

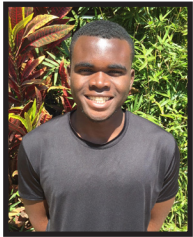
RECLAIMING (CONT.)

Anselm of Canterbury, a leading Christian theologian of the 11th century, classically affirmed that the Christian task is well defined as "faith seeking understanding." In other words, the Christian faith honours intellectual responsibility and the life of the mind.

Dr. Al Mohler couldn't summarize our goal at ACU more succinctly than he does in his excellent article: "Christianity recognizes and affirms the importance of the intellect. The life of the mind is understood to be a central issue of Christian discipleship. The Christian is not only to live in obedience to Christ, but is also to serve Christ through the development of a distinctively Christian mind."¹

At ACU, that is what we strive for; this is where we have set our sights.

Mohler, Albert. "The Glory of God and the life of the Mind." AlbertMohler.com.
<https://albertmohler.com/2010/11/12/the-glory-of-god-and-the-life-of-the-mind/> (Accessed June 11, 2018).



INTERVIEW WITH ELI MUKOTSHI

By Lisa Turnbull

1. Why did you decide to attend the Bachelor's Programme at ACU?

I decided to join ACU for a variety of reasons. I heard that the University was based on Biblical principles and that excited me, and I wanted to know more about it. It is difficult, especially in my country of the Democratic Republic of the Congo, to find a Christian University. I thought I would be able to learn more about God and then apply what I learn in everything I do.

2. What has been the biggest challenge in this programme at ACU?

The biggest challenge at ACU was me trying to adapt myself and understand how things work at ACU which has been hard but also very helpful. We were given a class on time management by Dr. Turnbull that gave some guidance on how to make up a schedule so we could all manage our time better.

3. What has been the biggest blessing in this programme at ACU?

The biggest blessing was the fact that everything we learn points to Christ, and this reminds me that I need to glorify God in everything I do. In my Sociology class, taught by Dr. Baucham, we are constantly challenged to evaluate what we read and hear from a biblical worldview. It is not just a pastor that needs to understand life from a biblical worldview, but every Christian in every profession needs to do this.

4. What have you been learning through the Student Labour Programme?

I learned a lot through the Student Labour Programme. I learned that life presents a lot of things, so we cannot just master one thing. God has given us the ability to learn different things for his own glory.

5. What are your thoughts regarding your interactions with the faculty and staff?

I am really enjoying them. I like the fact that we are having one on one conversations with each one of them. The fact that we are getting to know them, and they are also getting to know us is really good.

6. How can we pray for you?

Pray that I might be able to stay strong throughout my time at ACU.

Sign up to receive monthly prayer updates

ACU prayer update team: prayer@acu-zambia.com
ACU-ZAMBIA: www.acu-zambia.com



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2 Corinthians 10:5a

AFRICA'S UNDERDEVELOPMENT

By Pastor Choolwe Mwetwa



Study of the causes of Africa's underdevelopment has been a multidisciplinary interest. Sociologists, economists, philosophers, historians and theologians have all applied their minds to the question of Africa's backwardness.

Awareness of Africa's geography, topology and climate will suggest that these must have initially played their part in slowing Africa's progress. It is unarguable that the retrogressive effects of slavery, colonialism and economic rape only dissolve over a long period of time. By design imperialism disorders its victims' culture, identity and general orientation. Four hundred years after gaining independence from Roman colonial rule, Britain groped in despicable backwardness.

Unfortunately for Africa, each of the stated forces of regression have ravaged all continents in varying degrees over the centuries, so they can only serve as a transient justification. It does not help matters that the tools for modernisation and advancement are now available to all who care to use them. The nagging question is why has Africa not exploited them?

Complicating arrival at an accurate diagnosis of Africa's underdevelopment has been the failure to distinguish between primary and secondary catalysts of the underdevelopment. For instance, it is often proposed that poor governance is the problem. This includes lack of robust institutions, poor management of resources and reckless or corrupt use of power, summed up in leadership incompetence.

The question is why is this still the case in Africa? Even when institutions are installed and educated experienced leadership is assigned, why do things not get markedly better? Without a doubt bad governance is a phenomenal problem. I however contend that this is just a fin of the fish beneath the waters.

Deep in the waters swims the shark of African culture. So vicious is this shark, it thwarts good governance and all capacity to reform. To be clear, there is so much that is heavenly about African culture. The glorious life of social inclusivity and authentic care noted in the early church resembles African culture. Space holds me back from enumerating other aspects of this wonderful culture.

UNDERDEVELOPMENT (CONT.)

What then negates advancement? I identify three aspects. At root, African people are *hierarchical* in their power management, *sociocentric* in their transactions and *homeostatic* in adhering to their traditions. This is who they have been since ancient times. For all the virtues inhering in these practices, they have fundamentally held back Africa's competitiveness and progress.

Hierarchism monopolises power in older persons. Paternalism is the result. Unless influenced otherwise, all graduating out of hierarchism are considerably bereft of intuitive initiative, inventiveness, confidence and courage. Henchmanship, the assassin of innovation, is the natural outcome.

Sociocentric societies place relationships at the centre of all formal and informal business. A socialist outlook is held in all transactions, with the inefficiency, unaccountability and corruption inherent to this social order. Sociocentrics thrive on a communalism that makes dependency an honourable vice. Nothing kills industry more than dependency.

Homeostatic societies entrench themselves in their traditions by imposition of taboos whose breach, it is believed, invites divine wrath. With superstition as the silent regulator of thought, rational outlooks shrink along with progressiveness. So intractably adhered to are traditions, no amount of modernisation, education, or Christianisation can easily alter them. They actually shape the African's worldview. Other worldviews, like the biblical worldview, squat as subordinates, even among Christian people.

Until the permeating power of African culture is understood, Africa's backwardness will be without remedies. Pervasive dependency, unreliability, laziness, corruption and other misnomers will be dismissed as mere marks of depravity, rather than direct offspring of African culture. Gospel solutions will only prevail when they take cognisance of these realities.



RECLAIMING THE MIND FOR GOD

By Pastor Isaac Makashinyi

The Fall of man recorded in Genesis 3 led to mega changes with cosmic repercussions. For man, created in the image of God, the effect of sin is disastrous. Among the many effects of the Fall are those which are referred to as the noetic effects. This is attested on nearly every page of the Holy Scriptures. The death that God warned our first parents about in Gen. 2:17 was in connection with disobedience to the command not to eat of the tree of the *knowledge* of good and evil. The epistemology of the human race was changed at the moment Adam and Eve ate of the forbidden fruit, accompanied by the spiritual death—the separation of man from fellowship with God.

This change in the mind was certainly not for the better, despite Satan's promise that the offenders would be like God, knowing good and evil. Satan was half right—as humanity from that point forward would indeed know evil, yet would be fully incapable of grasping good. The noetic effects of sin result in more than simply the lack of ability to appraise "spiritual things" (1 Cor. 2:14–16); there is, in the human mind, a bent to suppress and reject the truth of God, as men love the darkness rather than light (Jn. 3:19).

Remedy for Man's Noetic Malady

This incapacity in man cannot be overcome by an achievement of the mind alone. The great chasm between man and God can only be bridged by the hand of God through His work, both allowing and enabling man to respond in faith.

RECLAIMING (CONT.)

The Lord is conspicuously involved both in repentance and the sustained mind-set transformation which is essential for sanctification. Our perverted noetic inclinations can only be righted by divine intervention. This initial change in noetic orientation is a soteriological prerequisite, conveyed in the New Testament by the term 'repent' [μετανοέω] (Matt. 3:2, 8). This radical reorientation of fallen man's mental faculties is soteriologically foundational, and is rooted in the finished work of Christ on the cross.

The Intellect in the Service of God

At the African Christian University, we are committed to "securing the Gospel as the foundation of every aspect of student learning and development. The re-uniting of intellectual labour along with the moral impact of experiencing the dignity and beauty of 'intelligent labour' into a higher education environment." We don't believe that Christianity is anti-intellectual and adrift at sea with no anchor. To the contrary, we are convinced that a godly noetic orientation is the nucleus of all spiritually effective, enriching and invigorating academic pursuit. It is our objective to educate the students from the grid of a biblical worldview, turning every thought into a prisoner of war which is obedient to Christ (2 Cor 10:5). We are convinced that a God-centred intellect, informed by the authority of Scripture should be trained to bring every issue, question, and cultural concern into submission to all that God has revealed in the Bible and to frame all understanding within the ultimate purpose of bringing greater glory to God.

To be faithful Christians, we consider it our serious responsibility to develop the students' intellectual capacities to understand the Christian faith, develop habits of Christian thought, respond to challenges biblically and affect change in our society for good.

Continued on next page

MATTERS FOR PRAYER

- Please continue to pray for the progress being made on the ACU constitution.
- The students will be taking their final exams of this second term 11-13 July, and they would appreciate your prayers.
- Pray for the land committee to have wisdom as they sort through the options for ACU land development.
- ACU needs volunteer teachers that are aligned with us doctrinally and have the requirements to teach at the university level. Please contact ACU for more information.
- Pray for the faculty as they are continually developing curriculum from a biblical worldview with an African emphasis.
- Pray for the wedding of Prashant Thakkar, Assistant to the Vice Chancellor, to Dumisile Daka, Office Manager of ACU, next month.

MATTERS FOR PRAISE

- ACU was blessed to have Dr. James White speak for the Christian Scholars Week. He set a high standard for Christian scholarship among the faculty and students. He also challenged us in our witness to the lost around us.
- We are thankful for the free promotion of ACU via Tim Challies' visit to the campus.
- It is thrilling to see the transformation that is taking place among the students as the Truth they have been hearing is taking root.
- ACU has begun taking applications for student enrolment, so please don't delay in applying.
- We are thankful for the volunteers that we have helping in the office at ACU. There is always work to be done, so if you have free time, please enquire if you could be of help.