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A Brief History of Zambia

(For a thorough overview of Zambia's history, see [Zambia Online](#) by Timothy Holmes)

Amongst the original San hunters and gatherers migrated Bantu farmers and ironworkers as traditional African religions took root. The centuries between 1500 and 1800 AD saw many of the peoples of Zambia organized into chieftaincies or monarchies. The Chewa in the East, the Lozi in the West, the Bemba and Lunda in the North, were the largest of these. Trading was established with both coastal regions as Portuguese colonialization took root in the coastal regions, and with it the deplorable slave trade ensued. The hunger for imported goods resulted in stronger tribal groups raiding the weaker to feed the slave trade.

During the 19th century, raids originating from Zulu peoples in the South shifted control in the regions of what is now Zambia resulting in various kingdoms, for example, the Bemba, the Lunda, the Kololo and the Chewa, the last much weakened by Ngoni pillaging. Also in the 19th century, David Livingstone, a staunch abolitionist, sought to end slave trading via a new approach to missions, combining Christianity with commerce to develop trade of legitimate goods. By the end of the 19th century, what is now Zambia came under oppression as a British colony. The development of mining in the Copperbelt region broke down tribal allegiances as workers centralized in this region, eventually leading to adoption of the state motto One Zambia One Nation.

In the 1950's opposition to British Federation eventually led to the struggle for complete independence, accomplished with Kenneth Kaunda as the first elected Prime Minister in 1964. Unfortunately, Kaunda's attempts to nationalize the economy during his 27 years in office led to inefficiency, corruption and a

disastrous decline. His autocratic control through police-state methods led to widespread opposition. The end of the one-party state in 1991 led to the free election of Frederick Chiluba as president. After 27 years of desperate spiritual and economic poverty under socialist-humanist policies, Zambia's constitution was amended declaring it to be "a Christian nation". Under Chiluba Zambia embarked on a privatization program which at one point was dubbed by the World Bank as the best on the continent. Unfortunately, as always, man's sinful nature and corruption have prevented realization of the concepts proclaimed in declaring Zambia a Christian nation. Zambia remains a poor country dependent on the IMF and World Bank.

However, Zambia appears to be God's choice for a fountain of revival through the Reformed faith. Centrally located in Southern Africa, Zambia has seen the growing force of God's glory as He has been building the Reformed Baptist Churches (RBC) of Zambia over the past two decades. As stated by Pastor Conrad Mbewe (Kabwata Baptist Church in Lusaka), "Although the stream has not yet become an ocean, by the grace of God we are slowly but surely moving in that direction."

For an excellent summation of the desperate needs in Africa in spite of its abundant strengths, and the only true answer to hope being found in Christ, go to [Samaritan Strategy Africa](#), an affiliate of [Disciple Nations Alliance](#), where you can download [Against All Hope: Hope for Africa](#).

Issues of Awareness (A) and Measures Imposed to Treat Them (B)

1. Academic Preparatory Assistance

(A) Zambia has made phenomenal strides towards improving the education system throughout the country. However, it is acknowledged that the process is still in a transitional phase. It is the university's goal to excel in not only meeting Zambia's highest goals and standards for tertiary education, but in providing the highest quality education possible as we strive to "do all things as for the Lord."

(B) Qualifying entrance exams assess each student's academic qualifications, seeking to identify areas for preparatory assistance. Offering the highest quality tertiary education requires the

inclusion of preparatory coursework in the core curriculum, depending on each student's academic abilities. While this preparatory coursework spans reading, writing, and mathematics, emphasis is placed on development of Bible comprehension, especially understanding the Gospel message leading to salvation in Jesus Christ, and accompanying this greatest goal, improving academic preparedness.

2. Salvation

(A) ACU is founded on the desire to see God's kingdom expand through the power of the Gospel in Zambia and throughout the world. This starts with our commitment to fulfilling Jesus' great commission in making disciples of all nations, baptizing them into the Holy Trinity, and teaching them to observe all Jesus' commands. We realize that every student who enters the university may not have encountered the Redeeming Saviour, Jesus Christ, and therefore we strongly emphasize our responsibility to this call.

(B) For the Christian, all things are viewed as being created in Jesus Christ, fallen from Christ, redeemed through Christ, and with the ultimate consummation of all things under Christ (Rom 11:36). It is our goal to offer each student a clear understanding of God's eternal plan for man's redemption and reconciliation through His grace alone, by faith alone, in Jesus Christ alone, through an understanding of the Scriptures alone, to the glory of God alone. We especially emphasize this during the preparatory phase of studies at the university being a primary focus of the faculty specializing on that phase of each student's preparation. Achieving this aim also incorporates all the faculty, staff and administrators as a whole in fulfilling Jesus' commission and exercising Christ-likeness in encouraging one another to love and good works.

3. Religious Syncretism

(A) The religious history of Zambia, through the influence of traditional African religion, Arabic trade routes introducing Islamism, colonialism bringing Catholicism, more recent influences from Protestantism, and revolution introducing humanist and communist ideology, has resulted in an amalgam of spiritual beliefs and practices that act to dilute a clear understanding of the saving message of the gospel and ongoing sanctification through the Holy Spirit. Addressing this syncretistic spiritual environment requires an approach to presenting the whole counsel of God, "not only in word, but also in power and in the Holy Spirit and with full conviction," (1 Thes 1:5) so that the errors in religious conviction might be fully confronted by God's Word and the renewing and transforming work of Jesus Christ through the Holy Spirit.

(B) During the preparatory phase of each student's studies, a complete presentation of God's grand narrative affords opportunity for the Holy Spirit, through the cleansing of the Word, to convict each individual of misconceptions and practices contrary to God's revealed will and purpose. In the supportive, [discipleship-minded environment](#) of the university, the proper functioning of the body of Christ through the gifting and fruit-bearing work of the Holy Spirit is intended to bring each member into a clear understanding of God's intent "to equip the saints for the work of ministry, for building up the body of

Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (Eph 4:12-13).

4. Spiritual Maturity

(A) As already described, students enter the university from diverse backgrounds and spiritual experiences. While some may have received loving, spiritual nourishment through Christian families and churches, others may have never witnessed examples of Spirit-enriched believers challenged by the well-handled, sharpened Sword of the Spirit, the Word of God, shaping them into servants of Christ individually, in the family, in the local church, and in the community.

(B) ACU has a structured [discipleship system](#) in place involving all faculty so that every student experiences one-on-one guidance through mature believers who not only display the fruit of the Spirit in their lives and daily walk, but are trained in rightly handling the Word of Truth to effectually direct students through applying God’s Word in daily challenges and it’s principles in resolving conflict and making informed, Spirit-led decisions. Many of the opportunities for discipleship grow out of various aspects of [campus life](#), especially in the [residence life](#) of the dormitories and in the [work study, practical service, apprenticeship](#), and [athletics programs](#). Disciples are especially observant to equip students with the Word of God in these circumstances of increased social interaction.

The [chapel program](#) incorporates both our well-equipped faculty, staff and administrators, as well as invited participants to challenge, teach and lead worship in a way that addresses issues relevant to every student. Through Spirit-filled prayer, worship and expository teaching of God’s Word, especially according to the Reformed tradition, growth in understanding God’s revealed will and purpose is always available, and examples for mature application of His truths to every area of life and corporate fellowship abound.

5. Truth

(A) The African worldview¹ (largely shaped by African Traditional Religion, ATR) places a high importance on community relations and harmony. While some aspects of this appear cohesive with and reinforce the Biblical worldview in a surface way by its influence on actions, at its roots the influence of ATR is antithetical to the Biblical worldview in removing the personal, loving God as our heavenly Father in His grace and holiness as the motivation for moral behaviour. The African worldview generally conceives God as being remote, and not directly accessible or interacting in individual’s lives, therefore having little concern over an individual’s moral choices, placing greater focus on communal harmony. In the ATR worldview, morals may be more based on one’s maintaining peace and harmony within their community, and thereby preferential treatment and strongly relativistic morals are readily accepted if they assure communal harmony and prevent shaming others. A respected legacy is prominent for one’s status and longevity among the ancestors after death, and such views of the afterlife result in one’s actions in life having little eternal significance. Therefore, higher relative importance is placed on gaining the respect of others, again accommodating highly relativistic and preferential morals.

While one can readily extrapolate the implications of such a worldview to a variety of moral outcomes, one moral issue that appears particularly degraded by the influence of the African traditional religious worldview is the area of veracity: stating clearly what is known to be true. As all fallen men are slaves to Satan, the “father of lies” (Jhn 8:44), all worldviews outside of the Biblical worldview reinforce man’s

justification of being a liar at heart (Acts 5:1-5; Prv 21:6, 30:5-6), completely opposed to God's character (Num 23:19; Prv 6:16-19; Jer 29:23; Eze 13:8; Heb 6:13-18), all fallen men needing redemption from this slavery (Psa 120:2, Rom 1:24-25). In order to exalt the pre-eminence of Jesus Christ in the lives of believers, becoming a person whose words are always true, who can always be trusted, is of critical importance for one's living testimony of Jesus (Col 3:9; 1 Jhn 2:4, 5:10).

(B) ACU strives to create an environment free from the abomination to God of lying lips. Because of the emphasis of communal relations in the African worldview over individual morals in light of a holy, ever-present God, many Zambians may have grown accustomed to the relativistic moral acceptance of lying as a necessity to achieve the greater good of harmony and avoiding shame. Our goal in the fundamental design of ACU is to create a campus ambiance that will reinforce the Biblical worldview that speaking the truth always accomplishes the greatest good (Eph 4:13-16, 25). ACU strives to establish an environment where Christ-like principles might control all aspects of life and social interactions. We encourage students to fully engage and experience a community that speaks truth under biblical principles (Jhn 16:13, 17:17) to shape their expectations and prayerful passion to see their future communities and work environments holistically transformed through the power of God in Christ (Jhn 4:23) and the love of Christ so that a person's word is accepted as true and trust flourishes (James 5:12).

While all aspects of curricular and extra-curricular activities and programs at ACU will enforce speaking the truth in love, the [student labor program](#) is a specially designed aspect of the university aimed at transforming the common cultural acceptance of lying. Through the [discipleship-directed](#) labor program, in any situation where the temptation to lie is realized, proactive application of the truths of the Word of God will be sought to emphasize the character of Jesus (1 Jhn 4:6; Jhn 18:37) and His assurance of freedom from slavery to lying (Jhn 8:32, 14:6). This standard will equally apply to every employee of the university, and any clear incidents of lying in any form will be addressed and exposed to emphasize God's abhorrence of such practices (Prv 6:16-19).

6. Corruption

(A) The challenging history of Zambia's development through slavery, colonialism, war, humanism and famine has introduced a breadth of influences on the society. There is a history and continuing abundance of external aid flowing into the country for various development projects. Combine these factors with the often loose accountability practices and the natural fallen state of man and it is of little surprise that incidents of corruption in every aspect of Zambian life are routine. Zambians grow up experiencing the reality of this corruption, and become equally accustomed to functioning in cohesiveness with its influence.

(B) Clearly God is opposed to man's sin of blatantly expressed corruption (Exo 18:21, 23:8; Deut 16:9; Psa 26:10; Prv 17:23; Eze 22:12). Unlike the gods of traditional African religion (animism – a fatalistic spiritism and ancestor worship), only the One, True God proclaims that He shows partiality to no one and will never be bought by bribes (Deut 10:17). ACU's desire to create an environment free from the corruption to which Zambians have grown accustomed has influenced many of the fundamental design aspects of the university. Our location was a primary consideration in attempting to establish an environment where Christ-like principles could control all aspects of life and social interactions. By selecting a more remote location, commuting between the university and communities where corruption flourishes becomes more challenging. In this way students can fully engage and experience a community under biblical principles to shape their expectations and prayerful passion to see their future communities

and work environments transformed through the power of God and the love of Christ to free Zambia from the prevalent effects of man's sinful denial of God through corruption.

The [student labor program](#) is similarly one of the design aspects of the university which is utilized to address the deeply imbued acquiescence to corruption common in the culture. Through the discipleship-directed student labour program, in every situation where the temptation of corruption may be prevalent, vigilant attention is given and the light of the Word of God is directed to expose this deep-rooted problem and offer clear instruction to address it. This standard equally applies to every employee of the university, and any incidents of corruption in any form are strictly addressed and exposed to emphasize God's abhorrence of such practices.

7. Pride

(A) Pride, the source of Lucifer's condemning fall from grace, is at the root of all sin, and common to all fallen men in their unregenerate state of separation from God, the Creator. It likewise diminishes the effectiveness of the work of the Holy Spirit in the life of believers through its battling effects in erecting idols before the Almighty God. Along the same vein as corruption, there may be understandable historical and cultural influences which contribute to the prevalence of the sin of pride in this country, but it is none-the-less abhorrent to God. The sin of pride is especially pressing on students of higher education as addressed in the [Biblical Basis of Christian Education](#). The temptation to become puffed-up with arrogance in knowledge must be proactively addressed and vigilantly guarded against.

(B) Proactively addressing and guarding against the sin of pride requires determined confrontation in the university community to bring the light of Scripture to bear on it and afford ways of escape from its temptations. ACU was developed with the intent to be a self-sustaining community in regard to most food and simple consumables for both cost reduction and to provide opportunities for physical labour to accompany the student's intellectual labour. This provides the basis for the [student labour program](#). One of the aims of the student labour program is to give disciplers opportunity to observe student conduct and lovingly come along side those who may struggle with the tendencies of either extremes of self-exaltation or self-defacing, both being signs of pride. Not only does the student labour program provide opportunities for discipleship, but the intent of the sweat of physical labour is to humble all of God's children to His sovereignty and the ongoing work in dominion over His creation. This tool of physical labour is central to battling against the temptation of becoming puffed-up in knowledge and losing perspective of the position of the servant of Christ in God's Kingdom, giving preference to others in all things. It is important that every student see their dependency on others as the university community works together to provide for daily needs and comforts. The equalizing nature of physical labour assists in diminishing both self-exaltation, as we serve one another, and self-defacement, as each person's contribution is equally vital to the whole.

8. Work Ethic

(A) As in every culture, history can enlighten understanding of the value held for persistent and productive, hard work. In Zambia, while hard work is clearly a necessity of life for self-preservation at lower economic levels, there is the tendency to see the freedom from hard work as one of the deserved benefits of higher education and higher economic status.

(B) The Bible is clear that every Christian should work hard to provide for themselves, their families, and so that they may give to others, especially those within the faith. ACU seeks to contribute to the transformation of Zambia through the work of the Holy Spirit as the life-testimony of our alumni reflects God-honoring, Christ-like characteristics in their families, their churches, their careers, and in their communities. The diligent efforts of students and alumni of ACU to do all things as for the Lord, even if it is not for their own personal gain, but for the benefit of others, without seeking self-recognition, is one of ACU's highest aims in the preparation of students. All of the programs and academic challenges students encounter are opportunities for professors to encourage the development of God-honoring work ethics, and for professors to provide examples of doing their work as for the Lord. The [student labor program](#) is an especially valuable opportunity for disciplers to encourage students in sacrificially working for the benefit of others, and the community as a whole, whether they receive personal recognition or not. These Holy Spirit-directed opportunities, through instruction and encouragement with the Scriptures, strengthen the application of these God-honoring principles to all areas of the student's life, and will present a testimony of the love of Christ through the lives of ACU students and alumni to assist in the transformation of Zambia, and Africa, to the glory of God.

9. Respect for Property

(A) The value of property is relative to the value placed on it by the owner. An item may appear of little value to one individual, but because of sentimental value (for example, an item passed down through a family, or an item specifically associated to the remembrance of an important event), it may be of very high value to the owner. Out of love and respect for others, esteeming others as more important than self (Php 2:3), it is important that respect is similarly demonstrated for the property of others.

(B) The [student labor program](#) at ACU is a vehicle which strengthens a student's respect for property by helping them gain a sense of ownership in the university through the sweat equity (hard work) they put into it. The need for building, care and maintenance of everything associated with the university provides generous opportunities for students to contribute to its development, care, function and beauty through their work. As they invest themselves in the university in this way, in addition to discipleship opportunities, their personal ownership and value for it results in a desire to respect the property of the community out of loving respect for the individuals in the community.

10. Sexual Promiscuity

(A) There are a variety of cultural traditions, practices, rites and ceremonies in Zambia which dictate standards related to sexual purity and fidelity in the marriage relationship that are antithetical to the standards of Scripture. It is imperative that ACU reinforces what Christian families and churches are trying to accomplish in teaching the Biblical standards of our bodies being temples of the Holy Spirit, set apart, or sanctified, to God's glory and that sexual expression of any type is only appropriated to the marriage relationship between husband and wife.

(B) ACU is committed to persistently and consistently teaching and exemplifying the sanctity of Christian marriage and the commitment to purity outside of marriage. In keeping our bodies, as temples of the Holy Spirit, set apart for God's glory, resisting any temptation to defile His temple, each Christian, as the bride of Christ, is bound in matrimony to Him alone until God sovereignly provides His chosen spouse with whom we then become one flesh, set apart for one another only, and together united with Christ as one.

This teaching will be reinforced in the classroom, chapel teaching and the standards exemplified by every individual within the university community. Any defilement of this standard receives immediate discipline as our testimony to honoring God's abhorrence of worshipping any idol of the creation above the Creator.

Residence life is structured to minimize the temptation for sexual promiscuity by the physical separation of the living areas of the male and female student, staff and faculty. There are restrictions in dress, physical interaction, and the hours of socialization between male and female individuals in order to minimize temptation. These restrictions are not meant to displace responsible freedom with distrustful legalism, but they are the application of discerning wisdom in our freedom in Christ to provide the door of escape that will prevent circumstances from arising which may be beyond the self-control capacity of those maturing in their faith and walking under the sanctifying process of the Holy Spirit.

11. A Man-centered vs. A God-centered Theology

(A) ACU's desire to address the issues already described in this document, and any that would enhance our goal of equipping the saints to be "growing in grace and knowledge," requires a clear theology consistent with the faithful, all-loving God as taught through His authoritative Word in the Scriptures. Unfortunately, much of the universal church and missional motivation for being a part in church planting and growth have turned their attention away from God's sovereign plan in Christ building His church so that He is allowed to glorify His Father, and instead focuses on man's need, his acceptance, his response and his gain through their efforts. While this shift in focus may appear subtle, the effects are dangerously corrosive to the believer's submission to God and His Holy Spirit's sanctifying work in their life.

(B) ACU establishes all programs and efforts to achieve its God-directed purpose in the lives of students on a theology centered on the truths founded at the Reformation (See "About ACU", the "ACU's Purpose/Approach/Vision Statements" and the "Faculty Affirmation of Faith"). Namely, all ACU does must have its roots in the 5 solas: (1) *Sola Scriptura* (Scripture alone), (2) *Sola Gratia* (by Grace alone), (3) *Sola Fide* (through Faith alone), (4) *Solus Christus* (because of Christ alone), and (5) *Soli Deo Gloria* (for the Glory of God alone). The focus of ACU is on God and His revelation of all we can know through His Word in His Son, through the Scriptures as enlightened to us by the Holy Spirit and through all He has created. While we seek to see the effect of our focus played out in the transformed lives of our students, and through them, the transformation of Zambia, Africa and the world, we wholly entrust the work of their transformation to our all-loving, heavenly Father, through His Son in the power of the Holy Spirit in the working out of God's perfect counsel and will in their lives. As the faculty, staff and administrators of ACU maintain their roots in the 5 solas and live a testimony displaying their complete faith in the sovereign, loving Father, students will see that the focus of all thoughts and efforts are derived from and directed to His glory, not to man's glory. While love will be extended in seeking the encouragement and growth of one another in the Body of Christ, our source of encouragement for growth is from the Scriptures, not from man's wisdom; it is by the grace of God upon us, not by our own grace extended to others; it is through our faith in Christ, not because of our faith in others; it is dependent on the love of Christ in us, not the generation of love from us; and it is to the glory of God alone, not to the glory of man. In all things, *solus Deo gloria!*

1 For a thorough coverage of the importance and challenges in transforming the African worldview to the Biblical worldview, see: (1) "Genesis 1-11 and the African Worldview: Conflict or Conformity?" Jack Pryor Chalk, Ph.D. dissertation – Religious Studies, University of South Africa,

2006. (2) Bennie J. van der Walt, Understanding and Rebuilding Africa: from desperation today to expectation for tomorrow. Potchefstroom University: The Institute for Contemporary Christianity in Africa; 2003 (ISBN 1-86822-419-8). The worldview summary is predominantly found in Chapter 4: Culture, Worldview and Religion. pp. 93-132.