



"The heart of man plans his way, but the Lord establishes his steps."
Proverbs 16:9

**An Item for Earnest Prayer -
Scholars Programme Delay**

After over a year of seeking registration with the Zambia Ministry of Education, ACU was recently notified that registration would not be forthcoming in time for the start of the Scholars Programme in September. Indeed, the Ministry will not begin considering ACU's application until September. Appeals underway might expedite the process, but a September start date will not be possible at this point.

The temptation is to get frustrated and blame someone for this delay. However, it is clearly according to the providence of our sovereign God that circumstances will not allow the September start date. As reminded by hymn writer William Cowper, "Behind a frowning providence He hides a smiling face."

The plan is now to push the start date to January 2015. There are some advantages to this new start date: First, the Scholars Programme will be a legitimate gap year curriculum for students immediately upon completing secondary school in December who would normally sit out at least one year awaiting entrance to a tertiary institute. Secondly, if registration comes through by October, there will be plenty of lead time for advertising and enrolling students for January 2015. Lastly, there will be time to complete facilities, for new faculty to settle in, and to better prepare the curriculum. In all of this, your prayers are a blessed source of encouragement and greatly appreciated.

In Dei tempus.



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A Holistic Christian Worldview: Creation (Part 1 of 4)

By Dr. Ken Turnbull, ACU Vice-Chancellor



"Teach me your way, O LORD, that I may walk in your truth; unite my heart to fear your name."
- Psalm 86.11

The Christian worldview must be holistic in the sense that it takes into account that everything that exists, be it heavenly or earthly, exists under the sovereign control of God. The psalmist acknowledges that a unified heart is the result of walking in God's truth, which produces a fear of God - the beginning of wisdom (Psa 86:11, Pro 9:10). The promise of the New Covenant was the promise of a heart unified to fear God (Jer 32:39; Eze 11:19).

Are there aspects of our Christian worldview where false divisions arise that lead us to greater errors in understanding God's mission and our calling to serve Him in the creation and redemptive mandate as His stewards? God is calling on each one redeemed in Christ as stewards to fill and subdue the earth, cultivating and keeping His creation, and to do so through making disciples as we go as salt and light into the world declaring the gospel of His kingdom in Christ in our words and deeds. Consider the Christian worldview from the four pillars of creation, the fall, redemption and the final consummation of all things in Christ. Is your heart, and correspondingly, your worldview, united in your perceptions of, firstly, the creation?

Read Psalm 147:15-20. Notice the completely cohesive flow between the psalmist's portrayal of God's sovereign control in His mandates over nature and mankind. When we read the creation account of Genesis 1-2, we note the same cohesiveness between God's establishment of law and order over nature and His stewards, Adam and Eve. God's sovereign control, His law, is over the entire cosmos as Paul clarifies in Colossians 1:16 - "For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him." The cosmos includes all of nature, the heavens and the earth, mankind, and all non-physical norms of this universe. God's creational norms include all the laws that govern nature as well as culture and society. Most people are comfortable with the fact that there are laws that govern nature; where,



A Holistic Christian Worldview (cont.)

for example, every falling object obeys the laws of gravity. However, when we consider that there are creational laws that govern all human interactions and developments - what we call societal or cultural norms - many people grow uncomfortable. To say that there are absolute, divine imperatives over the norms of culture and society portrays that there is human responsibility to that divinity. This view of the universe lays down one divine world order over both the natural and the human realms. This implies an absolute standard that holds equally in the natural laws and moral laws - what is right and wrong.



If any "Christian" worldview allows for division between God's sovereign control over all of His creation, be it physical or metaphysical, it is in error. Subjection to God's natural laws allows us to live in the freedom of knowing that all things happen according to predictable, discernible laws, not in unpredictable chaos according to chance. Dropping a rock won't result in it floating to the ceiling one time. Likewise, living under God's moral law is also our freedom in knowing what is right and wrong so that our human societies are not in chaos. Humanism defines freedom as autonomy from any law besides our own. However, the Bible makes it clear that true freedom can only come under the consistent and logical application of justice under God's grace and His defining moral law.

Consider if your thinking allows for any division between God's complete, sovereign control over both nature and cultural and societal norms. We'll look at this further next month.

¹This series is derived from: Albert M. Wolters, Creation Regained, Eerdmans: Grand Rapids, MI; 2nd Ed. (2005).

Paul Kasonga: Lamba Church Leader

By Kendra Hawley, ACU Librarian



"It is nearly impossible to look at the history of the Baptist church in Zambia without mentioning the name Paul Kasonga. He had such a great influence among the Lamba people, that he cannot be forgotten." R L Frey

Let me tell you about a man. A man who suffered from a debilitating disease. Though he suffered he was not conquered, for his heart was focused.

Matters for Praise

- Construction continues at the ACU site. Praise God that the shelves for the library are ready and the classroom tables nearing completion.
- The Olive Doke Pavilion is almost complete. It is a beautiful structure.
- The Board of Directors has completed a new strategic plan to be implemented through 2018.
- Davey Hoffman (Maths Instructor) arrives this month. We are excited for his arrival.

Matters for Prayer

- Pray that the Ministry of Education would grant registration quickly so that we can begin enrolling students in the Scholars Programme.
- Pray for a safe and uneventful journey for Davey Hoffman as he comes from the US to Zambia.
- With all the workers busy at ACU's property, pray for safety and quality workmanship.
- Pray that God would provide a Construction Project Manager and a Student Labor Director.

Paul Kasonga: Lamba Church Leader (cont.)

It was focused and filled to overflowing with the good news of Jesus Christ who had come to save a Lamba man from his sin. Let me tell you about this man.

Paul Kasonga was born Kaputula Kasonga around 1902. He arrived at the Kafulafuta mission school in early 1916. After several months of Bible lessons, Kasonga began to understand who Jesus Christ is and what He has done to provide salvation to all who believe. On 9 July 1916, Kasonga spoke with Clement Doke, one of the missionaries, and during that conversation gave his heart to the Lord.

When school let out at the end of term, Kasonga returned home. During this time, the missionaries from the Kafulafuta station travelled from village to village preaching the gospel. When they arrived at a village, they would ask the people if they had heard about Jesus, always receiving the same response: "No, who is He?" One day they came to a village and were surprised to hear the people respond, "Yes, we have heard about Jesus." How had they heard? It was Kaputula Kasonga's village and he had shared the gospel with them.

The missionaries were excited to find Kasonga, but saddened when they found that he had contracted leprosy and was dying. They took him back to the mission station where they could provide medical care. Soon after this he was baptized and given the name, Paul, after the great apostle. The Lord spared his life and he recovered enough to go teach at Chirupula estate and travel and preach.

A few years later the leprosy resurged through his body causing him to lose his fingers and toes. He asked to be moved back to the mission station. He was so thin and wasted; the missionaries did not know if he would survive. Slowly, and with constant nursing, his strength returned. He never let his illness impede his spiritual walk. He could no longer travel, but spent his time preaching, counselling, and writing letters to believers and churches in other villages as well as assisting Olive Doke with translation work.

When it was time for the missionaries to hand the ministry work to indigenous believers, they unanimously chose Paul as one of the leaders. He was a great leader and rose to the challenge of teaching and training the Lamba people. Olive Doke said of Kasonga, "...the people heard him gladly because he had a way with words in his mother tongue. No missionary could preach in Lamba as he did. Also, because he knew the mindset of his own people, he used the sword of the Spirit to drive out sin from the darkest recesses of their souls in a way that no missionaries could."

Kasonga was actively involved in ministry and preached regularly until he slipped into eternity in his sleep in August 1954.

ACU is honouring Paul Kasonga by naming a building after him. When you enter the property, the building to your right is known as the Kasonga House. Sixty years have passed since Kasonga's death, but his testimony remains. I pray that each of us might come to know and hold fast to our Lord as Kasonga did in his lifetime.

Information & quotes gleaned from: Mbewe, Conrad C. "Insights from the Lives of Olive Doke and Paul Kasonga for Pioneer Mission and Church Planting Today." Diss U of Pretoria, 2013. Web. 11 July 2014.

Paul Kasonga on the Sunday before he died

