the most successful examples of growth in this category is participant "3F03" with a lower baseline of +35.0 based on the individual's lack of true understanding of what it means to be a believer in Christ Jesus outside of the parents' faith and choice to enroll their child in private Christian education. The most theological and spiritual growth of any student in the intervention was a participant with a personal +40.0 growth indicator. At the end

of the intervention, this participant had major growth in each religion module. Even students with particularly high baseline rubric scores in the theology and spiritual growth indicators like participant “3M04” with a baseline of 80.0 and participant “3F09” with a baseline of 65.0, shown growth of more than thirty-eight percent. Regardless of if a student had a minimal theological foundation or a high spiritual growth marker, every participant exhibited growth due to the implementation of the DMIN intervention.

#### Least Successful Quantitative Components of the Intervention

Concerning data collection on each of the participants in each of the world religions lesson modules, the unit on Hinduism did not produce as high of a growth indicator as the other units of study. The average participant post-intervention assessment score was 88.3 based on the rubric with an average baseline of 12.8. Hinduism had one of the lowest growth indicators of +75.5 as well. In comparison to the outcomes of the other world religions units, Hinduism was the least successful unit of study. Interestingly, the lesson module on Sikhism was the second lowest-scored post-intervention average rubric score of 90.4. Sikhism and Hinduism are Eastern religions originating from the same geographical area. The scores in a quantitative data analysis indicate that more education and exposure are necessary for these students to increase the rubric scores and the growth indicators for both of these religions.

Finally, concerning the theological and spiritual growth components of this DMIN intervention, based on the pre- and post-intervention interviews, the least successful component was equipping students to truly understand and be able to communicate who the Holy Spirit is and His role. Weakness in theology of the Holy Spirit can be attributed to the prevalent cessationist doctrine in many of the participants’ previous discipleship as well as the boundaries set forth by the Christian school where the intervention was implemented.

### Qualitative Data Analysis

The goal of this DMIN intervention and innovative World Religions course was to educate, equip, motivate, and encourage followers of Jesus to fulfill the Great Commission through discipleship with a kingdom perspective. Many students exhibited meaningful growth in their ability to communicate the gospel within their own culture of origin but also with others from different religious faiths and cultures.

At the conclusion of each of the world religion units, the students were provided and equipped with one of the many evangelism strategies utilized by missionary practitioners with in the respective people and religious groups as well as how to use the “LIVE OUT Your Faith” model developed and utilized by the researcher. Some of the strategies given to the students included the following:

- “Romans Road” – Dr. Jack Hyles preached the original Romans Road strategy in 1970.<sup>1</sup>
- “Gospel Circles” – Pastor Jimmy Scroggins is the creator of the 3 Circles.<sup>2</sup>
- and utilizing a personal testimony of God’s faithfulness.

Students were assessed with their ability use one of the many evangelism tools to share the gospel with someone from the particular religious group and culture being assessed. The researcher conducted individual interviews with each of the participants. The researched took on the role of the unbeliever and the participant was given the chance to roleplay the sharing of their faith and to present the gospel contextually. During these roleplaying activities, the students

---

<sup>1</sup> Jack Hyles, *Hammond First Baptist Pulpit Vol 1–2 Sunday Sermons 1970–1971* (Hammond, IN: HFBC, 1991).

<sup>2</sup> Jimmy Scroggins, *Turning Everyday Conversations into Gospel Conversations - 3 Circles* (Nashville, TN: B&H Publishing Group, 2016), 73.



overcame their fears and apprehensions around sharing the gospel in a non-threatening environment with the instructor. One of the most significant units of study where students displayed incredible spiritual and cultural growth was the module on Islam. The researcher wore a headscarf with each student to give the students as close to a realistic interaction with a Muslim within the safe boundaries set forth by the school. The researcher has engaged in evangelism efforts outside of the classroom and this DMIN intervention, so she was able to respond to the participants stories and efforts in a realistic manner, offering replies and objections as the students would face in true evangelistic interactions with Muslims.

Another aspect of the DMIN intervention that was more qualitative in nature rather than quantitative is the interactions that the students had with believers who were once followers of orthodox Judaism, Islam, and Hinduism. Part of the intervention design was to give students the opportunity to hear from a former non-believer about their conversion, testimony, and their new life in Christ. Students video-conferenced with each of these individuals, listening to their testimonies and how they came to faith in Christ, and were given the opportunity to ask questions about how to share the gospel with someone like the guest speaker. During the video conference call with the believer with a Muslim background, the students gathered around the IPAD and boldly prayed for the guest speaker that he would be kept safe, preserve living as a secret believer in a predominantly Muslim country, and that God would bless him as he shares the gospel of Jesus in one of the darkest places of world. The lessons and interactions in these video conferences provided a contextual approach to the learning of different religions and how to share the gospel amongst them.

The qualitative data gathered from the observations of the video conferences and student interviews provide the nuance patterns for which the quantitative data results cannot convey. The richness of the qualitative observations explains the complexity involved in such an intervention.

### **Summary of Results**

As the previous section of the chapter took a very microscopic view of the qualitative and quantitative results, this section applies a more bird's eye view, exploring the overall results considering the unexpected and unanticipated. During implementation of the DMIN action research intervention, there were several unanticipated opportunities and challenges that emerged. These unexpected opportunities and difficulties delivered a more vibrant framework for extending the initial purpose of this intervention to further study and consideration. The current section examines the unexpected benefits and facets encountered during the implementation of this DMIN intervention of a World Religions and evangelism course.

### **Unexpected Opportunities**

There were many unexpected opportunities that surfaced throughout the sixteen-week intervention. One of which is how the students' attitude toward their enrollment in the unheard-of World Religions course went from apprehension and apathy to excitement and enthusiasm to come to class. Students shared with their classmates how much they enjoyed the course and encouraged their friends to change their elective to the World Religions course. The participants in the intervention were hungry for a more applicable way to live as a believer in Christ in such an ever-changing, diverse world. This intervention met the needs of the students more deeply than the researched was aware.

Another unexpected opportunity and favorable benefit was how the opinions of the participants changed toward others' foods, music, dance, cultural expression, and religious expression. Students were provided food and drinks from different countries that corresponded with the religious unit of study. There were many students who had never eaten Indian food or Persian dishes. There were students who were exposed to these types of foods in class and then went home and encouraged their families to go to more ethnically diverse restaurants rather than resorting to the basic American cuisine choices. Many participants in the study would come to class on Monday with stories of taking their families to different restaurants over the weekend and how they felt comfortable being around people and foods that they would have never felt comfortable doing before being in the World Religions course.

In preparing these students for their future at the universities of their choice, the students not only filed what they were learning in this course for the future when they meet a Muslim or Hindu classmate, but they started immediately implementing what they were learning. For example, student "3F05" took it upon herself to ask her dad to invite his college friend (the only Muslim she knew of) to dinner at the house so she could ask him some questions and talk to him about Islam and practice what she was learning in class with her dad's friend. The researcher urgently desired for the students to apply what they were learning in the course and integrate it to their daily life. However, students do have parents that would support such drastic lifestyles changes to incorporate more ethnic food choices and intercultural interactions. When students unapologetically and unashamedly sought to implement what they were learning in class to their life, it was an amazing opportunity for the student and for the implementation of the intervention.

A final unexpected opportunity is that the researcher was invited to be the chapel speaker for one of the weekly worship services for sixth grade to twelfth grade students. Not only was the

researcher able to share her heart for missions and evangelism but four participants in the World Religions course participated in a panel in front of over two hundred of their classmates to talk about what they have learned in the class, how to share their testimonies, and what it means to share the gospel contextually. These students explained to their classmates how their testimonies are a bridge to the good news of the gospel and God's power and desire that all be saved. The incredible confidence of these students to declare their faith publicly in their own cultural context and express they are not afraid of and not uninformed about other people of different faiths and cultures.

### Unexpected Difficulties

Just as there were unanticipated opportunities and favorable circumstances with the implementation of the World Religions course, there were many unexpected difficulties and complications. One such setback was that participant "3M06" was abruptly pulled from the research study and was not allowed to participate in the research, which is why their data and results are not included in the data acquisition and statistical analysis. The participants were given the same opportunity to participate in the study, but it was an unexpected for a participant to be removed from the study by a guardian. The school, however, still required the student to take the course and complete all the assignments as credit for their transcript. The researcher was instructed to omit their informational data in the research intervention but rather just a high school student taking an elective.

Another unexpected difficulty occurred due to the diversity of the denominational demographics of the student population that attend Angleton Christians School. Many of the participants come from different denominations such as mainline Protestantism, Orthodoxy, and Catholicism. In such a denominationally diverse group of participants, there were unexpected

apprehensions and convictions that cause unexpected friction. The goal of this DMIN action research project of a World Religions course intervention is the teaching of foundational theology focusing on the truth of gospel and the intent is not to stir dissention and division. The apostle Paul explains, “for I would have you know, brothers, that the gospel that was preached by me is not man’s gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ” (Gal 1:11–12). Purpose of the researcher’s intervention was to focus on the purity of the gospel of Jesus Christ, to ensure the participants wholeheartedly believe it, and can share it with confidence regardless of denominational and doctrinal differences.

A final unexpected challenge that emerged came from the lack of clarity between orthodoxy and orthopraxy with regard to the students’ required biblical studies course and the World Religions course implemented in this DMIN action research project. Despite the course requiring the participants to delve deep into theology and biblical content, the ultimate goal of the researcher’s intervention is application. Can a student, who is equipped with knowledge of the gospel and of other cultures and religions faiths be able to share the life-giving gospel with people of different faiths and cultures? The establishment of correct theology is extremely important, however the World Religions course focused more on applying the right theology rather than just knowing it. Both orthodoxy and orthopraxy are incredibly important for the students, however there is crucial balance and need for both. Biblical studies and evangelism are closely intertwined and you cannot have one without the other.

### **Conclusions**

In retrospect, this intervention yielded significant outcomes and results. The participants showed growth in theology and in evangelism. The participants willingly engaged with the

gospel in such a way as to be able to share it cross-culturally as anticipated and desired. The intervention was a success and, research records and results substantiate its remarkability.

## CHAPTER 5: CONCLUSION

The goal of this DMIN research project was to develop and implement curriculum for equipping students to communicate their faith and the gospel interculturally to meet the spiritual and academic needs of the students at Angleton Christian School. After successfully completing the intervention, the researcher was correct in her assumption that lack of education and equipping resulted in a lack of effective evangelism with people from other faiths and cultures. The research in this project has provided evidence that students were ill-equipped to share their faith cross-culturally despite the intentionality and desire for the students to graduate from Angleton Christian School as spiritually mature and prepared to fulfill the Great Commission.

The astonishing results achieved by this intervention not only confirmed the assumptions by the researcher but provided significant confirmation the need for such reformation in private Christian education where there are deficiencies in student diversity and intercultural representation in the community is lacking. The students at Angleton Christian School are very similar to other students at private institutions in smaller areas that lack diversity. The researcher believes this intervention can be employed at comparable schools with similar results. These schools would greatly benefit their students by consenting to offering this World Religions course as part of their required curriculum for each student. Using the 5-E teaching model, the lesson plans and direct instruction strategies can be easily replicated as depicted in Appendix D. The researcher recommends that the teacher of record for the course be already in cross-cultural ministry or be willing to seek opportunities for such experience. The students will need to be equipped, but their instructor must be equipped prior to instructing the students. The instructor of

this course must be willing to visit and interact with people of differing faiths and cultures. The beauty of this course and the uniqueness of its results lie directly with an instructor's ability to personalize and contextualize the concepts taught by sharing their personal stories of evangelism and cultural experiences with people of different faiths and cultures. It is crucial for the teacher to model what he or she is teaching not only in the classroom but in the real life. It will highly benefit the students to see the instructor living what he or she is teaching.

There are a few changes that could be made to the intervention in the future if it to be replicated. For example, students should be allowed to not only learn about Muslims, Hindus and Buddhists in the classroom and from former non-believers, but be given permission able to practice their evangelism and apologetic skills with currently practicing individuals in the real world. This was not allowed as per the school board at Angleton Christian School as was described as an unnecessary risk to the students and forbade the researcher from inviting non-believers into the school as guest speakers. The researcher was given permission to offer students opportunities to visit religious temples and places of worship as a tourist but required the visitations not to be during the school's hours of operation and that any student who wanted to participate would need parental accompaniment. Despite these parameters in place, these visitations did not occur due to scheduling conflicts with transportation, student sporting events, and activities. Changes will need to be made in regard to this component of the intervention being more successful in the future.

### **Research Implications**

The research in this innovative intervention has proven the necessity of better curriculum and equipping of teenagers at Angleton Christian School to be able to share their faith in Christ and have skills to contextualize the gospel with different people of cultures and religions. There



are potential questions and implications for further exploration of the nationwide and global problem of how to contextualize the gospel.

### Long-term Repercussions

The question exists of whether these students who actively participated in this intervention during their junior year at Angleton Christian School will not only retain what they have learned but also take it with them into the future as they fulfill the Great Commission. Data acquisition through interviews and surveys one year and five years from the completion of the World Religions course is to be determined and conducted by the researcher to further her research and the academic pursuit of the longevity of the present outcomes.

Implications of additional research application is indispensable to broaden the exploratory results found in the DMIN intervention proposed and conducted by the researcher. Practical theological reflection is also important to consider when assessing the implications of success indicated in this study. Based on the theological research indicated in the previous chapters, the foundations of faith in Christ, trusting in God, equipping students for ministry, and sharing the Christian faith with others were explored and confirmed in this action research project with Angleton Christian School students. The theological basis for Christian education is established in both Old and New Testament scriptures for which the immediate family and the extended family found as sons and daughters in kingdom of the Almighty collide beautifully. The participants are a part of earthly families with parents as well as the eternal family through the ultimate salvation available to all through the Jesus' death and resurrection. The purpose of this intervention was to reaffirm the students' theology of their personal salvation but also how to equip them to share the gospel to all nations. The implications of this study are far-reaching and have eternal ramifications.

### **Research Applications**

The research and results acquired through the intervention at Angleton Christian School have far-reaching potential for different settings and formats. The researcher hopes to further this intervention and develop a curriculum and book to be used in other Christian schools and youth groups. The researcher has plans to consolidate the curriculum into a plug-and-play format for other private Christian schools to utilize in their course offerings for biblical based electives. These lessons will include the scope and sequence developed by the researcher as well as course calendars and lesson plans. To help supplement the instructor deficiencies in knowledge of the different world religions, the researcher will include a background on each world religion to ensure the teacher is as prepared as possible to present the information to their students.

#### **Great Commission for Small Groups**

The researcher's dream is to see this intervention and curriculum's novel model used on college campuses. As previously explained, the "LIVE OUT Your Faith" model formulated by the researcher is comprehensive enough to be utilized by Christian groups who wish to learn how to engage with people from different faiths and cultures with the life-saving gospel of Jesus Christ. The researcher is inclined to write a separate Bible study curriculum for small groups at churches and college ministries for a more comprehensive and application-based type of learning.

#### **Great Commission for Congregations**

The world is changing so fast and people of different cultures and religious faiths are moving into the once Western-born "Christian" neighborhoods. The local churches are ill-

equipped and unprepared to do ministry with people who would never step into a church are often biased against the idea of being friends with Christians. If the local church focuses on the notion of “Just invite them to church with you and Jesus will do the rest,” the local congregants may miss opportunities for relational type of evangelism with those who are averse to stepping into a church building but would be more willing to come over to their homes for coffee or mommy-playdates. Christians who want to love their neighbors better and share Jesus in their neighborhoods could benefit from the cultural lessons and biblical studies found in a book the researcher has plans to write in the future.

Ultimately, the application of this project beyond Angleton Christian School is the capstone of this research. What has been accomplished here at Angleton Christian School has eternal ramifications in the lives of the participants and all of those that these students will encounter in the future. This study has proven the necessity of equipping believers to be culturally sensitive of individuals in the world where followers of Christ are commissioned to take the good news of the gospel. Through the dedicated efforts of all believers taking the Great Commission seriously, the knowledge of Jesus and the truth of the gospel will spread to every nation worldwide.

### **Research Limitations**

In research, there are always limitations and unexpected interferences that can limit the perfect and desirable results. This DMIN research project had limitations as defined by the researcher which are the context of the research, the setting of the intervention, and the lack of ethnic diversity of the participants.

### Ministry Context

The context in which the researcher implemented the intervention was limited. Angleton Christian School is a small, private institution with a limited student population. The subset of participants was limited due to the small size of the junior class of students. The small pool of students was then minimized by the parents' choice to allow their student to participate in the study. The contextual limitations as described, only allowed 91.7% of the junior level students to participate in the intervention. Despite the pool of participants in the study being so small, 91.6% of the junior class participated, which for the context of the school is a high percentage of participation. The limitation is minimal for the context of Angleton Christian School, but for the comparability in a larger setting, results from only eleven participants is not enough of a number to prove the viability of the results on a larger scale.

### Christian School Setting

ACS is a Christian school setting. Students here are believers by default. As explained in Chapter two, Angleton Christian School is a discipleship model institution where parents and students self-proclaim their faith in Christ as part of their enrollment at the school. ACS is a place where students are to be discipled as having already faith in Jesus. The nature of this DMIN research intervention focuses on education and evangelism. The deficiency and lack of formal evangelistic equipping provided to the students is why the World Religions course was a necessary addition to the ACS curriculum. The research and results were limited due to the setting of a Christian school of students who are already believers. ACS students come from different denominations and spiritual growth levels, which limited the results as some of the participants had higher baselines of theology. Some of the students had false doctrines which limited the baseline of biblical theology of some of the participants.

### Minimal Ethnic Diversity

Angleton Christian School lacks in ethnic diversity. Eighty-two percent of the participants enrolled in the World Religions course are self-disclosed as White, Caucasian. The other eighteen percent of the participants included nine percent Filipino and nine percent Black, African-American. One hundred percent of the participants were born in the United States and are culturally considered to have a Western mindset and worldview. Only one of the participants has traveled outside of the United States and has participated in ministry and evangelism. The rest of the participants in this intervention have never interacted with people of different faiths and cultures. This limited the baseline of where these students were assessed. During the intervention, the researcher spent an immense amount of time helping the students to reframe their mindset about different people and cultures from their negative opinions to more positive attitudes toward others to help bridge the gap of their “us versus them” mentality. Sharing Christ with others requires believers to love their neighbor without judgmental bias and intolerance. These concerns limited some of the time designated to equipping the participants because the researcher was unaware of the close-mindedness she would face at the start of her research. There are other private Christian educational institutions that may not be as small and unequally diverse as ACS.

### Minimal Denominational Variety

Lack denominational variety is a more common constituent at most private Christian schools. Sixty-percent of all students at ACS are self-proclaimed Baptist, which is not surprising as the current school campus is on the property adjacent to First Baptist Church of Angleton, Texas. There was a significant number of students who are members of the local Four-Square church in Angleton, Texas, and this too, was no surprise as a significant amount of the ACS

faculty attend or serve in the local Four-Square congregation. Denominational uniformity is a limitation of this intervention because the participants were unfamiliar with the diversity of theology and doctrine of their own classmates due to the denomination differences. This limitation provided fodder for conversations with the participants about how they were told to share the gospel versus how others were instructed to do so. The participants were tasked with broadening their worldviews and varying their expectations of how to share the gospel. The participants limited exposure to evangelism and apologetics is not uncommon for the population of private, Christian school institutions.

### **Assessing Assumptions**

There were three original assumptions leading the construction of this intervention that now require reflection: (1) student avoidance of anyone in the “other” category, (2) parental encouragement not to be unequally yoked in friendships, and (3) Angleton Christian School’s mission. Each of these assumptions provides insight into the garnered outcomes and has a bearing on additional research.

Students enrolled in the World Religions course as part of this DMIN intervention were assessed on their openness to others they would deem different or not like them. This assessment not only gauged their willingness but also their personal experiences and actual interaction with people of other faiths and cultures. At the beginning of the intervention, many of the students reported they had never spoken to anyone from a Middle Eastern country or from someone who was born in an Asian country other than in nail shops or Chinese restaurants. Due to the lack of ethnic diversity in the student body at Angleton Christian School, students are not given the opportunity to befriend others from different cultural backgrounds. Likewise, ACS is a Christian school that requires all students who attend to affirm their belief in Jesus which would exclude

others from differing faiths from enrolling and attending. Opportunities for building friendships at school with others from different religious faiths is quite impossible and improbable due to the lack of non-Christian students enrolling. It is unassuming to acknowledge that students have a form of learned apathy toward building relationships and friendships with anyone unlike them. This could mean not the same religion, for they are surrounded by believers from the same ethnicity and worldview.

By the end of the intervention, many of the students purposely began to seek friendships with others from different faiths and cultures by pursuing conversations with their college classmates from their dual-credit endeavors at the local community college. Each unit of religious study included food and music from countries where the religion is prevalent. This helped the students enjoy parts of someone in the “other” category. Moreover, students involved their parents in choosing restaurants for their evening dinners that included Persian and Thai restaurants rather than American cuisine choices. When assessed at the end of the intervention, students demonstrated incredible growth in their desire to not only be friends with people they used to think were part of the “other” category but also learned to enjoy what people of other faiths and cultures enjoy in their everyday lives. This initial assumption proved to be true but was remedied by incorporating course required curriculum at Angleton Christian School.

Another assumption the researcher identified was that as students at Angleton Christian school are at the mercy of their parents for where they go to school and who they are allowed to befriend. Parental encouragement to not be unequally yoked in friendships is the assumption as to why this intervention was necessary. The scriptural passage about being unequally yoked, not only is used to justify not engaging in interfaith marriage relationships but has been applied to the students at ACS to not engage in interfaith friendships. This is an unspoken undercurrent that

students have been directed to behave. The problem with this assumption is that once the students graduate ACS, their surroundings will not be as confined and sheltered but will include individuals of all races, cultural backgrounds, and religious faiths.

At the beginning of the intervention, students were asked to explain what it meant to be “unequally yoked” and most of them were able to identify the reference to marriage but some explained it further to include friendships. One student shared that they were told by their parents that being friends with unbelievers will cause them to stumble and fall into sinful behaviors. Other students concurred with this assumption as was being taught to them by their denominational church youth leader. The researcher addressed this assumption by sharing her experiences of being friends with refugees and families of different cultures and religious backgrounds. The researcher also shared in a schoolwide assembly about how loving one’s neighbors as Jesus instructed people to do. This often includes not only knowing their names but also knowing their stories and being unafraid to share their faith in Jesus with them. The participants learned that sharing Christ with someone often requires true friendship that leads to gospel conversations. The students were given information about different people, cultures, and religious faiths and likewise learned how to share the gospel contextually. The researcher gave students opportunities to meet people of different cultures through video conferences where students who once never spoke with someone from the Middle East, now have had that experience.

Moreover, a few of the participants’ parents have expressed their change of mindset as well because of this intervention and their students’ enrollment in the World Religions course. During parent conferences and through email correspondences, a few of the parents described how their children spoke about what they were learning in class and how these lessons are



helping their parents and participants to see others as valuable. Rather than fearing their neighbors, they can choose to love them as Jesus commanded His followers.

The final assumption addressed in this DMIN research project was missing instructional components in the current curriculum for genuine fulfillment of the Angleton Christian School mission statement that claims to, “equip students to glorify God by being a witness for Jesus Christ to the world.”<sup>1</sup> Students are prepared academically for post-secondary success as well as studies in biblical literacy and liberal arts. However, many students fail to acquire the necessary skills to share their faith interculturally with people of other faiths and cultures. After completing the course curriculum, the participants engaged with the gospel in meaningful ways to better be able to share it with others not like themselves. The world to which the ACS school mission statement alludes is diverse in language, culture, and religious faiths. To prepare a student to be a disciple of Christ and to then go into the all the world and make disciples of all nations, requires a form of equipping that this DMIN project sought to answer.

### **Recommendations**

The future impact on the students who were enrolled in the World Religions course at Angleton Christian School is immeasurable. Believers need the biblical foundation for their faith and the knowledge and courage to share it. The significance and importance of these two endeavors is why this DMIN intervention was necessary and timely.

It is crucial to highlight the concluding suggestions for various stakeholders in this context. For the student participants, each should never stop seeking the lord and asking him to show you a “person of peace” to share the life-giving message of the gospel no matter if they are

---

<sup>1</sup> Angleton Christian School, *2022–2023 ACS Parent/Student Handbook* (Angleton, Texas: ACS, 2022), 4.

culturally similar or religiously diverse. For parents of the participants, each should continue to encourage their child to seek after the Lord and to provide opportunities to expand student's horizons to include intercultural encounters and experiences with people of other religious faiths. For Angleton Christian School, the administration and school board should continue offering the students access to the World Religions course to fulfill their commitment to the parents and students, as explained in ACS's mission statement.

### **Further Research**

As explained the previous paragraph, Angleton Christian School lacks in denominational variety. The further research to be conducted by the researcher will continue through the following semester. The administration and school board tasked the researcher to curate and provide a World Religions II course to supervene the World Religions I course implemented this Fall semester. The second course will be a deeper dive into the spread of Christianity from the apostles to the modern-day denominations. The participants will also investigate the rise of Christian cults, false teachers, and counterfeit gospels such as the prosperity gospel and New Age philosophies. This further research is crucial to help students understand what and why they believe what they believe.

Additionally, the new World Religions II course will provide research data to help students and educators understand the shift in young people deconstructing and leaving the faith. Further research is necessary in this context because there is concern for the up-coming generation and the "great falling away." The researcher will provide a further intervention to equip and educate students about their faith and what the world is like as a follower of Jesus outside of the parameters of a Christian school setting. The researcher plans to track her students beyond this course through phone and email interactions yearly as the students graduate high

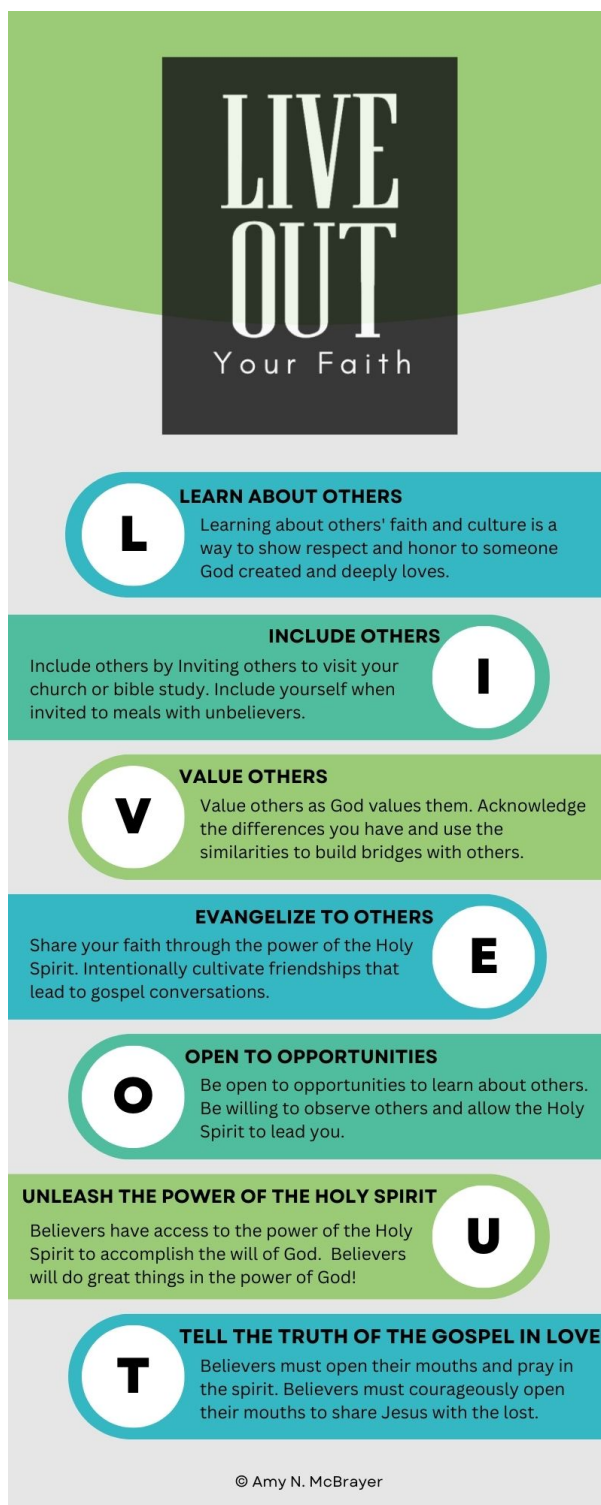
school and enter the collegiate world. The researcher anticipates that the intervention of this DMIN research project and the further research of the new course will prove to be a life-changing and kingdom-building endeavor for these participants.

### **Conclusion**

This DMIN intervention yielded significant growth for all participants, highlighting the importance of providing students with the knowledge and skills to share the gospel across diverse faiths and cultures for which such equipping was lacking at ACS. The results from this study carry significant implications for other Christian schools, church youth groups, evangelism ministries, and cultural apologetics courses in the future. These elements affirm the necessity of such a course.

## APPENDIX A

## “LIVE OUT YOUR FAITH” EVANGELISM MODEL



## APPENDIX B

## “LIVE OUT YOUR FAITH” EVANGELISM CURRICULUM SCOPE AND SEQUENCE

	Unit Learning Objectives	Fieldwork /Temple Tour	Missions Opportunities
August 15 → August 30	<p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God?</li> <li>• Who is Christ?</li> <li>• Who is the Holy Spirit?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• How can we trust the Bible?</li> <li>• What is the problem? (sin)</li> <li>• How is one saved?</li> </ul> <p><u>LIVE OUT Your Faith Model</u></p> <p>Learn about others  Include others  Value others  Evangelize to others  Open to opportunities  Unleash the power of the Holy Spirit  Tell the truth of the gospel in love</p>	none	<p>Introduce the class mission project with:</p> <p><b>Houston Welcomes Refugees</b></p>
August 31 → September 8	<p><b>JUDAISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God?</li> <li>• How does god/deity view humans?</li> <li>• How do humans appease their god/deity?</li> <li>• What is their holy book?</li> <li>• What is humanity’s problem?</li> <li>• How is one saved?</li> <li>• What is faith? What is truth?</li> <li>• Major prophets</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography/history</li> <li>• Languages</li> <li>• Food/music/entertainment</li> <li>• Collectivist culture</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Messianic Jewish people</li> <li>• Israel and the book of Isaiah</li> </ul>	<p>Attend a <i>Shabbat</i> service at a messianic tabernacle:</p> <p><u>Congregation</u>  <u>Beth Messiah</u>  900 Airport Blvd,  Houston, TX 77071  10a–12p  Saturday, Sept 9<sup>th</sup></p>	<p>Refugee resettlement informative seminar from <b>Houston Welcomes Refugees</b></p>

	Unit Learning Objectives	Fieldwork /Temple Tour	Missions Opportunities
September 11 → September 22	<p><b>ISLAM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God?</li> <li>• How does god/deity view humans?</li> <li>• How do humans appease their god/deity?</li> <li>• What is their holy book? (Quran)</li> <li>• What is humanity's problem?</li> <li>• How is one saved?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• Major Prophets</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography</li> <li>• History</li> <li>• Languages</li> <li>• Food/music/entertainment</li> <li>• Collectivist culture</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Dreams and visions</li> <li>• Refugees and persecution</li> </ul>	<p>Attend an Open House at:</p> <p><u>Islamic Center of Pearland</u> 1530 Garden Rd, Pearland, TX 77581 5p–7p Sunday, Sept 24<sup>th</sup></p>	<p>In-class Zoom video visit with a missionary from <b>Global Gates</b> in Houston.</p>
September 25 → October 6	<p><b>BUDDHISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God? (gods)</li> <li>• How does god/deity view humans?</li> <li>• How do humans appease their god/deity?</li> <li>• What is their holy book?</li> <li>• What is humanity's problem?</li> <li>• How is one saved?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• Major Buddha/gurus</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography</li> <li>• History</li> <li>• Languages</li> <li>• Food/music/entertainment</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Apostles' visits to China</li> </ul>	<p>Attend an Open House at:</p> <p><u>Tinh Hanh Nguyen Buddhist Center</u> 5102 County Road 42, Rosharon, TX 10a–11a Saturday, Oct 7<sup>th</sup></p>	<p>Create small group plans for the mission project with:</p> <p><b>Houston Welcomes Refugees</b></p>

	Unit Learning Objectives	Fieldwork /Temple Tour	Missions Opportunities
October 9 → October 20	<p><b>HINDUISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God? (gods)</li> <li>• How does god/deity view humans?</li> <li>• How do humans appease their god/deity?</li> <li>• What is their holy book?</li> <li>• What is humanity's problem?</li> <li>• How is one saved?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• Major gurus</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography</li> <li>• History</li> <li>• Languages</li> <li>• Food/music/entertainment</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Apostles' visits to India</li> </ul>	<p>Attend a <i>Self-Guided-Tour:</i></p> <p><u>Sri Meenakshi Temple of Pearland</u> 17130 McLean Rd, Pearland, TX 77584 10a–11:30a Saturday, Oct 21<sup>st</sup></p>	<p>Collect items for the refugee families that come through when they are resettled here:</p> <p><b>Houston Welcomes Refugees</b></p>
October 24 → October 27	<p><b>SIKHISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God? (gods)</li> <li>• How does god/deity view humans?</li> <li>• How do humans appease their god/deity?</li> <li>• What is their holy book?</li> <li>• What is humanity's problem?</li> <li>• How is one saved?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• Major gurus</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography</li> <li>• History</li> <li>• Languages</li> <li>• Food/music/entertainment</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Apostles' visits to India</li> </ul>	<p>In-class Zoom video visit with someone who is a practicing <i>Sikh</i> urologist in the Medical Center and his wife who is a physics teacher in Houston.</p>	<p>Collect items for the refugee families that come through when they are resettled here:</p> <p><b>Houston Welcomes Refugees</b></p>

	Unit Learning Objectives	Fieldwork /Temple Tour	Missions Opportunities
October 30 → November 3	<p><b>BAHA'ISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who is God?</li> <li>• How does god/deity view humans?</li> <li>• How do humans appease their god/deity?</li> <li>• What is their holy book?</li> <li>• What is humanity's problem?</li> <li>• How is one saved?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• Major prophets</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography</li> <li>• History</li> <li>• Languages</li> <li>• Food/music/entertainment</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Dreams and visions</li> <li>• Refugees and persecution</li> </ul>	<p>Attend an Open House at:</p> <p><u>Baha'i Center of Houston</u> 2419 Fannin St Houston, TX 77002 4p-5p Sunday, Nov 5<sup>th</sup></p>	<p>Collect items for the refugee families that come through when they are resettled here:</p> <p><b>Houston Welcomes Refugees</b></p>
November 7 → November 10	<p><b>ANIMISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who/what is the spiritual essence?</li> <li>• How does essence view humans?</li> <li>• How do humans appease the natural essence?</li> <li>• What are some anthropological examples?</li> <li>• How do humans fit into the belief system?</li> <li>• What happens when humans die?</li> <li>• What is faith?</li> <li>• What is truth?</li> <li>• Major leaders/tribes/groups</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• People groups</li> <li>• Geography</li> <li>• History</li> <li>• Languages</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• What other religions have animistic superstitions and how can you share the truth of the creator with them?</li> </ul>	<p>In-class Zoom video visit with someone who is from an indigenous tribe and part of the <i>American Indian Center of Houston &amp; Coushatta Tribe</i></p>	<p>Collect items for the refugee families that come through when they are resettled here:</p> <p><b>Houston Welcomes Refugees</b></p>



	Unit Learning Objectives	Fieldwork /Temple Tour	Missions Opportunities
<p>November 13 → November 17 (Students will miss one week due to Thanksgiving)</p>	<p><b>AGNOSTICISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who/what do you believe is true?</li> <li>• What happens when humans die?</li> <li>• What do you put faith in?</li> <li>• What is truth?</li> <li>• How is life created?</li> <li>• Reasons for agnosticism</li> <li>• Reasons for the “deconstruction movement”</li> <li>• Science and reason</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• History</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Pascal’s Wager</li> </ul>	<p>In-class video of agnostics and atheists sharing with a local pastor about why they are no longer believers or never believed in the first place.</p>	<p>Collect items for the refugee families that come through when they are resettled here:</p> <p><b>Houston Welcomes Refugees</b></p>
<p>November 27 → December 1</p>	<p><b>ATHEISM</b></p> <p><u>Foundations:</u></p> <ul style="list-style-type: none"> <li>• Who/what do you believe is true?</li> <li>• What happens when humans die?</li> <li>• What do you put faith in?</li> <li>• What is truth?</li> <li>• How is life created?</li> <li>• Reasons for atheism</li> <li>• Reasons for the “deconstruction movement”</li> <li>• Science and reason</li> </ul> <p><u>Cultural Implications:</u></p> <ul style="list-style-type: none"> <li>• History</li> </ul> <p><u>Evangelism:</u></p> <ul style="list-style-type: none"> <li>• Pascal’s Wager</li> </ul>	<p>In-class video of agnostics and atheists sharing with a local pastor about why they are no longer believers or never believed in the first place.</p>	<p>Deliver items for the refugee families that come through when they are resettled here:</p> <p><b>Houston Welcomes Refugees</b></p> <p>Opportunities for <i>Prayer Walks</i> with Houston Welcome Refugees.</p> <p>Opportunities for <i>Welcome Move-In Teams</i> to help set up an apartment for a new refugee family coming to Texas.</p>

	Unit Learning Objectives	Fieldwork /Temple Tour	Missions Opportunities
December 4 → December 13	<p><b>Apologetics and Evangelism: Putting it ALL together</b></p> <p><u>LIVE OUT Your Faith Model</u>            Learn about others            Include others            Value others            Evangelize to others</p> <p>Open to opportunities            Unleash the power of the Holy Spirit            Tell the truth of the gospel in Love</p>	none	none
December 14 → December 18	<p><b>Assessments and Conclusions</b>            This week the students will be completing their end of semester summative assessments and exit interviews.</p>	none	none

## APPENDIX C

## TEMPLE TOUR FLYER &amp; SCHEDULE








Angleton Christian School will partner with the mission's organization GLOBAL GATES to offer students and their parents the opportunities to expand what the students are learning in the world religion course by visiting and touring different temples of other religions as learners.



*GLOBAL GATES is a missions organization that inspires, catalyzes, and facilitates mission work among unreached people groups in many global gateway cities in various countries.*

Houston is one of the largest gateway cities in the United States!

<p>Saturday, Sept 9<sup>th</sup> 10a–12p</p>  <p>Attend a <i>Shabbat</i> service at a messianic tabernacle:</p> <p><u>Congregation Beth Messiah</u> 900 Airport Blvd, Houston, TX 77071</p>	<p>Sunday, Sept 24<sup>th</sup> 5p–7p</p>  <p>Attend an Open House at:</p> <p><u>Islamic Center of Pearland</u> 1530 Garden Rd, Pearland, TX 77581</p>	<p>Saturday, Oct 7<sup>th</sup> 10a–11a</p>  <p>Attend an Open House at:</p> <p><u>Tinh Hanh Nguyen Buddhist Center</u> 5102 County Road 42, Rosharon, TX 77515</p>
<p>Saturday, Oct 21<sup>st</sup> 10a–11:30a</p>  <p>Attend a <i>Self-Guided-Tour</i>:</p> <p><u>Sri Meenakshi Temple of Pearland</u> 17130 McLean Rd, Pearland, TX 77584</p>	<p>Sunday, Nov 5<sup>th</sup> 4p–5p</p>  <p>Attend an Open House at:</p> <p><u>Baha'i Center of Houston</u> 2419 Fannin St Houston, TX 77002</p>	<p><u>ZOOM Opportunities</u></p> <p>In-class Zoom video visit with someone who is a practicing <i>Sikh</i> urologist in the Medical Center and his wife who is a physics teacher in Houston.</p> <p>In-class Zoom video visit with someone who is from an indigenous tribe and part of the <i>American Indian Center of Houston &amp; Coushatta Tribe</i></p>

## APPENDIX D

## 5-E DAILY &amp; WEEKLY LESSON PLANS

Week of: August 14 – August 18, 2023					
Unit 1: Christianity and What We Believe					
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>ENGAGE</b>	<p><i>Teacher Work Day</i></p> <p><i>No Students</i></p>	Welcoming Games	Ask: Who is God?	Ask: Who is Jesus?	Ask: Who is the Holy Spirit?
<b>EXPLORE</b>		Explore the parts of this course and what is expected of the students and their participation.	Students will create a shared Google doc in their assigned small groups where the students will explore how they would explain the concept of God to a 10-year-old kid.	Prompt the students to explore how Jesus is God and Jesus was a man. Students will explore their personal theology and ideas of this concept in a small group discussion.	Create a full-course interactive chart on the board of everything the students already know about the Holy Spirit and what they want to know about Him.
<b>EXPLAIN</b>		Explain the purpose of the course and the “LIVE OUT Your Faith” model of relational evangelism and how we will use it in this course and why it’s so important.	<u>Direct Instruction:</u> God is love. God is holy. God is just. God is “I am.” <i>All scriptures to be given and discussed.</i>	<u>Direct Instruction:</u> Jesus is God. Jesus was a man. Jesus, our savior. Jesus, redeemer. Jesus, our friend. <i>All scriptures to be given and discussed.</i>	<u>Direct Instruction:</u> HS, comforter HS, teacher HS, convicter HS, revealer HS, our seal <i>All scriptures to be given and discussed.</i>
<b>ELABORATE</b>		Elaborate on the given model above and ask the kids to elaborate on their thoughts on the different components of the model.	Individually, students will elaborate on their understanding of who God is to them in their notebooks.	Individually, students will elaborate on their understanding of who Jesus is to them in their notebooks.	Individually, students will elaborate on their understanding of who the Holy Spirit is to them.
<b>EVALUATE</b>		Start the personal interviews of the students and evaluate the students’ baseline.			
<b>ONLINE JOURNAL</b>	Write your <u>testimony</u> between 100–200 words. Make sure to be detailed as to how old and how you knew you were saved. What happened and where were you? <i>You can include how the Lord may have spoken to you or showed you His power in your life or your family.</i>				
<b>ONLINE DISCUSSION</b>	Post an initial reply to the following question: <u>How do you know the Bible is true?</u> You must post a meaningful reply including a follow-up question, to two classmates before Friday at midnight. You can agree or disagree with them but you must provide a question.				
<b>KEY INSIGHT</b>	God’s story depicts in His personhood and in His unfolding narrative of creation. He is more magnificent than we could ever imagine or understand, yet, He desires that we know Him and feel His presence. This is received and understood through the Trinity.				

Week of: August 21 – August 25, 2023					
Unit 1: Christianity and What We Believe					
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>ENGAGE</b>	Ask: What is the Trinity?	Ask: Does the Bible have authority?	Ask: What is sin? (Humanity's Problem)	Ask: How is man saved?	Ask: Why is Christ's resurrection so important?
<b>EXPLORE</b>	Explore different analogies to explain the Trinity.	In small learning groups, the students will explore different articles about the authenticity of the Bible.	Small group discussion: Ask the students to explore the definition of what they think is sin and what it is not.	In small groups, students will explore the idea: "Humans are only saved by the blood of Jesus." What does this mean for unbelievers?	Small group discussion: "What would life look like today if Jesus did not resurrect from the dead?"
<b>EXPLAIN</b>	<u>Direct Instruction:</u> Explain how these different analogies fall short of the explanation of the Trinity. The Bible teaches that there is one God revealed in three persons. The Father is God, The Son is God, and The Holy Spirit is God.	<u>Direct Instruction:</u> Bible is ... - true/authentic - trustworthy - infallible - long-lasting - living and active - sharp sword  <i>All scriptures to be given and discussed</i>	<u>Direct Instruction:</u> What is sin? What does the Bible say about sin? Why is sin a problem? How is humanity made right before a holy God?  <i>All scriptures to be given and discussed</i>	<u>Direct Instruction:</u> Define Covenant. Define Sacrifice. Define Salvation.  Teach and model how to share a 60-second personal testimony of how Jesus saves.	<u>Direct Instruction:</u> Define the word "miracle" and how the resurrection of Jesus is the miracle that changed history.
<b>ELABORATE</b>	Look at verses that explain the Trinity. Require the students to share their understanding of each passage and how it proves the Trinity to be authentic truth.	Each group will present aloud to the whole class, a presentation of their different articles as a way to elaborate and further their learning and understanding.	Sin is like an infection of the heart that destroys. God made a cure for this infection of sin which is the gospel.  Explain the gospel in 30 sec.	Students will be asked to share their 60-second testimony of how they know they are saved.	Students will sit across the room from each other and take 20–30 seconds per person to argue for or against the validity of the resurrection using the information learned in the explanation.
<b>EVALUATE</b>	Assign online self-reflection and self-disclosing survey to evaluate the students' baseline belief.				
<b>ONLINE JOURNAL</b>	Write 100–200 words of your understanding of the abundant life and what you believe about your eternal life with God.				
<b>ONLINE DISCUSSION</b>	Post an initial reply to the following: <u>Share your testimony from last week's journal on the forum.</u> Reply to two classmates before Friday at midnight to encourage them and celebrate their salvation with them.				
<b>KEY INSIGHT</b>	Doctrinal differences are to be non-divisive and the truth of the resurrection unites us all as believers.				

\*Each weekly lesson plan for the 16 weeks follows this model.

## APPENDIX E

## “LIVE OUT YOUR FAITH” EVANGELISM MODEL SEQUENCE

	ISLAM	JUDAISM
Learn about others	<ul style="list-style-type: none"> <li>• Learn history and origins.</li> <li>• Learn the tenets and pillars of Islam.</li> <li>• Learn Allah, Quran, prophets, Hadiths, and learn the countries and cultures where Islam began.</li> <li>• Learn people who follow Islam from different parts of the world.</li> </ul>	<ul style="list-style-type: none"> <li>• Learn history and origins as pertaining to the Torah and the Talmud</li> <li>• Learn the different representations of Judaism in modern and ancient times.</li> <li>• Learn the countries and cultures where Judaism began.</li> <li>• Learn people who follow Judaism from different parts of the world.</li> </ul>
Include others	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens</li> <li>• Include yourself as a visitor to a masjid or mosque to observe and learn.</li> <li>• Include others and do not treat them as outsiders from God’s love</li> </ul>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens</li> <li>• Include yourself as a visitor to a tabernacle or community center to observe and learn.</li> <li>• Include others and do not treat them as outsiders from God’s love</li> </ul>
Value others	<ul style="list-style-type: none"> <li>• Value others’ foods, languages, and cultural customs.</li> <li>• Value others as God values them</li> <li>• Value other’s cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>	<ul style="list-style-type: none"> <li>• Value others’ foods, languages, and cultural customs.</li> <li>• Value others as God values them</li> <li>• Value other’s cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>
Evangelize to others	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with a Muslim.</li> </ul>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with someone who follows Judaism by asking about the writing of the Prophet Isaiah and prophecies of Daniel.</li> </ul>

	<b>ISLAM</b>	<b>JUDAISM</b>
<b>Open to opportunities</b>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a very tangible way such as volunteer with a refugee organization that works with Muslims.</li> </ul>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a very tangible way.</li> <li>• Visit a Messianic Jewish temple to learn about how people are choosing Jesus as their savior but keeping their Jewish culture and heritage alive.</li> </ul>
<b>Unleash the Power of the Holy Spirit</b>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow His leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>
<b>Tell the truth of the Gospel in Love</b>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth to combat the lies of Islam but do so in loving kindness that leads to repentance.</li> </ul>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth found in Scripture to combat the lies that Jesus was not the Messiah but do so in loving kindness that leads to repentance.</li> </ul>

	<b>HINDUISM</b>	<b>SIKHISM</b>
<b>Learn about others</b>	<ul style="list-style-type: none"> <li>• Learn history and origins.</li> <li>• Learn the tenets of Hinduism.</li> <li>• Learn major gods and reincarnation.</li> <li>• Learn the countries and cultures where Hinduism began.</li> <li>• Learn Hindus and their culture from different parts of the world.</li> </ul>	<ul style="list-style-type: none"> <li>• Learn history and origins.</li> <li>• Learn the tenets and 5Ks of Sikhs.</li> <li>• Learn major gurus and teachings .</li> <li>• Learn the countries and cultures where Sikhism began.</li> <li>• Learn Sikhs and their culture from different parts of the world.</li> </ul>
<b>Include others</b>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens.</li> <li>• Include yourself as a visitor to a Hindu temple to observe and learn.</li> <li>• Include others and do not treat them as outsiders from God’s love.</li> </ul>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens.</li> <li>• Include yourself as a visitor to a Sikh temple to observe and learn.</li> <li>• Include others and do not treat them as outsiders from God’s love.</li> </ul>
<b>Value others</b>	<ul style="list-style-type: none"> <li>• Value others’ foods, languages, and cultural customs.</li> <li>• Value others as God values them.</li> <li>• Value other’s cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>	<ul style="list-style-type: none"> <li>• Value others’ foods, languages, and cultural customs.</li> <li>• Value others as God values them.</li> <li>• Value other’s cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>
<b>Evangelize to others</b>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with a Hindu.</li> </ul>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with a Sikh.</li> </ul>



	<b>HINDUISM</b>	<b>SIKHISM</b>
<b>Open to opportunities</b>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a tangible way such as volunteering with a group of friends at a Diwali event.</li> </ul>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a tangible way.</li> </ul>
<b>Unleash the Power of the Holy Spirit</b>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>
<b>Tell the truth of the Gospel in Love</b>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth to combat the lies of Hinduism but do so in loving kindness that leads to repentance.</li> </ul>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth to combat the lies of Sikh gurus but do so in loving kindness that leads to repentance.</li> </ul>

	<b>BAHA'I FAITH</b>	<b>ANIMISM</b>
<b>Learn about others</b>	<ul style="list-style-type: none"> <li>• Learn history and origins.</li> <li>• Learn the connection of the Abrahamic religions to this false religion called Baha'i.</li> <li>• Learn what followers of Baha'i believe as they think they are the unifying religion of all humanity.</li> <li>• Learn the countries and cultures where Bahai began.</li> <li>• Learn Baha'is and their culture from different parts of the world.</li> </ul>	<ul style="list-style-type: none"> <li>• Learn history and origins.</li> <li>• Learn how believes of Animists are not solely a certain people group but that other faiths incorporate tenets of animism in their teaching.</li> <li>• Learn what followers of Animism, such as Indigenous people, believe about the world</li> <li>• Learn about the countries and cultures where Animism is more prevalent.</li> </ul>
<b>Include others</b>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens.</li> <li>• Include yourself as a visitor to a Bahai center to observe and learn.</li> <li>• Include others and do not treat them as outsiders from God's love.</li> </ul>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens.</li> <li>• Include yourself as a visitor to an indigenous people center or tribal group center to observe and learn.</li> <li>• Include others and do not treat them as outsiders from God's love.</li> </ul>
<b>Value others</b>	<ul style="list-style-type: none"> <li>• Value others' foods, languages, and cultural customs.</li> <li>• Value others as God values them.</li> <li>• Value other's cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>	<ul style="list-style-type: none"> <li>• Value others' foods, languages, and cultural customs.</li> <li>• Value others as God values them.</li> <li>• Value other's cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>
<b>Evangelize to others</b>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with a Bahai.</li> </ul>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with an Animist.</li> </ul>

	<b>BAHA’I FAITH</b>	<b>ANIMISM</b>
<b>Open to opportunities</b>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a tangible way.</li> </ul>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a tangible way.</li> </ul>
<b>Unleash the Power of the Holy Spirit</b>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>
<b>Tell the truth of the Gospel in Love</b>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth to combat the lies of the Baha’i faith and the syncretism that exists but do so in loving kindness that leads to repentance.</li> </ul>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth to combat the superstitions of Animism that exist but do so in loving kindness that leads to repentance.</li> </ul>

	<b>AGNOSTICISM</b>	<b>ATHEISM</b>
<b>Learn about others</b>	<ul style="list-style-type: none"> <li>• Learn about the history and origins that led to the agnostic movement in the world through people like Huxley.</li> <li>• Learn about agnostic movement in the US as fueled by the “deconstruction movement.”</li> <li>• Learn about the countries and cultures where being an agnostic is required as a way to renounce all religions.</li> </ul>	<ul style="list-style-type: none"> <li>• Learn about the history and origins that led to the atheist movement in the world and particularly in the US</li> <li>• Learn about the countries and cultures where being an atheist is required as a way to renounce all religions.</li> </ul>
<b>Include others</b>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens.</li> <li>• Include others and do not treat them as outsiders from God’s love.</li> </ul>	<ul style="list-style-type: none"> <li>• Include others in your friend group by understanding the culture that your new friends will have as their worldview lens.</li> <li>• Include others and do not treat them as outsiders from God’s love.</li> </ul>
<b>Value others</b>	<ul style="list-style-type: none"> <li>• Value others’ foods, languages, and cultural customs.</li> <li>• Value others as God values them.</li> <li>• Value other’s cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>	<ul style="list-style-type: none"> <li>• Value others’ foods, languages, and cultural customs.</li> <li>• Value others as God values them.</li> <li>• Value other’s cultural and religious differences and use similarities as springboards to gospel conversations.</li> </ul>
<b>Evangelize to others</b>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Know how to have confidence to engaged in positive conversations about the probability of God’s existence.</li> <li>• Evangelize by opening your mouth to share the gospel with an agnostic.</li> </ul>	<ul style="list-style-type: none"> <li>• Evangelize to others by sharing what you believe about God, Jesus, Bible, etc.</li> <li>• Evangelize by opening your mouth to share the gospel with an atheist by testifying to God’s existence and presence in your life. No one can disprove your testimony of God’s goodness.</li> </ul>

	<b>AGNOSTICISM</b>	<b>ATHEISM</b>
<b>Open to opportunities</b>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is open to talk about the probability of God’s existence and to listen to others as they open up about their hurts and their hang ups about God.</li> <li>• Open your hands to help others in a tangible way.</li> </ul>	<ul style="list-style-type: none"> <li>• Open your eyes and ears to opportunities with someone who is considered a “person of peace.”</li> <li>• Open your hands to help others in a tangible way.</li> </ul>
<b>Unleash the Power of the Holy Spirit</b>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>	<ul style="list-style-type: none"> <li>• Unleash the power of the Holy Spirit through you as a believer in Christ and follow his leading of when to say something and when to listen.</li> <li>• Unleash the power of the Holy Spirit through the fruit and the gifts of the Spirit.</li> </ul>
<b>Tell the truth of the Gospel in Love</b>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth of the resurrection and the evidence of such.</li> </ul>	<ul style="list-style-type: none"> <li>• Tell the truth of the gospel of life eternal and how to be saved.</li> <li>• Tell the truth to combat the lies that God does not exist and that an atheist is the author of their own life but do so in a loving kindness that leads to repentance.</li> </ul>

## APPENDIX F

## STUDENT COPY OF COURSE SYLLABUS



# Angleton Christian School

*Train up a child in the way he should go. Prov. 22:6*



## World Religions and Evangelism

Course Teacher: Amy N. McBrayer

### Course Description:

This course is a wide-lens look at ten major world religions. This course focuses on foundational Christianity as the standard foundation for comparing other world religions. Understanding how lost people view their concept of “god” and their attempt to understand the world is important to know how to contextualize the gospel. The course will teach believers to share their faith and the gospel interculturally with others from different faiths and cultures.

### Course Outcomes:

- Students will understand and be able explain the crucial precepts of Christianity such as: Who is God, Jesus, Holy Spirit? What is the Trinity, salvation, baptism, communion, prayer? Does the Bible have authority, authenticity, reliability?
- Students will be able to articulate the major tenets of ten major religions.
- Students will be able to contextualize the gospel to different groups of people from different faiths and cultures.
- Students will learn what it means for non-believers to leave their old faith and start following Christ. Students will meet former Muslims and Hindus who have left everything they knew to follow Christ.
- Students will increase their knowledge to defend their faith with anyone.
- Students will increase their courage and boldness as a public speaker.
- Students will grow in their faith through small group discipleship.
- Students will become more biblically literate.

### Primary Course Materials:

Students are required to have marbled-notebook for notes.

Students are required to bring their Chromebooks to class daily.

There is no textbook for this course, however, the teacher will provide materials.

**LIVE OUT**  
Your Faith

**L** **LEARN ABOUT OTHERS**  
Learning about others' faith and culture is a way to show respect and honor to someone God created and deeply loves.

**I** **INCLUDE OTHERS**  
Include others by inviting others to visit your church or bible study. Include yourself when invited to meals with unbelievers.

**V** **VALUE OTHERS**  
Value others as God values them. Acknowledge the differences you have and use the similarities to build bridges with others.

**E** **EVANGELIZE TO OTHERS**  
Share your faith through the power of the Holy Spirit. Intentionally cultivate friendships that lead to gospel conversations.

**O** **OPEN TO OPPORTUNITIES**  
Be open to opportunities to learn about others. Be willing to observe others and allow the Holy Spirit to lead you.

**U** **UNLEASH THE POWER OF THE HOLY SPIRIT**  
Believers have access to the power of the Holy Spirit to accomplish the will of God. Believers will do great things in the power of God!

**T** **TELL THE TRUTH OF THE GOSPEL IN LOVE**  
Believers must open their mouths and pray in the spirit. Believers must courageously open their mouths to share Jesus with the lost.

© Amy N. McBrayer

## LIVE OUT Your Faith Evangelism Model

will be used to guide your learning and to understand the purpose of learning about others' religions.

Look at each letter on the acronym to understand the different components.

### Grading Policies

Daily Assignments ..... 30%

*In-class activities*

*Online Journal*

*Online Discussion Forum*

Quizzes ..... 30%

Major Tests / Projects ..... 40%

### Cell Phones and Electronics Policy

Cell phones are a great resource, but they are also a great distraction. There will be many times that you will be using your Chromebook during class. Otherwise, cell phones and electronic devices should be put away in your backpack or pocket.

## APPENDIX G

## STUDENT INFORMATION PROTECTION AND ROSTER

**Course Roster**

Students will be organized and identified with the with the following labels:

- F or M for gender
- # corresponding to the class period
- 01–12 as the coded identifier known only to the researcher.
- *Notes have been made before the implementation of the intervention through the pre-interview process to determine the student's faith history and baseline.*

CODE	DEMOGRAPHICS	FAITH BASELINE
3F01	Female, 18yrs, Caucasian, Catholic	<u>Basic understanding</u> : Holy Spirit, Salvation, and the kingdom of God <u>Advanced understanding</u> : God, Jesus, the Bible, and Sin.
3M02	Male, 17yrs, Caucasian, Baptist	<u>Basic understanding</u> : God, Holy Spirit, Sin, Salvation, and kingdom of God <u>Advanced understanding</u> : Jesus and salvation
3F03	Female, 18yrs, Caucasian, no church affiliation	<u>Basic understanding</u> : God, Jesus, the Bible, Sin, Holy Spirit, Salvation, and the kingdom of God
3M04	Male, 17yrs, Filipino, Baptist	<u>Advanced understanding</u> : God, Jesus, the Bible, and Holy Spirit, <u>Superior understanding</u> : Sin, Salvation and the kingdom of God
3F05	Female, 17yrs, Caucasian, no church affiliation	<u>Basic understanding</u> : God, Jesus, the Bible, Sin, Holy Spirit, Salvation, and the kingdom of God
3F07	Female, 18yrs, Caucasian, Episcopal	<u>Basic understanding</u> : God, Jesus, Salvation, and the kingdom of God <u>Advanced understanding</u> : the Bible, Sin, and Holy Spirit
3M08	Male, 17yrs, Black, Four-Square	<u>Basic understanding</u> : Sin, Bible, Holy Spirit, and the kingdom of God <u>Advanced understanding</u> : God, Jesus, and Salvation
3F09	Female, 17yrs, Caucasian, Baptist	<u>Advanced understanding</u> : God, Jesus, the Bible, and Holy Spirit, <u>Superior understanding</u> : Sin, Salvation and the kingdom of God
3F10	Female, 18yrs, Caucasian, Four-Square	<u>Basic understanding</u> : God, Holy Spirit, Bible, the kingdom of God <u>Advanced understanding</u> : Jesus, Sin, and Salvation
3F11	Female, 17yrs, Caucasian, Baptist	<u>Basic understanding</u> : God, Holy Spirit, Salvation, kingdom of God <u>Advanced understanding</u> : Jesus and Sin.
3F12	Female, 18yrs, Caucasian, Baptist	<u>Basic understanding</u> : Holy Spirit and the kingdom of God <u>Advanced understanding</u> : God and Jesus <u>Superior understanding</u> : Sin and Salvation



## APPENDIX H

## STUDENT COMMITMENT FORM



# Angleton Christian School



*Train up a child in the way he should go. Prov. 22:6*

## STUDENT COMMITMENT

My name is \_\_\_\_\_

\_\_\_\_\_ I commit to being a follower of Christ and choose to grow in my faith.

\_\_\_\_\_ I commit to being open and willing to learn about others who may speak differently from me, practice a different religion, and come from a different culture.

\_\_\_\_\_ I commit to love others as God loves them. I choose to respect others and speak courteously to them.

\_\_\_\_\_  
Student SIGNATURE

\_\_\_\_\_  
Date

\_\_\_\_\_  
Teacher/Researcher SIGNATURE

\_\_\_\_\_  
Date

Reference Identifier:

## APPENDIX I

## PARENTAL CONSENT FORM



# Angleton Christian School

*Train up a child in the way he should go. Prov. 22:6*

## PARENTAL CONSENT FOR STUDENT PARTICIPATION

**Title of the Project:** Private Christian Education and Utilization of Evangelism Curriculum

**Principal Investigator:** Amy N. McBrayer (current ACS faculty member)  
 Doctorate of Ministry Candidate  
*Theology and Apologetics*

**Supervising Professor:** Dr. Seth Polk, B.S., M.Div., D.Min., Ph.D.  
 Liberty University, Assistant Professor

## Invitation to be Part of a Research Study

Your student is invited to participate in a research study in connection with the World Religions course they are currently enrolled in for the fall semester of 2023. To participate, they must be enrolled in the aforementioned course and be a junior in high school. Taking part in this research project is voluntary, however, the coursework will still contribute to your child's grade in the class regardless of whether or not your student is allowed to be considered a participant in the study.

Please take time to read this entire form and ask questions before deciding whether to allow your child to take part in this research project.

## What is the study about and why are we doing it?

The purpose of this study is to equip students to share their faith in Christ with others and be able to contextualize the gospel for others of different faiths and cultures. Students will be learning about 9 xx different world religions and how to share the gospel with each of the different groups.

## What will participants be asked to do in this study?

If you agree to allow your child to be in this study, I will ask them to do the following:

1. First, actively participate in the lessons and activities during the class period. Students will attend the in-class portion of this project during their regular class period in which they are enrolled in the class.
2. Second, actively participate in the online portion of this course, which includes a weekly online journal and a weekly online discussion forum.
3. Third, students should try to participate in the voluntary (ungraded) weekend activities. They include temple tours and open houses that coincide with the world religion being studied during that unit. For example, during the unit of Judaism, the students will be given an opportunity to visit a Messianic Jewish Tabernacle in Houston. The student must be accompanied by their parent or guardian. These types of outings will be organized and led by the researcher. Each activity will be advertised at the beginning of the 2-week unit and the activity will occur at the end of the unit. These temple tours are opportunities for students to see firsthand what they are studying in class. Debriefing in class after these activities will give students time to process what they have observed and share practical ways to share Christ with followers of these different religions.

#### **How could participants or others benefit from this study?**

The direct benefits participants should expect from participating in this study are the knowledge of different world religions and cultures and the skills to contextualize the gospel more effectively across cultures and religious faiths.

#### **What risks might participants experience from being in this study?**

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

#### **How will personal information be protected?**

1. The records of this study will be kept private. The students' names and demographics will remain anonymous. The students will be assigned a code at the beginning of the semester to help the researcher keep track of growth and development and to report these findings in her research under each code.

For example:

Julie is in the 4th-period class. She will be assigned a random letter such as "H"  
Her anonymous code will be: *F4H*. This means she's a female student, in 4<sup>th</sup>  
period, assigned the H as her only identifier.

2. Additionally, all online components of this course such as the learning journals and discussion forums will be saved to Google Drive as part of Angleton Christian School. All emails and correspondence between students, parents, and the teacher (researcher) will be conducted via the ACS email system.

3. All student/teacher interviews will be conducted in class and notes will be kept in a password-protected document accessed only by the researcher (teacher).

#### **Is the researcher in a position of authority over participants?**

The researcher serves as a teacher with an active TX teaching license. She teaches full-time at Angleton Christian School and is the teacher of record for your student in this course.

#### **Is study participation voluntary?**

1. Participation in this study is voluntary. Your decision whether to allow your child to participate will not affect your or his/her current or future relations with Liberty University.
2. Students will be required to complete the assignments and in-class activities as part of their overall grade for the course that they are currently enrolled. If you choose to opt out of allowing your child to participate in the study, the data gathered will not be used in the reporting of data, however, their participation is required for their grade in the class.
3. If you decide to allow your child to participate, they are free to withdraw from the course or the study at any time without affecting those relationships.

#### **What should be done if a participant wishes to withdraw from the study?**

If you choose to withdraw your child from the study or your child chooses to withdraw for any reason, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw him or her or should your child choose to withdraw, data collected from your child will be destroyed immediately and will not be included in this study.

#### **Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Amy McBrayer, who is also a full-time faculty member of Angleton Christian School. If you have questions later, **you are encouraged** to contact her directly.

#### **Whom do you contact if you have questions about rights as a research participant?**

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 IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is [irb@liberty.edu](mailto:irb@liberty.edu).

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

## PARENTAL CONSENT FORM

By signing this document, you are agreeing to allow your child to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy of the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to allow my child to participate in the study.*

The researcher has my permission to audio-record solely my child as part of his/her participation in this study. These audio recordings will ONLY be used for the researcher's ability to reference as she completed her thesis.

Reference Identifier:

\_\_\_\_\_  
Printed Child's/Student's Name

\_\_\_\_\_  
Parent/Guardian's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Minor's Signature

\_\_\_\_\_  
Date

### Your Choice to Opt-Out

If you would prefer that your child **NOT PARTICIPATE** in this study, please sign this portion of the document, and return it by August 20, 2023.

\_\_\_\_\_  
Printed Child's/Student's Name

\_\_\_\_\_  
Parent/Guardian's Signature

\_\_\_\_\_  
Date

## APPENDIX J

## ORIGINAL COURSE PROPOSAL TO ACS SCHOOL BOARD IN JANURARY 2023

**WORLD RELIGIONS THROUGH A BIBLICAL WORLDVIEW****BACKGROUND**

- Students at Angleton Christian School are given the opportunity to study secular curricula through the lens of a biblical worldview.
- Teachers and administrators are professing believers and are instructed to incorporate Christ into every lesson regardless of the subject matter.
- Students have a devotional class where they learn about the Bible in small groups as well as a mid-week chapel service for the entire school.

**PROBLEM PRESENTED**

- The individual students have a varied level of faith. Students are taught biblical principles in a manner that is most effective to the least common denominator.
- Teachers are trying their best to reach every student with the gospel. Guaranteeing that all students know they are loved is necessary but what happens when the student graduates and goes into the world where they will be hated for Christ's name?
- The gap between knowing what a student believes and having skills to communicate the gospel intraculturally and interculturally in a proficient way exists.
- *The problem is that students at Angleton Christian School can graduate without the knowledge to communicate the gospel intraculturally or interculturally effectively.*

**PURPOSE STATEMENT**

*The purpose of this DMIN action research project is to develop and implement curricula for equipping Christian students to communicate the gospel intraculturally and interculturally.*

- The biblical worldview and world religions course to be created and implemented at Angleton Christian School through this research project will help students establish a doctrinal foundation of their faith as well as educate them on what different religions and cultures believe.  
Students will gain the skills and knowledge to be able to honor Christ the Lord with their lives and always be prepared to make a defense to anyone who asks them for a reason for the hope they have (1 Pet 3:15).
- Teaching students about the different cultural worldviews and religions will help them be able to defend their faith and the gospel intraculturally and interculturally.

**THESIS STATEMENT**

*If Angleton Christian School utilizes the developed evangelism curricula, then the students will be equipped and competent to communicate the gospel intraculturally and interculturally effectively.*

## WORLD RELIGIONS THROUGH A BIBLICAL WORLDVIEW

<b>Course Description</b>	<p>This course provides students the knowledge, skills, and experience required to successfully share the Gospel with others from different religious faiths and cultures.</p>
<b>Course Objectives</b>	<p>The content and learning activities in this course are designed to help students achieve the following objectives:</p> <ol style="list-style-type: none"> <li>1. Establish a foundation of biblical theology to answer the following questions:             <ol style="list-style-type: none"> <li>a. Who is God?</li> <li>b. Who is Jesus?</li> <li>c. Who is the Holy Spirit?</li> <li>d. Authority of the Word of God</li> <li>e. Salvation and eternal life</li> </ol> </li> <li>2. Communicate the Gospel within their own culture.</li> <li>3. Have a working knowledge of the major religions of the world as well as cultural norms and expectations of others from different faiths.             <ol style="list-style-type: none"> <li>a. Judaism</li> <li>b. Islam</li> <li>c. Bahai</li> <li>d. Hinduism.</li> <li>e. Sikhism</li> <li>f. Buddhism</li> <li>g. Animism</li> <li>h. Atheism</li> <li>i. Agnosticism</li> </ol> </li> <li>4. Communicate the gospel with others from different cultures:             <ol style="list-style-type: none"> <li>a. Innocence/guilt – individualistic cultures</li> <li>b. Honor/shame – collectivist cultures</li> </ol> </li> <li>5. Practical skills to share their faith with others from different religions and cultures.</li> </ol>
<b>Student Learning Outcomes</b>	<p>At the end of this course, students will be able to:</p> <ol style="list-style-type: none"> <li>1. Answer the following questions from each world religion learned about in this class:             <ol style="list-style-type: none"> <li>a. Who is “god” to them?</li> <li>b. Who is man?</li> <li>c. Basic human problem?</li> <li>d. Solution to the problem? (How is man saved?)</li> <li>e. Life after death</li> <li>f. Religious books/writings</li> </ol> </li> <li>2. Effectively communicate the gospel with others of similar cultures.</li> <li>3. Effectively share their testimony.</li> <li>4. Effectively communicate the gospel with others of different cultures</li> </ol>
<b>Teacher Credentials</b>	<p>AMY MCBRAYER            Education: M.A. International Mission and Global Leadership, currently a DMIN candidate in Theology and Apologetics from Liberty University.            Experience: 6 years in Muslim outreach in Houston and ministry with refugees through the non-profit <i>Houston Welcomes Refugees</i>. Teacher also speaks basic Syrian dialect of Arabic.</p>

## APPENDIX K

## PRE-INTERVENTION: CHRISTIAN FAITH DIAGNOSTIC

Student Name \_\_\_\_\_

*World Religions****Pre-Assessment: Christian Faith Diagnostic*****Who is God?****Who is Jesus?****Who is the Holy Spirit?****What is the Word of God? Does it have authority?****What is sin? Explain a person's problem concerning sin.****Can you explain salvation?****What is the kingdom of God?****What is the gospel?**



## APPENDIX L

## PRE-INTERVENTION: WORLD RELIGION DIAGNOSTIC

Student Name \_\_\_\_\_

*World Religions****Pre-Assessment: World Religion Diagnostic***

*Directions: Complete the following chart with as much information as you know from personal learning and experiences. You are not required to have answers to each of the boxes. You should not try to Google the answers or ask your friends for help.*

	<b>What do they believe about their "god?" How do they worship it?</b>	<b>Describe your personal feelings about this religion.</b>	<b>Where do most of the followers of this religion live?</b>
<b>Judaism</b>			
<b>Islam</b>			
<b>Sikhism</b>			
<b>Hinduism</b>			
<b>Bahaism</b>			
<b>Animism</b>			
<b>Agnosticism</b>			
<b>Atheism</b>			

## APPENDIX M

## PRE-INTERVENTION: INTERVIEW QUESTIONS FOR STUDENTS

STUDENT CODE: \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_ Time: \_\_\_\_\_

**Pre-Intervention STUDENT INTERVIEWS**

*Purpose: Interview students using open-ended questions about different scenarios involving different groups of religious people and how they would share Jesus with them.*

Interview Questions

How do you think you should share Jesus with someone who follows Judaism as their religion?

How do you think you should share Jesus with someone who follows Islam as their religion?

How do you think you should share Jesus with someone who follows Sikhism as their religion?

How do you think you should share Jesus with someone who follows Hinduism as their religion?

How do you think you should share Jesus with someone who follows the Baha'i faith?

How do you think you should share Jesus with someone who follows the principles of animism?

How do you think you should share Jesus with someone who follows the principles of atheism?

## APPENDIX N

## MID-INTERVENTION: ASSESSMENT BEFORE EACH UNIT OF RELIGIOUS STUDY

Student Name \_\_\_\_\_

*World Religions****Mid-Intervention Exercise:*** \_\_\_\_\_What do you know about this religion? \_\_\_\_\_  
\_\_\_\_\_What opinions do you have about this religion? \_\_\_\_\_  
\_\_\_\_\_Where do you think this religion came from? \_\_\_\_\_  
\_\_\_\_\_Who is the main "god" of this religion? \_\_\_\_\_  
\_\_\_\_\_What does life look like after someone in this religion dies? \_\_\_\_\_  
\_\_\_\_\_In what countries do people practice this religion? \_\_\_\_\_  
\_\_\_\_\_Have you ever met or spoken to anyone from this religion? \_\_\_\_\_  
\_\_\_\_\_How do you think God feels about someone who follows this religion? \_\_\_\_\_  
\_\_\_\_\_

## APPENDIX O

MID-INTERVENTION: ASSESSMENT AFTER EACH UNIT OF RELIGIOUS STUDY

Student Name \_\_\_\_\_

*World Religions*

<b><i>Mid-Intervention Interview:</i></b> _____
---

What have you learned about this religion? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

How have your opinions about this religion and those that follow it changed after you have studied it? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Where do you think this religion came from? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Who is the main “god” of this religion? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What does life look like after someone in this religion dies? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

In what countries do people practice this religion? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

How was your experience communicating with the person who follows this religion?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

How would you contextualize the gospel with someone who follows this religion?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## APPENDIX P

## POST-INTERVENTION: CHRISTIAN FAITH DIAGNOSTIC

Student Name \_\_\_\_\_

*World Religions****Post-Assessment: Christian Faith Diagnostic*****Who is God?****Who is Jesus?****Who is the Holy Spirit?****What is the Word of God? Does it have authority?****What is sin? Explain a person's problem concerning sin.****How is man saved? Can you explain salvation?****What is the kingdom of God?****What is the gospel?**

## APPENDIX Q

## POST-INTERVENTION: WORLD RELIGION DIAGNOSTIC

Student Name \_\_\_\_\_

*World Religions****Post-Assessment: World Religion Diagnostic***

*Directions: Complete the following chart with as much information as you know from your learning and experiences. You are not required to have answers to each of the boxes. You should not try to Google the answers or ask your friends for help.*

	<b>What are the most important components of this religion?</b>	<b>Explain how you would contextualize the gospel for someone who follows this religion. Make sure to explain the steps you would take or stories you would use to share Jesus with them.</b>
<b>Judaism</b>		
<b>Islam</b>		
<b>Sikhism</b>		
<b>Hinduism</b>		
<b>Baha' i Faith</b>		
<b>Animism</b>		
<b>Agnosticism</b>		
<b>Atheism</b>		

## APPENDIX R

## POST-INTERVENTION: INTERVIEW QUESTIONS FOR STUDENTS

STUDENT CODE: \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_ Time: \_\_\_\_\_

**Post-Intervention STUDENT INTERVIEWS**

*Purpose: Interview students using open-ended questions about different scenarios involving different groups of religious people and how they would share Jesus with them.*

Interview Questions

How would you share Jesus with someone who follows Judaism as their religion?

How would you share Jesus with someone who follows Islam as their religion?

How would you share Jesus with someone who follows Sikhism as their religion?

How would you share Jesus with someone who follows Hinduism as their religion?

How would you share Jesus with someone who follows the Baha'i faith?

How would you share Jesus with someone who follows the principles of animism?

How would you share Jesus with someone who follows the principles of atheism?

## APPENDIX S

## SCHOOL BOARD CONSENT SIGNED BY ANGLETON CHRISTIAN SCHOOL

<b>SCHOOL BOARD CONSENT FOR STUDENT PARTICIPATION</b>
---

**Title of the Project:**

Private Christian Education and Utilization of World Religions and Evangelism Curriculum

**Principal Investigator:**

Amy N. McBrayer (current ACS faculty member)  
 Doctorate of Ministry Candidate  
*Theology and Apologetics*

**Supervising Professor:**

Dr. Seth Polk, B.S., M.Div., D.Min., Ph.D.  
 Liberty University, Assistant Professor

<b>Invitation to be Part of a Research Study</b>
--

Students at Angleton Christian School are invited to participate in a research study in connection with the World Religions course they will be enrolled in for the Fall semester of 2023. To participate, they will be enrolled in the aforementioned course and be a junior in high school. Taking part in this research project is voluntary, however, the coursework will still contribute to the student's grade in the class regardless of whether or not the student has parental consent to be considered a participant in the study.

<b>What is the study about and why are we doing it?</b>
---

The purpose of this study is to equip students to share their faith in Christ with others and be able to contextualize the gospel for others of different faiths and cultures. Students will be learning about 9 different world religions and how to share the gospel with each of the different groups.

<b>What will participants be asked to do in this study?</b>
---

1. Students will be expected to actively participate in the lessons and activities during the class period. Students will attend the in-class portion of this project during their regular class period in which they are enrolled in the class.
2. Students will be expected to participate in the online portion of this course actively. This includes a weekly online journal and a weekly online discussion forum.
3. Students will be given opportunities to participate in the voluntary (ungraded) weekend activities scheduled. These activities include temple tours and open houses that coincide with the world religion being studied during that unit. For example, during the unit of Judaism, the students will be given an opportunity to visit a Messianic Jewish Tabernacle in Houston. If they want to participate, the student must be accompanied by their parent or guardian. These types of outings will be organized and led by the researcher. These



temple tours are opportunities for students to see firsthand what they are studying in class. Debriefing in class after these activities will give students time to process what they have observed and share practical ways to share Christ with followers of these different religions.

#### **How could participants or others benefit from this study?**

The direct benefits participants should expect to receive from taking part in this study are the knowledge of different world religions and cultures as well as the skills to contextualize the gospel more effectively across cultures and religious faiths.

#### **What risks might participants experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks students would encounter in everyday life in society.

#### **How will personal information be protected?**

1. The records of this study will be kept private. The students' names and demographics will remain anonymous. The students will be assigned a code at the beginning of the semester to help the researcher keep track of growth and development and to report these findings in her research under each code.

For example:

Julie is in the 4th-period class. She will be assigned a random letter such as "H"  
Her anonymous code will be: *F4H*. This means she's a female student, in 4<sup>th</sup>  
period, assigned the H as her only identifier.

2. Additionally, all online components of this course such as the learning journals and discussion forums will be saved to Google Drive as part of Angleton Christian School. All emails and correspondence between students, parents, and the teacher (researcher) will be conducted via the ACS email system.
3. All student/teacher interviews will be conducted in class and notes will be kept in a password-protected document accessed only by the researcher (teacher).

#### **Is the researcher in a position of authority over participants?**

The researcher serves as a teacher with an active TX teaching license. She teaches full-time at Angleton Christian School and is the teacher of record for your student in this course.

### Is study participation voluntary?

1. Participation in this study is voluntary. A parent's decision whether to allow their child to participate will not affect their or his/her child's current or future relations with Liberty University.
2. Students will be required to complete the assignments and in-class activities as part of their overall grade for the course. If parents choose to opt out of allowing their child to participate in the study, the data gathered will not be used in the reporting of data, however, their participation is required for their grade in the class.
3. If parents decide to allow their child to participate, they are free to withdraw from the course or the study at any time without affecting those relationships.

### What should be done if a participant wishes to withdraw from the study?

If parents choose to withdraw their child from the study or their child chooses to withdraw for any reason, they can contact the researcher at the email address/phone number included in the next paragraph. Should the student choose to withdraw, data collected from the student will be destroyed immediately and will not be included in this study, however the student's assignments and participation in the course for the grade are still required.

### Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Amy McBrayer, who is a full-time faculty member of Angleton Christian School for the Fall 2023 semester.

If you have questions later, **you are encouraged** to contact her directly.

### Whom do they contact if they have questions about rights as a research participant?

If they 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 IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is [irb@liberty.edu](mailto:irb@liberty.edu).

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

## SCHOOL BOARD CONSENT FORM

By signing this document, you are agreeing to allow **AMY N. MCBRAYER** to conduct her research at Angleton Christian School. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy of the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to allow the researcher to conduct an intervention at Angleton Christian School in the Fall Semester of 2023.*

### Primary Signature

ACS Board Member Name	Amy Baker
ACS Board Member Position	Trustee

<b>Signature Withheld</b>	5-2-23
ACS School Board Member Signature	Date

### Secondary Signature

ACS Board Member Name	Pamela Brooks
ACS Board Member Position	Board Member

<b>Signature Withheld</b>	5-2-23
ACS School Board Member Signature	Date

### Tertiary Signature


ACS Administrator Name	Melania Gutierrez
ACS Administrator Position	Head of School

<b>Signature Withheld</b>	5/2/23
ACS Administrator Signature	Date

APPENDIX T

World Religions Course PowerPoint Presentations and Guided Notes

JUDAISM

 <p><b>What is Judaism?</b></p>	1	<p><b>WHO IS A JEW?</b></p> <p>In the Bible, Jews were called <b>Hebrews</b> or <b>Children of Israel</b>.</p> <p><b>Judaism</b> comes from the tribe of <b>Judah</b> of the <b>Kingdom of Judah</b>.</p> <p><b>"Jew"</b> now refers to all <b>physical and spiritual descendants</b> of the tribe of Judah.</p> <p>A person can be Jewish by <b>birth</b> or by <b>conversion</b>.</p>	2	<p><b>WHAT DO JEWS BELIEVE?</b></p> <ol style="list-style-type: none"> <li>1. <b>God exists</b></li> <li>2. <b>God is singular</b></li> <li>3. <b>God is invisible</b></li> <li>4. <b>God is eternal</b></li> <li>5. <b>Prayer is to be directed to our <i>one</i> and to no other</b></li> <li>6. <b>God is the creator of the universe</b></li> <li>7. <b>Most of mankind are evil, and there was the greatest of the prophets</b></li> </ol>	3	<p><b>WHAT DO JEWS BELIEVE?</b></p> <ol style="list-style-type: none"> <li>8. <b>Book of <i>Torah</i> was given to Moses on Mt. Sinai</b></li> <li>9. <b>613 commandments</b></li> <li>10. <b>God will reward the good and punish the wicked</b></li> <li>11. <b>There is a Messiah</b></li> <li>12. <b>The Messiah will come</b></li> <li>13. <b>The Messiah will be <i>Mashiach</i></b></li> </ol>	4	<p><b>WHO ARE THE PATRIARCHS?</b></p> <p>The history of Judaism begins with <b>Abraham</b>, who came to the Holy Land from Mesopotamia and lived in the city of <b>Hebron</b>.</p> <p>Abraham's son <b>Isaac</b>, later called <b>Israel</b>.</p> <p>Isaac's son <b>Jacob</b>, later called <b>Israel</b>.</p> <p>Jacob's son <b>Joseph</b>, later called <b>Israel</b>.</p>	5
<p><b>WHO WERE THE PROPHETS?</b></p> <p>Chosen by God to speak to people on God's behalf and convey a message or teaching.</p>	6	<p><b>ARE THERE DIFFERENT TYPES OF JEWS?</b></p> <p>Orthodox Judaism</p> <p>Conservative Judaism</p> <p>Reformed Judaism</p>	7	<p><b>WHERE DO JEWS WORSHIP GOD?</b></p> <p>Let by <b>synagogues</b></p> <p>What are some Jewish holidays?</p> <p><b>Rosh Hashanah</b></p> <p><b>Sukkot</b></p> <p><b>Yom Kippur</b></p> <p><b>Shavuot</b></p> <p><b>Purim</b></p> <p><b>Hanukkah</b></p> <p><b>Passover</b></p> <p><b>Seder</b></p>	9	<p><b>WHERE DO JEWS WORSHIP GOD?</b></p> <p>Let by <b>synagogues</b></p> <p>What are some Jewish holidays?</p> <p><b>Rosh Hashanah</b></p> <p><b>Sukkot</b></p> <p><b>Yom Kippur</b></p> <p><b>Shavuot</b></p> <p><b>Purim</b></p> <p><b>Hanukkah</b></p> <p><b>Passover</b></p> <p><b>Seder</b></p>	9	<p><b>Tabernacle of Moses</b></p>	10
<p><b>WHAT ARE THE SYMBOLS OF JUDAISM?</b></p> <p>The <b>Star of David</b> is a symbol of Judaism.</p> <p>The <b>Menorah</b> is a symbol of Judaism.</p> <p>The <b>Shema</b> is a symbol of Judaism.</p> <p>The <b>Torah</b> is a symbol of Judaism.</p> <p>The <b>Synagogue</b> is a symbol of Judaism.</p> <p>The <b>Shabbat</b> is a symbol of Judaism.</p> <p>The <b>Yom Kippur</b> is a symbol of Judaism.</p> <p>The <b>Hanukkah</b> is a symbol of Judaism.</p> <p>The <b>Passover</b> is a symbol of Judaism.</p> <p>The <b>Seder</b> is a symbol of Judaism.</p>	11	<p><b>WHAT CAN WE LEARN FROM THE HISTORY OF JUDAISM?</b></p> <p>The <b>Star of David</b> is a symbol of Judaism.</p> <p>The <b>Menorah</b> is a symbol of Judaism.</p> <p>The <b>Shema</b> is a symbol of Judaism.</p> <p>The <b>Torah</b> is a symbol of Judaism.</p> <p>The <b>Synagogue</b> is a symbol of Judaism.</p> <p>The <b>Shabbat</b> is a symbol of Judaism.</p> <p>The <b>Yom Kippur</b> is a symbol of Judaism.</p> <p>The <b>Hanukkah</b> is a symbol of Judaism.</p> <p>The <b>Passover</b> is a symbol of Judaism.</p> <p>The <b>Seder</b> is a symbol of Judaism.</p>	12	<p><b>WHAT CAN WE LEARN FROM THE HISTORY OF JUDAISM?</b></p> <p>The <b>Star of David</b> is a symbol of Judaism.</p> <p>The <b>Menorah</b> is a symbol of Judaism.</p> <p>The <b>Shema</b> is a symbol of Judaism.</p> <p>The <b>Torah</b> is a symbol of Judaism.</p> <p>The <b>Synagogue</b> is a symbol of Judaism.</p> <p>The <b>Shabbat</b> is a symbol of Judaism.</p> <p>The <b>Yom Kippur</b> is a symbol of Judaism.</p> <p>The <b>Hanukkah</b> is a symbol of Judaism.</p> <p>The <b>Passover</b> is a symbol of Judaism.</p> <p>The <b>Seder</b> is a symbol of Judaism.</p>	13	<p><b>Jewish Culture</b></p> <p>Jewish culture is about:</p> <ul style="list-style-type: none"> <li>• <b>Education</b></li> <li>• <b>Family</b></li> <li>• <b>Helping others.</b></li> </ul>	14	<p><b>Symbols of Jewish Identity</b></p> <ul style="list-style-type: none"> <li>• <b>Clothing</b> <ul style="list-style-type: none"> <li>o men's head coverings</li> </ul> </li> </ul>	15
<p><b>Symbols of Jewish Identity</b></p> <ul style="list-style-type: none"> <li>• <b>Clothing</b> <ul style="list-style-type: none"> <li>o men's head coverings</li> <li>o tallit prayer shawl</li> </ul> </li> </ul>	16	<p><b>Symbols of Jewish Identity</b></p> <ul style="list-style-type: none"> <li>• <b>Clothing</b> <ul style="list-style-type: none"> <li>o men's head coverings</li> <li>o tallit prayer shawl</li> <li>o Women's hair coverings</li> </ul> </li> </ul>	17	<p><b>Symbols of Jewish Identity</b></p> <ul style="list-style-type: none"> <li>• <b>Mitzvah</b> <ul style="list-style-type: none"> <li>o Mitzvah is a commandment from God.</li> <li>o You shall walk with them upon the diaspora of your house and upon your gate.</li> </ul> </li> </ul>	18	<p><b>Symbols of Jewish Identity</b></p> <ul style="list-style-type: none"> <li>• <b>Memorial and Shabbat</b></li> </ul>	19	<p><b>Symbols of Jewish Identity</b></p> <ul style="list-style-type: none"> <li>• <b>Torah</b> <ul style="list-style-type: none"> <li>o Torah is the first and most important of the Jewish scriptures.</li> <li>o It is the foundation of Jewish law and ethics.</li> <li>o It is the basis of Jewish identity.</li> <li>o It is the source of Jewish life.</li> </ul> </li> </ul>	20

ISLAM

1 **World Religions**  
**ISLAM**  
 • Islam is the second largest religion in the world.  
 • It is a monotheistic religion based on the Quran.  
 • It is a peaceful religion that teaches love and respect for all people.

2 **History of Islam**  
**ISLAM**  
 • Islam was founded in the 7th century AD in Mecca, Saudi Arabia.  
 • The Prophet Muhammad is the central figure of Islam.  
 • The Quran is the holy book of Islam.

3 **And are more right than the Christians?**  
**ISLAM**  
 • Islam is a monotheistic religion based on the Quran.  
 • It is a peaceful religion that teaches love and respect for all people.  
 • The Prophet Muhammad is the central figure of Islam.

4 **Who is a Muslim?**  
**ISLAM**  
 • A Muslim is someone who believes in the Quran and follows the teachings of the Prophet Muhammad.  
 • The word "Muslim" means "one who submits to God".

5 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

6 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

7 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

8 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

9 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

10 **History of Islam**  
**ISLAM**  
 • Islam is a monotheistic religion based on the Quran.  
 • It is a peaceful religion that teaches love and respect for all people.  
 • The Prophet Muhammad is the central figure of Islam.

11 **History of Islam**  
**SUNNI**  
 • Sunni Islam is the largest branch of Islam.  
 • It is based on the teachings of the Prophet Muhammad and the Quran.  
 • The majority of Muslims are Sunni.

12 **Why is a Muslim?**  
**ISLAM**  
 • A Muslim is someone who believes in the Quran and follows the teachings of the Prophet Muhammad.  
 • The word "Muslim" means "one who submits to God".

13 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

14 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

15 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

16 **History of Islam**  
**MUHAMMAD**  
 • He was born in Mecca, Saudi Arabia in 570 AD.  
 • He was a merchant and a leader of his people.  
 • He received revelations from God in the form of the Quran.

17 **Belief in the Oneness of God**  
**ISLAM**  
 • Islam is a monotheistic religion based on the Quran.  
 • It is a peaceful religion that teaches love and respect for all people.  
 • The Prophet Muhammad is the central figure of Islam.

18 **shahadah**  
 The declaration of faith in one God (Allah) and His messenger, Muhammad.  
 • I bear witness that there is no god but Allah, and that Muhammad is His messenger.

19 **salah**  
 The ritual prayers performed by every Muslim 5x a day pointing their head to the Kaaba in Mecca.  
 • Prayers are preceded by a compulsory washing called wudu.

20 **Belief in the Prophets**  
 All messages and prophets of God are true and valid.  
 • The Prophet Muhammad is the final prophet of God.

21 **Zakat**  
 The mandatory act of giving 2.5% of a Muslim's wealth in money or kind to the poor and needy.  
 • It is one of the five pillars of Islam.

22 **Belief in the Divine Book**  
 The Quran is the final and complete revelation from God.  
 • It is the word of God, revealed to the Prophet Muhammad.

23 **Hajj**  
 The sacred pilgrimage to Mecca required of every Muslim at least once in their lifetime.  
 • It is one of the five pillars of Islam.

24 **ARTICLES OF FAITH IN ISLAM**  
 1. Belief in the Oneness of God (Tawhid)  
 2. Belief in the Prophets  
 3. Belief in the Divine Book (The Quran)  
 4. Belief in the Day of Judgment (The Hereafter)

25 **Belief in the Angels**  
 Angels are created beings who obey God's commands.  
 • They are responsible for recording human deeds and delivering messages from God.

26 **Belief in the Holy Books**  
 The Quran is the final and complete revelation from God.  
 • It is the word of God, revealed to the Prophet Muhammad.

27 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

28 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

29 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

30 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

31 **ISLAMIC CULTURE & RELIGION OF ISLAM**  
 • Islam is a monotheistic religion based on the Quran.  
 • It is a peaceful religion that teaches love and respect for all people.  
 • The Prophet Muhammad is the central figure of Islam.

32 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

33 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

34 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

35 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

36 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

37 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

38 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

39 **RELIGIOUS ISLAMIC VALUES**  
 • Belief in the Oneness of God (Tawhid)  
 • Belief in the Prophets  
 • Belief in the Divine Book (The Quran)  
 • Belief in the Day of Judgment (The Hereafter)

40 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

41 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

42 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

43 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

44 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

45 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

46 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

47 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

48 **ISLAMIC LAWS AND CUSTOMS**  
 • Islamic law is based on the Quran and the Sunnah.  
 • It covers all aspects of life, from personal conduct to social and political issues.

# BAHA'ISM




**Background.**

- Followers are called **BAHA'IS**
- The founder's name is **BAHA'U'LLAH**
- It was founded in **1844 A.D.** when the **The Bab** declared a new **MESSENGER** was to come to **UNITE** the whole world.
- In **1863**, Baha'u'llah announced that **HE** was that Messenger.

**Holy Texts.**

- The **Hidden Words**
- The **Kitab-i-Iqan**
- The **Kitab-i-Aqdas**



**Places of Worship.**

- Majority of Baha'i devotional meetings take place either in homes or in a **BAHA'I CENTER**.
- The House of Worship has **NINE** sides, **NINE** gardens and **NINE** doors, and all of the world's Scriptures are to be read there.

**CORE BELIEFS**

- The Baha'i faith emphasizes the **benefits** of humanity and its **acceptance** of the divine origin of the world's major religions.
- Beliefs** - known as **Manifestations of God** - about teaching have provided the basis for the advancement of civilization.
- These **Manifestations** have included Abraham, Krishna, Zoroaster, Moses, Buddha, Jesus, and Muhammad.
- Baha'u'llah is the latest and most perfected that the religions of the world come from the **same source** and are, in essence, **successive** chapters of **ONE** religion from God.

1

**Beliefs about God**

- Baha'is believe there is **ONE** God, the **Source** of all creation.
- God is **eternally living**.
- Baha'is believe that there has only ever been **one God**, who is called by **different names in different religions**.
- God is too great to be ever understood by the **finite** human mind.
- Knowledge of God means knowledge of the **attributes** of God.
- The only thing we can actually know about God is that **God exists**.

2

**BELIEFS ABOUT CREATION**

- Baha'is believe that the universe is a deliberate creation, but that the **Creative Force** is by definition **unknowable**.
- Any created thing is **fragible** of understanding that which created it.
- Baha'u'llah used a number of terms such as the **Unknowable Essence** of the Supreme Being to refer to this entity. He also stated that the Universe has **always existed**, and will always exist.
- The Baha'i writings also affirm the existence of creatures on other **planets**.

3

**BELIEFS ABOUT THE AFTERLIFE**

- Baha'is believe in an afterlife in which the **soul** is separated from the **body**. At death, the soul begins a spiritual **journey** towards God through many **planes of existence**.
- Death**: When a person dies, the body must be treated with respect and a special prayer is said. They believe they should be happy for the soul who is progressing to the **next world**.

4

**PLACES OF PILGRIMAGE**

Pilgrimage is made to Baha'i sites in the Holy Land.

- On a full **nine-day** pilgrimage the pilgrims visit:
  - Baha'u'llah's **prison** cell in Akko.
  - to the house where he was subsequently confined, and to the two houses in the countryside, where He ended his days.
  - The **Shrine of Baha'u'llah**, is the **direction** they face when saying their obligatory prayers.
  - The pilgrimage also includes **prayer** at the Shrine of the Bab, where His remains were buried after His **execution**.

5

**Other Key Beliefs**

- Education should be **compulsory** for all children the world over.
- Men and women are to have **equal rights**.
- everyone is entitled to an education, and a world-wide system of administration should be introduced.

6

**Holidays**

- There are **nine** full **Holy Days**, eight of which commemorate specific events in Baha'i **history**. On these nine days, work should be suspended. Children are usually granted absence from school for these days.
- There are **nineteen** months in the Baha'i year, and **nineteen** days in each month. This totals 361 days, not the 365 days. The remaining four days are special days for exchanging presents and being with family and friends.

7

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

8

**Rites of Passage**


- Bah'is** should not drink alcohol or take drugs, nor should they engage in sex outside marriage.
- No** Consensations: Baha'i children are taught about all the regions of the world. When they reach the age of 15 they can decide to marry.
- Marriage**: Baha'is believe that the main purpose of marriage is to have **children**. During the marriage ceremony, the bride and groom each repeat the sentence, "We will all, verily, abide by the will of God".

9

**FAITH COMES BY HEARING THE WORD OF GOD**

THE BAHAI FAITH

WITNESSING AND SHARING THE GOSPEL OF CHRIST



10

**REFUTING BAHAI WRITINGS WITH THE HOLY WORD OF GOD**

**Directions:**

- Highlight the text in each of the verses below.
- Use people to read portions from the Bible that refute the key points highlighted.
- Be prepared to share the key you found in the Bible writings and what the Bible says is true.

11

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

12

**Background.**

- Followers are called **BAHA'IS**
- The founder's name is **BAHA'U'LLAH**
- It was founded in **1844 A.D.** when the **The Bab** declared a new **MESSENGER** was to come to **UNITE** the whole world.
- In **1863**, Baha'u'llah announced that **HE** was that Messenger.

13

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

14

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

15

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

16

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

17

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

18

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

19

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

20

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**

21

**Rites of Passage**

- Dah'i-Zang**: Baha'u'llah wrote **three** special prayers which are known as **obligatory** Prayers.
- Short Obligatory Prayer**: **Pray to God, O my God, that Thou hast created me to know Thyself and to worship Thee. I testify at this moment, to my presentiments and to Thy promises, that I have believed in Thee, and have believed in other God but Thee, the High in Faith, the Self-Sustaining.**



# HINDUISM

<p><b>1</b></p>  <p><b>Hinduism</b></p> <p><b>What is Hinduism?</b></p> <ul style="list-style-type: none"> <li>Hinduism is a polytheistic religion with a wide variety of beliefs, practices, and deities.</li> <li>It is one of the oldest religions in the world.</li> <li>It is a major world religion with over 1 billion followers.</li> </ul>	<p><b>2</b></p>  <p><b>What is Hinduism?</b></p> <ul style="list-style-type: none"> <li>Hinduism is a polytheistic religion with a wide variety of beliefs, practices, and deities.</li> <li>It is one of the oldest religions in the world.</li> <li>It is a major world religion with over 1 billion followers.</li> </ul>	<p><b>3</b></p>  <p><b>Location</b></p> <p>Hinduism is primarily practiced in India, but it has a significant following in other parts of the world, including the United States, Canada, and the United Kingdom.</p>	<p><b>4</b></p>  <p><b>Holy Writings</b></p> <ul style="list-style-type: none"> <li>The Vedas: Rigveda, Yajurveda, Samaveda, and Atharvaveda.</li> <li>The Upanishads: Philosophical texts that form the basis of Hindu philosophy.</li> <li>The Bhagavad Gita: A sacred Hindu scripture that is part of the Mahabharata.</li> </ul>	<p><b>5</b></p>  <p><b>Core Hindu Beliefs</b></p> <p>The gods are the ultimate reality. Everyone should strive to achieve moksha (liberation) from the cycle of rebirth.</p>	<p><b>6</b></p>  <p><b>Core Hindu Beliefs</b></p> <p>The gods are the ultimate reality. Everyone should strive to achieve moksha (liberation) from the cycle of rebirth.</p>	<p><b>7</b></p>  <p><b>Core Hindu Beliefs</b></p> <p>Individual souls are immortal. The cycle of rebirth is a continuous process. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>8</b></p>  <p><b>Core Hindu Beliefs</b></p> <p>Samsara: The continuous cycle of life, death, and rebirth. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>9</b></p>  <p><b>Sects of Hinduism</b></p> <p><b>Vishnuism</b>: Vishnu is worshipped as the supreme deity. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>10</b></p>  <p><b>Sects of Hinduism</b></p> <p><b>Shaktism</b>: Shakti (the Hindu goddess) is worshipped as the supreme deity. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>11</b></p>  <p><b>Sects of Hinduism</b></p> <p><b>Smartism</b>: Smartas are followers of the four Vedas. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>12</b></p>  <p><b>Sects of Hinduism</b></p> <p><b>Samkhya</b>: Samkhya is a philosophical school that emphasizes the distinction between the material and the spiritual. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>13</b></p>  <p><b>Sects of Hinduism</b></p> <p><b>Madhva</b>: Madhva is a philosopher who developed the Dvaita (dualist) school of Hinduism. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>14</b></p>  <p><b>Gods and Avatars</b></p> <p><b>Brahma the Creator</b>: Brahma is the creator god. He is worshipped as the supreme deity. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>15</b></p>  <p><b>Gods and Avatars</b></p> <p><b>Vishnu the Preserver</b>: Vishnu is the preserver god. He is worshipped as the supreme deity. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>16</b></p>  <p><b>Gods and Avatars</b></p> <p><b>Shiva the Destroyer</b>: Shiva is the destroyer god. He is worshipped as the supreme deity. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>17</b></p>  <p><b>Gods and Avatars</b></p> <p><b>Ashwini</b>: This is the incarnation of god Ashwini. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>18</b></p>  <p><b>Gods and Avatars</b></p> <p><b>Garuda</b>: Garuda is the mount of Vishnu. He is worshipped as the supreme deity. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>19</b></p>  <p><b>Caste System</b></p> <p><b>Brahmins</b>: Brahmins are the highest caste. They are the priestly class. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>20</b></p>  <p><b>Caste System</b></p> <p><b>Kshatriyas</b>: Kshatriyas are the warrior class. They are the ruling class. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>21</b></p>  <p><b>Caste System</b></p> <p><b>Vedhas</b>: The four castes. These people claim to be the original inhabitants of India. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>22</b></p>  <p><b>Caste System</b></p> <p><b>Shudras</b>: Shudras are the lowest caste. They are the laboring class. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>23</b></p>  <p><b>Caste System</b></p> <p><b>Untouchables</b>: Untouchables are the lowest caste. They are the outcastes. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>24</b></p>  <p><b>Caste System</b></p> <p><b>Untouchables</b>: Untouchables are the lowest caste. They are the outcastes. The goal of the individual soul is moksha (liberation) from the cycle of rebirth.</p>	<p><b>25</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>26</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>27</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>28</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>29</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>30</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>31</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>32</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>33</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>34</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>35</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>36</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>37</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>38</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>39</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>40</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>41</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>42</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>43</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>44</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>45</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>46</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>	<p><b>47</b></p>  <p><b>important Hindu Vocabulary</b></p> <ul style="list-style-type: none"> <li><b>Moksha</b>: The ultimate goal of Hinduism. It is liberation from the cycle of rebirth.</li> <li><b>Dharma</b>: The moral and ethical duties of an individual.</li> <li><b>Karma</b>: The law of cause and effect. It is the moral law.</li> </ul>
--	---	--	---	--	---	--	--	---	---	---	---	--	---	---	---	--	---	--	--	---	---	--	--	---	---	---	---	--	---	---	---	--	--	--	--	---	--	--	--	---	---	---	---	--	---	---

BUDDHISM

**4. THE PATH**  
One reaches the end of suffering by following the Eightfold Path.

7

**Right Mindfulness**  
Constant awareness about the effects of one's actions so as to avoid causing harm.

14

**SHARING THE GOSPEL: BUDDHISTS**  
**QUESTIONS YOU CAN ASK**  
• How do you know there is a self and suffering in the world?  
• What do you believe about what happens when you die?  
• Who or what's got the law of karma in control?  
Have you ever felt like there needs to be forgiveness?

21

4  
What hope does a follower have for escaping the suffering of this life? How can one know that this hope is true?

28

**5. NIRVANA**  
The state of mind that transcends suffering.

6

**Right Effort**  
Paying attention continually to one's lifestyle.

13

**SHARING THE GOSPEL: BUDDHISTS**  
**QUESTIONS YOU CAN ASK**  
• Buddhism is a religion. How is it different from other religions?  
• What are the goals of Buddhism that you are most attracted to?  
• Explain to me, what it like to be a Buddhist when it comes to your specific spiritual discipline and practice.

20

3  
How does one overcome suffering according to the Word of God? What are some ways that God has allowed or used suffering in your life to prompt you to seek after his grace and love your own?

27

**3. CAUSE OF SUFFERING**  
Suffering is caused by craving and attachment. We suffer because we want things we don't have.

5

**Right Livelihood**  
Earning a living in a way that does not cause harm or suffering to others.

12

**Mahayana emphasis on alleviating suffering**  
Mahayana and Theravada Buddhism are the two main branches of Buddhism. Mahayana Buddhism is practiced in China, Korea, Japan, Vietnam and Korea. ~19% of the world's population.

19

2  
When asking a Buddhist what they believe about suffering, how do you think it's caused or alleviated? How do you think selfishness and desire, how would you respond to this?

26

**1. SUFFERING:**  
Life always has suffering. Anxiety and uncertainty are part of life.

4

**Right Action**  
Avoiding actions that are harmful to oneself or any other living creature.

11

**Mahayana emphasis on the importance of becoming a Bodhisattva**  
Bodhisattva is a religious figure in Mahayana Buddhism, originally from the traditions of China, Japan, Vietnam and Korea. ~19% of the world's population.

18

1  
How would you explain that suffering is caused by selfishness and desire? How would you explain how suffering entered the world?

25

**2. CAUSE OF SUFFERING**  
Suffering is caused by craving and attachment. We suffer because we want things we don't have.

3

**Right Speech**  
Watch what you say and avoid lying or gossiping.

10

**Theravada serenity to the original teachings**  
The Four Noble Truths emphasize the goal of personal liberation. The original teachings of Buddhism are characterized by the Theravada tradition. ~10% of the world's population.

17

**GROUP FOCUS - SHARING THE GOSPEL WITH BUDDHISTS**  
• Create a poster that explains the Four Noble Truths to explain your topic.  
• How do you think suffering is caused or alleviated?  
• How would you respond to this?  
• How would you explain that suffering is caused by selfishness and desire?  
• How would you explain how suffering entered the world?

24

**HISTORY**  
The Buddha was born in the 6th century BC in the Ganges valley of northern India. He was a prince who became a wandering ascetic.

2

**Right Thought**  
A genuine wish to break free from desire.

9

1. Do not Kill.  
2. Do not Steal.  
3. Avoid Sexual Immorality.  
4. Avoid Bad Speech.  
5. Avoid Intoxication.

16

**SHARING THE GOSPEL: BUDDHISTS**  
**QUESTIONS YOU CAN ASK:**  
• Their desire to be in tune with her inner self.  
• Their desire to be in tune with her inner self.  
• Their concerns about evil, suffering and conflict in the world.

23

6  
What do we need to do to receive God's peace and to overcome the suffering of this world? How can we help people who are self-focused and trying to find peace on our own?

30

**BUDDHISM**

1

**Right Understanding**  
Knowledge that the Four Noble Truths lead to overcoming suffering.

8

**Right Concentration**  
Attaining serenity by cultivating the mind through meditation.

15

**SHARING THE GOSPEL: BUDDHISTS**  
**QUESTIONS YOU CAN ASK**  
• How would you feel if you discovered that suffering is caused by selfishness and desire?  
• Have you ever heard of the path to inner peace?  
• How would you explain that suffering is caused by selfishness and desire?  
• How would you explain how suffering entered the world?

22

5  
How did God through Christ, provide a way to overcome the suffering of this world? How can we help people who are self-focused and trying to find peace on our own?

29







# ANIMISM

<p><b>ANIMISM</b></p>	<p><b>COMMON BELIEFS OF ANIMISTS</b></p> <p>The Concept of Sin Sin isn't about displeasing the Supreme Being, but knowing what they might want in order to do what you want them to do. As long as your personal spots are appeased, you can do what you want.</p>	<p><b>SIMILARITIES AND DIFFERENCES</b></p> <p><b>Animism</b></p> <ul style="list-style-type: none"> <li>• Focuses on the spiritual aspects of the natural world</li> <li>• Focuses on the spiritual aspects of the natural world</li> <li>• Focuses on the spiritual aspects of the natural world</li> <li>• Focuses on the spiritual aspects of the natural world</li> </ul>	<p><b>LEARNING THE GOSPEL WITH ANIMISTS</b></p> <p>Bring adequate warnings to animists so they can understand the difference between the Kingdom of Satan and the Kingdom of God. Animists are very responsive to warnings of judgment, death, and punishment in the afterlife.</p>	<p><b>POK CATHOLISM</b> is very Latin American practice. Catholicism has absorbed indigenous and animistic elements.</p>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
<p><b>Altars</b> - from Latin meaning altar or bench. It refers to that which gives power or life to something.</p> <p><b>Animism</b> is the belief that the physical world is interpenetrated with spiritual forces and events have spiritual causality.</p>	<p><b>COMMON BELIEFS OF ANIMISTS</b></p> <p>Contacting the Spirits This is commonly called <b>spiritism</b> and is the belief that the spirits of the dead can be contacted. Today, this looks like all the <b>paranormal</b> stuff like: palm reading, tarot cards, astrology, omens, interpreting dreams, reading tea leaves, etc. These are all forms of Animism.</p>	<p><b>LEARNING THE GOSPEL WITH ANIMISTS</b></p> <p>Pray specifically that the Spirit of God would open their eyes to the Kingdom of Satan to God's Kingdom.</p>	<p><b>Religious Syncretism</b></p>	<p><b>Animism</b> is a traditional African and Caribbean spirituality. Christianity with African and Caribbean spirituality.</p>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
<p><b>COMMON BELIEFS OF ANIMISTS</b></p> <p>One God Beyond the Many Spirits There is still a Supreme Being, but he/she is so far removed from us he/she doesn't exist. The thing we deal with here is all the spirits.</p>	<p><b>COMMON BELIEFS OF ANIMISTS</b></p> <p>The After Life <b>Reincarnation</b> is a common belief, while other believe that you simply become an ancestral spirit that has power to either bless or curse your family.</p>	<p><b>LEARNING THE GOSPEL WITH ANIMISTS</b></p> <p>With the people's <b>faith</b> in the afterlife, singing, supplicating, and teaching the people according to their felt and perceived needs.</p>	<p><b>Definition of Syncretism</b> the blending of religious belief systems into a new system, or the incorporation of other beliefs into an existing religion.</p>	<p><b>Animism</b> is a traditional African and Caribbean spirituality. Christianity with African and Caribbean spirituality.</p>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
<p><b>COMMON BELIEFS OF ANIMISTS</b></p> <p>The Ultimate/Immediate Division Animists can offer answer to the ultimate questions, but are irrelevant when it comes to immediate problems. An Animist can be a practicing Christian but still go to a shaman priest for healing/blessings in this animistic ritual.</p>	<p><b>EXAMPLES OF ANIMISTS</b></p> <p>Traditional African religions are basically a complex of polytheistic and animistic elements and ancestor of ancestors.</p>	<p><b>LEARNING THE GOSPEL WITH ANIMISTS</b></p> <p>Bring people to a true understanding of the great Creator. Animists often have a hierarchy of gods, but often are eager to know more about the Creator of All.</p>	<p><b>SANCTUARY</b> A syncretic religion founded on beliefs that incorporate elements of Hinduism and Islam.</p>	<p><b>Animism</b> is a traditional African and Caribbean spirituality. Christianity with African and Caribbean spirituality.</p>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
<p><b>COMMON BELIEFS OF ANIMISTS</b></p> <p>The Spirit World Animists deal with spirits as well as the spirit world. Spirits are believed to be the souls of the dead who are active in the world of the living. Animists use rituals to communicate with spirits. They believe that spirits can be helpful or harmful. The spirit world is the realm of spirits, not the physical world.</p>	<p><b>EXAMPLES OF ANIMISTS</b></p> <p>Shamans are often utilized in indigenous religious practices in the Native American rituals.</p>	<p><b>LEARNING THE GOSPEL WITH ANIMISTS</b></p> <p>Point out the essential differences between the Kingdom of Satan and the Kingdom of God. All men are going to spend eternity either in Hell or Heaven.</p>	<p><b>Animism</b> is a traditional African and Caribbean spirituality. Christianity with African and Caribbean spirituality.</p>	<p><b>Animism</b> is a traditional African and Caribbean spirituality. Christianity with African and Caribbean spirituality.</p>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27

# AGNOSTICISM



**AGNOSTICS**

1

The word "agnostic" is a combination of the Greek "a-" meaning "without" and the Greek word "gnosis" meaning "knowledge".

**AGNOSTICS**

2

What an Agnostic believes about God was either just an agnostic person or (more) nobody at all.

**AGNOSTIC BELIEF**

3

The person who came up with the term was Thomas Huxley an English biologist, a prominent supporter of Darwin's theory of evolution, and a leading proponent of agnosticism. He was thinking of what is now called the "agnostic" when he wrote the book "Athena" in 1869.

**AGNOSTICS**

4

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

5

Don't believe in either or not God or "Gods" because the reality isn't in the hands.

**AGNOSTIC BELIEF**

6

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

7

The person who came up with the term was Thomas Huxley an English biologist, a prominent supporter of Darwin's theory of evolution, and a leading proponent of agnosticism. He was thinking of what is now called the "agnostic" when he wrote the book "Athena" in 1869.

**AGNOSTICS**

8

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

9

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

10

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

11

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

12

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

13

What an Agnostic believes about God is that they believe that God can't be proven or disproven.

**AGNOSTIC BELIEF**

14

# ATHEISM

16

17

18

19

20

**ATHEISTS**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**ATHEISTS**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**ATHEISTS**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**ATHEISTS**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

+

-

🔍

**ATHEISTS**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

According to the organization the American Atheists, an atheist:

- Doesn't believe in any deity or gods.

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**SCARING JESUS WITH ATHEIST**

The fact that you need to ask an atheist "What do you believe in?" is a matter of personal preference. There is no right or wrong answer to this question.

An atheist is someone who doesn't believe in any deity or gods.

According to the organization the American Atheists, an atheist:

- Doesn't believe in any deity or gods.

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**SCARING JESUS WITH ATHEIST**

Doesn't get triggered into arguments about what God is or isn't. Focus on the evidence that Christ existed, not on the evidence that He didn't exist.

An agnostic is someone who doesn't believe in any deity or gods.

According to the organization the American Atheists, an atheist:

- Doesn't believe in any deity or gods.

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**SCARING JESUS WITH ATHEIST**

Doesn't get triggered into arguments about what God is or isn't. Focus on the evidence that Christ existed, not on the evidence that He didn't exist.

By the United States, atheist is not a religion. It is a lack of belief in any deity or gods.

According to the organization the American Atheists, an atheist:

- Doesn't believe in any deity or gods.

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**SCARING JESUS WITH ATHEIST**

Your personal beliefs are not a religion. They are just beliefs. There is no right or wrong answer to this question.

**ATHEISTS**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**SALVATION**

What an atheist believes about the things that they don't believe in is a matter of personal preference. There is no right or wrong answer to this question.

**SCARING JESUS WITH ATHEIST**

The bottom line with an atheist is that you can't scare them with anything.

## APPENDIX U

## Theology and Spiritual Growth: Individual Rubrics and Interview Notes

<b>STUDENT IDENTIFIER : 3F01</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview Rubric Points</b>	<b>Formal Final Interview Rubric Points</b>
Who is God? <i>5pts – Basic Understanding</i> <i>10pts – Advanced Understanding</i> <i>15pts – Superior Understanding including scriptural references</i>	10	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	10	15
What is sin? Explain a person's problem concerning sin.	10	15
Can you explain salvation?	5	15
What is the kingdom of God? <i>5pts – Basic Understanding</i> <i>10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>55</b>	<b>85 (+54%)</b>

<b>STUDENT IDENTIFIER : 3M02</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview Rubric Points</b>	<b>Formal Final Interview Rubric Points</b>
Who is God? <i>5pts – Basic Understanding</i> <i>10pts – Advanced Understanding</i> <i>15pts – Superior Understanding including scriptural references</i>	5	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	5	10
Can you explain salvation?	10	15
What is the kingdom of God? <i>5pts – Basic Understanding</i> <i>10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>45</b>	<b>75 (+66%)</b>

<b>STUDENT IDENTIFIER : 3F03</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding 10pts – Advanced Understanding 15pts – Superior Understanding including scriptural references</i>	5	10
Who is Jesus?	5	10
Who is the Holy Spirit?	5	5
What is the Word of God? Does it have authority?	5	5
What is sin? Explain a person's problem concerning sin.	5	10
Can you explain salvation?	5	10
What is the kingdom of God? <i>5pts – Basic Understanding 10pts – Superior Understanding including scriptural references</i>	5	5
<b>TOTAL</b>	<b>35</b>	<b>55 (+57%)</b>

<b>STUDENT IDENTIFIER : 3M04</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding 10pts – Advanced Understanding 15pts – Superior Understanding including scriptural references</i>	10	15
Who is Jesus?	10	15
Who is the Holy Spirit?	10	10
What is the Word of God? Does it have authority?	10	15
What is sin? Explain a person's problem concerning sin.	15	15
Can you explain salvation?	15	15
What is the kingdom of God? <i>5pts – Basic Understanding 10pts – Superior Understanding including scriptural references</i>	10	10
<b>TOTAL</b>	<b>80</b>	<b>95 (+19%)</b>

<b>STUDENT IDENTIFIER : 3F05</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding 10pts – Advanced Understanding 15pts – Superior Understanding including scriptural references</i>	5	15
Who is Jesus?	5	10
Who is the Holy Spirit?	5	5
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	10	10
Can you explain salvation?	5	10
What is the kingdom of God? <i>5pts – Basic Understanding 10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>40</b>	<b>70 (+75%)</b>

<b>STUDENT IDENTIFIER : 3F07</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding 10pts – Advanced Understanding 15pts – Superior Understanding including scriptural references</i>	10	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	10	15
Can you explain salvation?	10	15
What is the kingdom of God? <i>5pts – Basic Understanding 10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>55</b>	<b>80 (+45%)</b>

<b>STUDENT IDENTIFIER : 3M08</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding</i> <i>10pts – Advanced Understanding</i> <i>15pts – Superior Understanding including scriptural references</i>	10	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	5	10
Can you explain salvation?	10	15
What is the kingdom of God? <i>5pts – Basic Understanding</i> <i>10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>55</b>	<b>75 (+36%)</b>

<b>STUDENT IDENTIFIER : 3F09</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding</i> <i>10pts – Advanced Understanding</i> <i>15pts – Superior Understanding including scriptural references</i>	10	15
Who is Jesus?	15	15
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	10	10
What is sin? Explain a person's problem concerning sin.	10	15
Can you explain salvation?	10	15
What is the kingdom of God? <i>5pts – Basic Understanding</i> <i>10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>65</b>	<b>90 (+38%)</b>



<b>STUDENT IDENTIFIER : 3F10</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding 10pts – Advanced Understanding 15pts – Superior Understanding including scriptural references</i>	5	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	10	15
Can you explain salvation?	10	10
What is the kingdom of God? <i>5pts – Basic Understanding 10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>50</b>	<b>75 (+50%)</b>

<b>STUDENT IDENTIFIER : 3F11</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding 10pts – Advanced Understanding 15pts – Superior Understanding including scriptural references</i>	5	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	10	10
Can you explain salvation?	5	10
What is the kingdom of God? <i>5pts – Basic Understanding 10pts – Superior Understanding including scriptural references</i>	5	5
<b>TOTAL</b>	<b>45</b>	<b>65 (+44%)</b>

<b>STUDENT IDENTIFIER : 3F12</b>		
<b>Rubric Item</b>	<b>Pre-Intervention Interview <i>Rubric Points</i></b>	<b>Formal Final Interview <i>Rubric Points</i></b>
Who is God? <i>5pts – Basic Understanding</i> <i>10pts – Advanced Understanding</i> <i>15pts – Superior Understanding including scriptural references</i>	10	10
Who is Jesus?	10	10
Who is the Holy Spirit?	5	10
What is the Word of God? Does it have authority?	5	10
What is sin? Explain a person's problem concerning sin.	15	15
Can you explain salvation?	15	15
What is the kingdom of God? <i>5pts – Basic Understanding</i> <i>10pts – Superior Understanding including scriptural references</i>	5	10
<b>TOTAL</b>	<b>65</b>	<b>80 (+23%)</b>

## APPENDIX V

## World Religions and Evangelism: Individual Rubrics and Interview Notes

**STUDENT IDENTIFIER: 3F01**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	15	30	30
Who were the founders who are the leaders of this religion?	10pts	5	10	5
What are the holy books?	10pts	5	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	30	30
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	21	24
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	21	24
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	27
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30

**STUDENT IDENTIFIER: 3MO2**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	5	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	21	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	25	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts		24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25

**STUDENT IDENTIFIER: 3F03**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	24	24
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	10	20
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	24
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	5
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	20
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	24
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	24
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	5	5
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	24
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	20
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	1	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25



**STUDENT IDENTIFIER: 3M04**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	24	30
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	5	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	2	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	5	25	30
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	27	30
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	5	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	5	25	30
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10

Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	5	25	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	21	30
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	5	30	30
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	5	30	30

**STUDENT IDENTIFIER: 3F05**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	30
Who were the founders who are the leaders of this religion?	10pts	1	1	10
What are the holy books?	10pts	1	5	10

Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	10	20
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	27
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	27
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20

**STUDENT IDENTIFIER: 3F07**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	21	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	5	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	25
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	21	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	27
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	27
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30

**STUDENT IDENTIFIER: 3M08**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	12	30
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	18	30
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	18	30
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	20
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	24
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	30

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	12	24
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	10	30
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	15	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	25
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	1	5
What are the holy books?	10pts	1	1	5
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	10	20
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	15	30
Who were the founders who are the leaders of this religion?	10pts	1	1	5
What are the holy books?	10pts	1	1	5
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	15	15
Who were the founders who are the leaders of this religion?	10pts	1	1	5
What are the holy books?	10pts	1	1	5
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30



**STUDENT IDENTIFIER: 3F09**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	12	24	30
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	5	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30

**STUDENT IDENTIFIER: 3F10**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	21	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	10	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	25
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	5
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	20
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	27
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25

**STUDENT IDENTIFIER: 3F11**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	5	21	30
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	1	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	25
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	18	30
Who were the founders who are the leaders of this religion?	10pts	1	5	10
What are the holy books?	10pts	1	5	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	21	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	24	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	5
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	21	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	1	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	15	20
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	21	27
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	5	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	25
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	10	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25

**STUDENT IDENTIFIER: 3F12**

<b>JUDAISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	6	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	20	30
<b>ISLAM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	27	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	30
<b>BAHA'ISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>HINDUISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	1	1
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25

<b>BUDDHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	3	30	30
Who were the founders who are the leaders of this religion?	10pts	5	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	5	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	25	25
<b>SIKHISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>ANIMISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	10	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>AGNOSTICISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	1	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	1	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30
<b>ATHEISM</b>	<b>Points Available</b>	<b>PRE-Assessment</b>	<b>POST Assessment</b>	<b>FINAL Assessment</b>
What are the major beliefs of those who follow this religion?	30pts	20	30	30
Who were the founders who are the leaders of this religion?	10pts	1	10	10
What are the holy books?	10pts	1	10	10
Describe the geographical area where this religion is most prevalent.	10pts	5	10	10
Describe the culture of the people who follow this religion. ( <i>collectivist or individualistic?</i> )	10pts	1	10	10
How would you contextually share Jesus with someone who follows this religion?	30pts	1	30	30



## Bibliography

- Abernathy, D., Tarrah Grabler, and Rachel Hicks. *Faith on the Move*. Mineral Springs, NC: Interaction International, 2022.
- Alles, Brad Alan. "The Effects of Apologetics Education on the Faith Development of Lutheran High School Students." PhD diss., Concordia University Wisconsin. ProQuest Dissertations Publishing, 2020.
- Angleton Christian School. "ACS Parent and Student Handbook." Last modified July 2022. [https://www.angletonchristian.org/\\_files/ugd/121463\\_853faa41ea7c4d189587009ffe393be6.pdf](https://www.angletonchristian.org/_files/ugd/121463_853faa41ea7c4d189587009ffe393be6.pdf).
- Bybee, Rodger W., Taylor, Joseph A., Gardner, A., Van Scooter, P., Powell, Carlson, Westbrook, Anne, and Landes, Nancy. *The BSCS 5E Instructional Model: Origins and Effectiveness*. Colorado Springs, CO: BSCS, 2006.
- Bejjani, Karen. *The Blue Cord*. Colorado Springs, CO: Equip Press, 2022.
- Bock, Darrell. *Acts*. Baker Exegetical Commentary on the New Testament. Grand Rapids MI: Baker Academic, 2007.
- Boesel, Jeff. *Prepare For Impact: Cross-Cultural Readiness*. Colorado Springs, CO: Fruit Salad Publishing, 2022.
- Boyd, Sarah. "Christian Education and the Examination of Apologetics Curriculum." DMin diss., Liberty University, ProQuest Dissertations Publishing, 2022.
- Brown, Chad John. "Combatting Secular Humanism: Creating a Strategy to Teach Theology and Apologetics to High School Students." DMin diss., Liberty University, 2020. <https://digitalcommons.liberty.edu/doctoral/2659>.
- Cardoza, Freddy. *Christian Education: A Guide to Foundations of Ministry*. Grand Rapids, MI: Baker Publishing Group, 2019.
- Chan, Sam. *Evangelism in a Skeptical World*. Grand Rapids, MI: Zondervan, 2018.
- Farrand, Max. *The Laws and Liberties of Massachusetts*. 1648, Reprint. Cambridge, MA: Harvard University Press, 2014. Accessed June 10, 2023, <https://www.mass.gov/doc/old-deluder-satan-law/download>.
- Georges, Jayson. *The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures*. Timē Press, 2017.
- Gibson, Alaster. "Exploring Spirituality in Teaching Within a Christian School Context." *International Christian Community of Teacher Educators* 9, no. 1 (2014).

- Gould, Paul. *Cultural Apologetics: Renewing the Christian Voice, Conscience and Imagination in a Disenchanted World*. Grand Rapids MI: Zondervan, 2019.
- Gupta, Amita. *Going to School in South Asia*. Westport, Connecticut: Greenwood Publishing Group, 2007.
- Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible: Genesis to Psalm 72*. 1706. Reprint, Peabody, MA: Hendrickson Academic, 2003.
- Holmes, Pauline. *A Tercentenary History of the Boston Public Latin School, 1635–1935*. Cambridge, MA: Harvard University Press, 2014.
- Hyles, Jack. *Hammond First Baptist Pulpit Vol 1–2 Sunday Sermons 1970–1971*. Hammond, IN: HFBC, 1991.
- Jovanović, Mladen. “The Biblical Foundation of Evangelism.” *Evangelical Journal of Theology* II, no. 2 (2008): 277–282.
- Keil, Karl F. and Franz Delitzsch. *Commentary on the Old Testament*. 1891. Reprint, Omaha, NE: Patristic Publishing, 2019.
- Koukl, Gregory. *Tactics: A Game Plan for Discussing Your Christian Convictions*. Grand Rapids, Michigan: Zondervan Reflective, 2019.
- Manley Pippert, Rebecca. *Stay Salt: The World Has Changed, Our Message Must Not*. Charlotte, NC: The Good Book Company, 2020.
- Marshall, Jeff. “Apathy in Learning,” *Encyclopedia of the Sciences of Learning*. Boston, MA: Springer, 2012.
- Marzouk, Safwat. *Intercultural Church: A Biblical Vision for an Age of Migration*. Minneapolis, MN: Fortress Press, 2019.
- McDowell, Sean, and J. Warner Wallace. *So the Next Generations Will Know: Preparing Young Christians for a Challenging World*. Colorado Springs, CO: David C Cook, 2019.
- Merrill, Eugene. *Deuteronomy: An Exegetical and Theological Exposition of Holy Scripture*. Nashville, TN: B&H Publishing Group, 1994.
- Moon, W. Jay, and Craig Otto. *Against the Tide: Mission Amidst the Global Currents of Secularization*. Littleton, CO: William Carrey Publishing, 2019.
- Moon, W. Jay, and W. Bud Simon. *Effective Intercultural Evangelism: Good News in a Diverse World*. Downers Grove, IL: Intervarsity Press, 2021.

- Moreau, A. Scott. *Contextualizing the Faith*. Grand Rapids, MI: Baker Publishing Group, 2018.
- Murison, Craig and David M. Benson. "Ch. 5: Reimagining Christian Schools as Revelatory Communities." *Reimagining Christian Education*. Singapore: Springer Publishing, 2018.
- Nichols, Stephen. *Track Apologetics: A Student's Guide to Apologetics*. Ross-shire, Scotland: Christian Focus Publications, 2023.
- Osborne, Grant. *Matthew*. Zondervan Exegetical Commentary Series on the New Testament. Grand Rapids, MI: Zondervan Academic Publishing, 2010.
- Platt, David. "A Global Gospel in a World of Religions." Lecture presented at Secret Church 16 Conference, Birmingham, AL, April 29, 2016. Video Broadcast.
- Piper, John. "What Is Discipleship and How Is It Done." January 25, 2016, in *Desiring God*, podcast interview, 9:14. <https://www.desiringgod.org/interviews/what-is-discipleship-and-how-is-it-done>.
- Rainer, Thom. *The Unchurched Next Door*. Grand Rapids, MI: Zondervan, 2008.
- Ray, Brian. "Homeschooling Internationally: Theoretical Approaches and Practical Phenomena." *National Home Education Research Institute* 30, no. 2. 2014. Accessed April 7, 2023. <https://www.nheri.org/home-school-researcher-homeschooling-internationally-theoretical-approaches-and-practical-phenomena/>.
- Richardson, Steve. *Is the Commission Still Great*. Chicago, IL: Moody Publishers, 2022.
- Schnabel, Eckhardt. *Acts*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids, MI: Zondervan Academic, 2012.
- Scroggins, Jimmy. *Turning Everyday Conversations into Gospel Conversations - 3 Circles*. Nashville, TN: B&H Publishing Group, 2016.
- Sherwood, Aaron. *Romans a Structural, Thematic, and Exegetical Commentary*. Billingham, WA: Lexham Press, 2020.
- Strauss, Mark. *Mark: Zondervan Exegetical Commentary on the New Testament*. Grand Rapids, MI: Zondervan Academic, 2014.
- Texas Homeschool Coalition. "Homeschooling Increases By Nearly 300%." May 2021. Accessed April 7, 2023. <https://thsc.org/homeschooling-increases-nearly-300/>.
- Thomas, Darrin. "Defining the Integration of Faith and Learning." *Catalyst* 7, no. 1. 2012. Accessed April 7, 2023. <https://so01.tci-thaijo.org/index.php/hbds/article/download/172357/123729>.

- Thomas, Gary. *Authentic Faith: The Power of a Fire-Tested Life*. Grand Rapids, MI: Zondervan, 2009.
- Thomason, Alison. *Luxury and Legitimation: Royal Collecting in Ancient Mesopotamia*. Surrey, UK: Ashgate Publishing, 2005.
- Tice, Rico, and Carl Laferton. *Honest Evangelism: How to Talk About Jesus Even When it's Tough*. Charlotte, NC: The Good Book Company, 2015.
- United States Census Bureau. "QuickFacts of Angleton, Texas." Last modified 2021. Accessed March 21, 2023. <https://www.census.gov/quickfacts/angletoncitytexas>.
- Vegas, Chad, and Alex Kocman. *Missions By the Book: How Theology and Missions Walk Together*. Cape Coral, FL: Founders Press, 2021.
- Young, Amy. *Becoming More Fruitful in Cross-Cultural Work: How to Be Free in Christ and Rooted in Reality as you Fulfill Your Call*. Denver, CO: Messy Middle Press, 2022.

IRB APPROVAL LETTER

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

June 9, 2023  
Amy McBrayer  
Seth Polk

Re: IRB Application - IRB-FY22–23–1669 Private Christian Education and Utilization of Evangelism Curriculum

Dear Amy McBrayer and Seth Polk,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study/project is not considered human subjects research because

- (1) it will not involve the collection of identifiable, private information from or about living individuals (45 CFR 46.102).
- (2) it will consist of quality improvement activities, which are not “designed to develop or contribute to generalizable knowledge” according to 45 CFR 46.102(1).
- (3) evidence-based practice projects are considered quality improvement activities, which are not “designed to develop or contribute to generalizable knowledge” according to 45 CFR 46.102(1).
- (4) “scholarly and journalistic activities (e.g., oral history, journalism, biography, literary criticism, legal research, and historical scholarship), including the collection and use of information, that focus directly on the specific individuals about whom the information is collected,” are not considered research according to 45 CFR 46.102(1)(1).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application’s status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, PhD, CIP**  
*Administrative Chair*  
**Research Ethics Office**