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M.Th Programme

Dissertation

**The Determination of Learning Outcomes of
Modules at a B.Th Level for Training and Educating
Pastors and members of South African Local
Churches, and the Relationship of these Learning
Outcomes to the Study of Systematic Theology.**

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Introduction

It is patently true that the last 100 years of the previous millennium saw exponential changes in sociology, science and technology, industry and commerce in comparison to the preceding 1800 years of both church and world history. This has affected the way in which we learn, communicate and study Theology.

In the twenty-first century we are experiencing a fundamental paradigm shift in every area of Scientific, Technological, Political and Philosophical Studies. From a theological and philosophical perspective, the twenty-first century has been described as the “post – modern” or the “post – Christian” era.

The world in which the Church and its theology exists has undergone dramatic metamorphosis. The world has become a global village. The explosion of information technology has made the proliferation and exchange of ideas characteristic of this “information age”.

The study of theology, and particularly the way it is taught, needs to respond to the huge changes in the society, perception and the transfer of information.

1. The Purpose of this Thesis

While the substance of theology is timeless and *not* subject to change as it is “the faith once entrusted to the Saints” (Jude 3 NIV), the mindset of the contemporary-person to whom these unchanging truths must be made known, is in a continual process of change.

A modern approach to training and education that has the potential of bridging the gap between truth and context is Outcomes-based Education.

The purpose of this thesis is to attempt to facilitate the Seminaries/Theological Faculties role in teaching unchanging truth in the context of a radically changing world and worldview by presenting an outcomes-based approach to curriculum design. It is the writer’s conviction that the old paradigms of teaching theology are no longer as effective as they once were and therefore require revision¹, firstly by the teachers of theology and secondly, by those teachers whose task it is to produce preachers who’s preaching and communication will be relevant to postmodern and post Christian man.

In South Africa, the methodology and philosophy of primary, secondary and tertiary education has been challenged and is currently undergoing major

¹ Lest the Seminaries and Theological Faculties be accused of being irrelevant in a changing society where educational norms, educational methods, in all other spheres are undergoing change and Systematic Theology and other Theologies are being taught like they were two hundred years ago.

change.²

Higher Christian Education in South Africa has not escaped this serious challenge, for a number of reasons.

Firstly, because of the radical revision of the South African Constitution and the change in the socio-political milieu, South Africa is no longer regarded as a “Christian” Country. Therefore, it is evidential that more and more, churches need their students to be trained not just in the ethos of the theological faculty in the university, but in a seminary context that will be able to foster their churches particular aspirations, directions, ethos etc.

The New South Africa is a multiracial, multiethnic, multilingual and multicultural society in which there are numerous religious persuasions, one of which happens to be Christianity.

State sponsored institutions such as Schools, Technikons and Universities are finding it more and more difficult to maintain an exclusively Christian orientation in religious education. Many Faculties of Theology which were previously oriented towards the Christian Faith have had to become General Religious Studies Departments. An example of this is the Theology Faculty of the University of Natal (Pmb). Here “Theology is now a ‘department’ within a

² “Why” this change has occurred and “how” it has occurred will be explained further on in the introduction.

megafaculty, called the School of Humanities and Commerce (the only other school is that of Natural Sciences). Religious Studies has been integrated with other general programmes (as also happened to English).”³

There has also been a dramatic decline in the number of institutions offering exclusively Christian education and training. For instance,

“Rhodes University is phasing out all theology and religion courses in two years. Pretoria University is combining Theology Faculties A and B into an open Faculty. At Port Elizabeth undergraduate Biblical Studies (in Arts Faculty) has come to a standstill but they managed to canvas sixteen students for a M.Phil. in “Moral leadership for social transformation”. They have begun a system of registration. The University of South Africa’s number of first year Biblical Studies students, that previously counted thousands, has dwindled to one hundred and forty. At the University of the North, the Hervormde and NG Churches have closed their wings of the Theology Faculty, which at present has twenty-three students and hopes to work with the Stoffberg College nearby. The Faculty of Stellenbosch received twelve new students this year.”⁴

Secondly, a number of higher education institutions continue to educate their students in terms of the old “Academy” model; namely *active teacher* to *passive student* with focus on *the content of what is learned* (input orientated) rather than the *outcomes* (output orientated) *needed by the learner*. Stated in other terms, the “Academy” model of education is *teacher-based* and *teacher-paced*. This inevitably involves strict adherence to a set syllabus, which is

³ Report on a meeting held on the 2 March 1999 at the University of the Free State, the purpose of which being “To create a forum for articulating the interests of our subject field”. Professor J. A. Loubser supplied information, from this meeting, to the University of Zululand Faculty Board meeting on the 25th of May 1999. What this statement means is that specialists in the field of theology no longer produce stand alone material, but rather modules which are integrated with other major fields like History, Psychology and Philosophy.

⁴. Ibid.

inflexible and has to be completed, followed by formal examinations, which have to be written within a certain time frame. While essentially focus is placed upon *teacher output*, with which there is nothing intrinsically wrong, it is somewhat anachronistic because the modern trend in education generally is more student orientated and learner orientated than it is teacher dependant.⁵

However, in the “Outcomes-Based Education” approach, mandated by the South African Department of Education, instruction is *learner-based* and *learner-paced*. Here the education process places much greater emphasis upon the learner helping himself/herself to achieve educational outcomes. Students are no longer referred to as “pupils” or “scholars” but as “learners”. “Teachers” now are referred to as “educators” or “facilitators” in this learning process. Outcomes determine content, instead of content determining outcomes.⁶

Thirdly, the South African Government has declared as policy, that an Outcomes-Based Education approach be implemented to the various levels of learning throughout South Africa.⁷ This has resulted from pressure brought to bear on the Government by the Trade Unions and others, to ensure that the education system results in preparing people for the workplace. The particular

⁵ Information taken from discussions held with R. D. Van Rensburg, previously the person responsible for policy development for religious education, at the Department Education.

⁶ Ibid.

⁷ Discussion Document Lifelong Learning through a National Qualifications Framework, Report of the Ministerial Committee for Development Work on the NQF, Feb '96, p. 47. This document refers to the White Paper in early 1995 and the The White Paper, the SAQA Act, which both underscore the move towards an integrated; outcomes-based system of education and training.

model chosen by the South African Government is called “Transformational Outcomes-Based Education”.⁸ It is uniquely South African in focus and design because not only is it concerned with preparing learners for the work place, but it is intentionally designed to transform South African society from the previous “apartheid regime”, into a much more democratically acceptable form of society. Christian educators are obliged to adopt the principles of Outcomes-Based Education. As can be seen from above, methods of “teaching”, now referred to as “learning”, are presently under major review.

Methods of teaching are undergoing change across the full academic spectrum. For instance, medicine, once the “holy cow” of unchanging curriculum, syllabus and teaching methodology, is undergoing fundamental change. Even the length of the course of studies has been altered to adapt to the demands of a society ravaged by diseases like Aids, TB, Hepatitis B etc. The concern is now to get the medical student out of the “ivory tower” of Medical School laboratories and classrooms and into the clinical, “hands-on”, practice of medicine in hospital wards, particularly at primary patient level.⁹ This new approach has been brought about because Primary Healthcare has become much more of a concern to the South African Government than the previous regimes focus on highly

⁸ Information taken from discussions held with R. D. Van Rensburg, previously the person responsible for policy development for religious education, at the Department Education.

⁹ This has been the purpose of internship for many years. However, in previous years the medical students internship only began in the sixth year of their training. Now, medical students are beginning their internship in the third year. Evidence of this can be seen in that the third year students of the University of the Witwatersrand do internships at Baragwanath Hospital. The source of this information is Dr. Rex Mathie’s daughter, Dr. Karryn Mathie, who personally completed this internship.

academic and technological First World Medical research, such as organ transplants.

Should theology and biblical studies not be exposed to the same review? Can we be content to continue teaching old time-worn curricula and syllabuses just because they have been revered and considered as the unchangeable non-negotiable “holy cows” of the seminary world?

It is the writer’s conviction that for theological education to be relevant to the needs of the church and society in the twenty-first century, Christian educators need to adopt a new, outcomes-based, approach to curriculum design.

2. Thesis’ Aims

The primary aim of this study is to establish a comprehensive set of learning outcomes (outputs) as a basis for determining the essential contents of a B.Th programme suitable for training and educating Pastors and members of contemporary South African Local Churches.¹⁰

¹⁰ An explanation of how the writer achieved this appears in the overview under chapter two.

The secondary aim of this study is to correlate the sub-categories of Systematic Theology with the outcomes produced with a view to seeing whether there is a different way of teaching Systematic Theology that is more consistent with the outcomes-based education model.¹¹

3. Overview

The following is a brief introduction to the contents and sequence of the chapters comprising this thesis.

CHAPTER ONE

Previously, as stated, the purpose of this thesis is to attempt to facilitate the Church's role in teaching unchanging truth in the context of a radically changing world and worldview by presenting an outcomes-based approach to curriculum design.

In this chapter the writer will examine traditional theological education as influenced by the academy model; identify some of the historic influences leading to the current major changes in the world and worldview and lastly, highlight six affected areas where changes are taking place within theological education. The writer anticipates that this will expose the inability of the Academy model, as

¹¹ An explanation of how the writer achieved this appears in chapter three.

presented through the traditional seminary/faculty, to meet the needs of the twenty-first century person.¹²

CHAPTER TWO

Chapter two comprises two sections. Section one will include definitions and/or explanations of the nomenclature and terminology applicable to Outcomes-Based Education within the context of the aims of this thesis. In section two the writer will present a determination of the specific outcomes of modules presented at a B.Th level for training and educating Pastors and members of South African Local Churches.

What follows is a brief description of the Research Rationale and Methodology used in determining outcomes.

Methodology

The writer elected to:

- Adopt an existing programme design (exit outcomes/categories) and an existing set of module definitions used in the training of Pastors and members

¹² This will be achieved by examining the curricula and syllabus of a “typical” traditional theological faculty as presented in their year-book or promotional material. In the body of chapter one the writer will describe what is meant by a “typical” traditional theological faculty.

in a local church. This was accomplished by adopting the South African Theological Seminary's programme design and modular curriculum;

- Develop a set of specific outcomes that would dictate the contents of modules within the B.Th curriculum. This was accomplished by utilising textbooks written by module-matter experts;
- Validate the relevance of the established list of specific outcomes against the opinions of those for which the B.Th curriculum is intended, i.e., Pastors and members of local churches. This was achieved by holding one-on-one interviews with two Pastors using a small research instrument.¹³ Appendix One is a specimen of one page of the twenty-seven page research instrument used.

Having made the adjustments, as per the pastors' suggestions, to the initial list of specific outcomes, the writer needed to know three things from a much larger sample group:

- Whether the list of specific outcomes he had established were valid¹⁴.
- Whether there were additional specific outcomes that should be included.
- Whether there were superfluous specific outcomes that should be removed.

¹³ Each of the specific outcomes was probed. An explanation of the development of the research instrument and interview process is given in chapter two section 2.1.2.1.

¹⁴ By "valid", the writer means, do the specific outcomes, in the opinion of the people who took part in the research, form part of the important practices and theory required of modules for a B.Th?

Type of Research and Sample Population Size and Range

In order to obtain the required information a second research instrument was developed. Appendix Two is a specimen of one page of the forty-nine page research instrument used.¹⁵

Regarding this research instrument, the writer was faced with the question of whether or not to post the research instruments out and ask for a written response or rather to conduct an interview. The interview option was chosen because of the complexity of the task. The length, the number of outcomes and the three specific results the writer was seeking, demanded face-to-face interviews to ensure the quality of data. Therefore, the research was *qualitative* rather than *quantitative*.¹⁶ The writer discarded the idea of quantitative research because of complexity,¹⁷ bulk and the unavailability (business) of the kind of people required for the interviews.

The parameters for the selection of the representative research group were based on the stated “target market”¹⁸ of the theological institution whose outcome

¹⁵ Each of the specific outcomes was probed. An explanation of the development of the research instrument and interview process is given in chapter two section 2.1.2.2.

¹⁶ Qualitative research, as discussed here, refers to research utilising a large and/or sophisticated research instrument and a small population group. Qualitative research, on the other hand, refers to research done utilising a small research instrument and a large population group.

¹⁷ The one on one interviews, conducted with Pastors and congregation members, took, on average, over one hour to conduct due to the size of the research instrument.

¹⁸ The specific “target market” of the selected institution (South African Theological Seminary) that the writer used included local church Pastors, home group leaders and functional church members from Evangelical and Independent Charismatic Churches. The writer determined these criteria because there is a market segment which has not been previously catered for adequately. A few Universities, like Stellenbosch and Pretoria, have catered for the Reformed Churches, UNISA and Rhodes have catered for the Liberal Churches, and there have been a few colleges who have catered for the Pentecostal Churches, like Rhema Bible School and the Apostolic Faith Mission College. However, few have catered specifically for the Charismatic Evangelical non-aligned sector, which is one of the fastest growing elements of the church.

categories formed the basis for the list of specific outcomes. To determine the sample size for the research the writer applied a standard internationally recognised formula¹⁹

$$\frac{(P_y)(P_n)}{\text{Std Error}^2} = N$$

where P_y and P_n represent the ratio of people responding with a “yes” or “no” to whether a specific outcome should be included in the B.Th curriculum. The Standard Error squared, when multiplied with the coefficient of 1.96, represents the error term for the entire sample of Pastors/members and N represents the recommended sample size.

Details concerning the sample are attached as Appendix Four. These details include a list of the twenty four persons interviewed, their church preference, qualifications, years in full time ministry and/or the number of years they have been a Christian, church size and its racial mix.

The writer is confident that through this methodology, the three results²⁰ were achieved. The resulting data form the basis of the analysis and discussion which will be developed in chapter four.

¹⁹ The equation is available online at <http://www.spss.com/newsletters/kw/kw54/> The computation of the sample group to be interviewed, using this formula, is attached as Appendix Three.

²⁰ 1. Whether the list of specific outcomes he had established was a valid one.
2. Whether there were additional specific outcomes that should be included.
3. Whether there were superfluous specific outcomes that should be removed.

CHAPTER THREE

Outcomes-based Education is not without its problems. For instance, throughout the learning process, the learner concentrates on identifying different outcomes²¹ which tend to be present discreetly. This prohibits the learner's ability to integrate all of the knowledge for the subject and field of study as a whole. The writer's last chapter is an attempt to illustrate how this problem might be addressed within the field of Systematic Theology.

Now that an overview of the thesis has been provided, the writer will proceed to chapter one which firstly, examines traditional theological education as influenced by the academy model; secondly, identifies some of the historic influences leading to the current major changes in the world and worldview and lastly, highlights six affected areas where changes are taking place within theological education.

²¹ The outcomes referred to here point to the specific outcomes developed by the writer in chapter three.

Chapter 1 The Present World View and Traditional Theological Education

As stated in the introduction, the purpose of this thesis is to attempt to facilitate the role of Seminaries/Theological Faculties in teaching unchanging truth in the context of a radically changing world and worldview by presenting an outcomes-based approach to curriculum design. However, before proceeding to the actual formulation of an outcomes-based approach to curriculum design, it is necessary to examine the traditional academy model of theological education, to identify the major historic influences leading to the present worldview and to consider certain current trends in theological education.

The writer hopes that this will highlight what he believes is a discrepancy between the current method of presenting theological education and the contemporary student's expectations of theological education. The modern mindset has been influenced by existentialism, secularism, pluralism and postmodernism and is, amongst other things; Relativistic; Multi-Sensory; antisupernaturalistic and antiauthoritarian. The academy model of education, on the other hand, was developed in the previous age and catered for an entirely different mindset. Outcomes-based education is, however, designed for the modern mindset. This, and other issues, will be developed in this chapter.

1.1 The Traditional Academy Model of Theological Education

Education has developed many models over the centuries in its efforts to try and equip people for life and work. One such model is the “academy model”, which has been almost universally adopted by Seminaries and Universities.

In this section, the writer will briefly capture the essence of the academy model by looking at the characteristics of its use particularly in a *traditional theological seminary*.

R.D Winter²² writes: “The modern concept of the ‘*traditional seminary*’ is really an American phenomenon brought into being after the American Revolution, especially for the training of American ministers.”²³ Prior to this, all ministerial students had studied at universities that offered a far more extensive range of courses than just theology. However, he goes onto state that;

²² Prof. Ralph D. Winter is considered a world authority on theological education and missiology. He gained an M.A. in Teaching at Columbia University in New York before completing a Ph.D at Cornell University in linguistics, cultural anthropology and mathematical statistics. He then went to Princeton Theological Seminary where in 1956, he was ordained following the completion of his seminary studies. From 1956 to 1966, Dr. Winter assisted the national church particularly in the area of a special kind of theological education by extension designed to develop local leaders through formal ministerial studies. Partly on the basis of the latter, the Fuller School of World Mission invited him to become part of their new school. During the next ten years Dr. Winter dealt with over 1,000 missionaries in class and out of class, learning a great deal about the global cause of Christ in the process. During this period Dr. Winter founded the William Carey Library, a specialized publisher and distributor of mission materials, co-founded the American Society of Missiology, assisted in the founding of ACMC (Advancing Churches in Mission Commitment), and inaugurated the Perspectives Study Program. Dr Winter is currently the General Director of the Frontier Mission Fellowship, a mission society member of the Interdenominational Foreign Mission Association and the Evangelical Fellowship of Mission Agencies. He is the Vice-President of the Southwest Region of the Evangelical Missiological Society, as well as being active in the International Society for Frontier Missions, which he helped to initiate.

²³ R. D. Winter, Theological Education by Extension, (South Pasadena, California: William Carey Library, 1969), p. 222.

Universities became increasingly inclined toward rationalism and deism...particularly mainline denominations were forced to establish seminaries, leaving general education to the universities. Theological studies became the preserve of the seminaries. Not long after this came the formation of so-called 'Bible institutes', which were formed for similar reasons but usually at a lesser demanding degree of prior academic learning for admission or, a lesser standard of academic emphasis in teaching. Often these were constituted to preserve the unique characteristics of particular denominational persuasions.²⁴

What is meant by "traditional seminary"? Typically,

"a 'traditional seminary' refers to a system of ministerial preparation used in the previous two centuries to present training within denominations. The system of ministerial preparation chosen was the so-called 'Academy Model'. The academy model, as represented by the traditional theological seminary, involved taking on a small number of residential students who, for the most part, were single and young (in extreme cases allowances were made for married persons)".²⁵

The intention was that the Seminary could ensure or at least cultivate spiritual life and conduct together with the necessary academic study of Biblical subjects and Theology. Hence, both the student's mind, spiritual life, discipleship, lifestyle and spiritual development all became equal concerns of the seminaries or Bible schools. The seminary was not only a place of Biblical and theological learning, but decidedly a place ordained for soul culture.

In order to gain a better understanding of the nature of the academy model and the traditional seminary, the writer has chosen to examine such a model from two different aspects: Educational Purpose and Internal Efficiency.

²⁴ Ibid., p.223.

²⁵ Ibid., p.219.

1.1.1 Educational Purpose

The traditional seminary has had a tendency to focus more upon the “formal characteristics of ministry, theological and Biblical studies, ritual and professional technique; the conducting of services and liturgy; lesser emphasis was given to the various social and economic demands of the pastoral office, which pose moral decisions”.²⁶

Furthermore, the “traditional seminary has been inclined to opt for a homogeneous group of students, even though they would end up ministering in vastly differing conditions”.²⁷ The academy model ensured that programmes were standardised, although it did offer “certain electives in special circumstances to persons like missionaries, evangelists, ‘church planters’, counsellors, teachers, theologians, and specialists in theologically related subjects, like archaeology”.²⁸ Of course, by following an outcomes-based education approach, the learner starts with what he/she needs to be able to know and do.

²⁶ Ibid., p. 221.

²⁷ Ibid., p. 222.

²⁸ Ibid.

1.1.1.2 Internal efficiency

In terms of internal efficiency, two aspects are worth mentioning:

- Time available for study and
- Materials and Presentation.

1.1.1.2.1 Time available for study

“Students exposed to the Academy Model of theological education, in the traditional seminaries, were afforded a great deal of time to devote to their studies, mainly because they were isolated and kept from doing anything else.”²⁹ This often resulted in “an ivory tower syndrome” which resulted in their studies becoming more important than their future ministry.

1.1.1.2.2 Materials and Presentation

“The Academy Model’s primary method of education was by lectures, where the professor, seen as the fountain of knowledge, spent his time repeating what already appeared in textbooks.”³⁰ A heavy emphasis was placed upon cognitive knowledge, a lesser emphasis upon understanding, and giftedness, suitability, skills and attitude were often disregarded.

²⁹ Ibid.

³⁰ Ibid., p. 223.

An information brochure published by the Department of Education³¹ describes the components of traditional education as follows:

passive learners; exam-driven assessment; rote-learning; content-based syllabus divided into subjects; textbook-bound teaching; a rigid and non-negotiable syllabus; teachers who take responsibility for learning; rigid time-frames; an emphasis on what the teacher hopes to achieve; a closed curriculum process.

Having described the essence of the academy model, the writer will examine the paradigm shift which has taken place within the world and world view in order to identify any discrepancy between the current methodology used in teaching and the manner in which contemporary learners prefer to learn. In order to understand how this paradigm shift has taken place, the writer will identify some of the historic influences leading to the current major changes.

1.2 **Historic influences which are changing twenty-first century humankind**

In this section the writer will be examining four formative historic influences, namely, Existentialism, Secularism, Pluralism and Postmodernism.

³¹ Department of Education (DE) 1997a. Curriculum 2005: Lifelong learning for the 21st century. Pretoria: CTP Books, p. 6.

1.2.1 Existentialism

Existentialism is commonly identified as “a philosophy of individual meaning.”³² Although it has its origins in ancient Greece, Søren Kierkegaard (1813 -1855) is commonly regarded as the Father of Existentialism.

Two world wars shattered the utopian hopes of earlier generations and a new existential philosophy of life began to take precedence. Before the advent of men like Jean Paul Sartre and Albert Camus, belief in a transcendent force, an authority existing above humankind itself, assisted in the establishment of boundaries and gave direction to individuals' lives. (For example, God gave Moses and Israel the Ten Commandments.) Sartre, Camus and others interpreted transcendence differently. For these new thinkers, “transcendence is simply a means of developing aims and goals to make anything one wants out of *yourself* and to fashion *your own reality*.”³³ Their philosophy held little brief for the existence of norms or standards, other than what they themselves chose to accept.

For these men, most human activities were of equal importance and amounted to the same thing; whether one gets drunk alone or is a leader of nations. But,

³² D. Boling. Golden Gate Baptist Theological Seminary. Existentialism: A World of Existing. [Online] at <http://www.ggbts.edu/olcsfiles/E11111/Existentialism.html>

³³ J. P. Sartre, Being and Nothingness: An Essay on Phenomenological Ontology, Trans. H. E. Barnes (New York: Washington Square, 1965), p. 627.

“without God, there can be no transcendent view of human nature because there is no God to have a conception of it”.³⁴

Today, the twenty-first century person is seen by Existentialist Philosophers as little more than an evolving creature. A cursory examination and observation of the way young people have become entrenched in the resultant attitude of pessimism and gloom, is depressing but illuminating. That they walk around in their own fantasy worlds of alcohol, drugs and free sex, where nobody either cares or comments is evidence of a terrible emptiness, an emptiness which emanates from their existential outlook on life. Even if they are totally unaware of the meaning or existence of the term “existentialism”, they practice it. As Geisler put it, “Man is an empty bubble floating on a sea of nothingness”.³⁵

Professor Boling lists some of the most common traits of the twenty-first century person as influenced by existentialism:³⁶

- They are monistic in that they believe that reality begins with themselves.
- They determine for themselves the purpose and meaning of their lives.
- They believe that they are the masters of their own fate and that nobody can dictate how they will work out their own existence.

³⁴ C. S. Evans, The Philosophy of Despair: Existentialism and the Quest for Hope, (Dallas: Probe Books, 1984), p. 74.

³⁵ N. L. Geisler, Is Man the Measure? An Evaluation of Contemporary Humanism, (Grand Rapids, Michigan: Baker Book House, 1983), pp. 40-41.

³⁶ Boling, Existentialism. [Online.]

- They believe that reality is what each person sees and develops in their own being.
- They believe that they have complete freedom to do what they will.
- They hold that salvation lies within themselves and that it is up to them to discover it.

As can be seen from the list just given, these existential beliefs can and do have some strong influences on the Seminary student and the way he/she studies because the student is not exempt from the environment in which these beliefs are prevalent. For instance; it has been stated above that contemporary people believe that reality is what each person sees and develops in their own being. This mindset stands in contrast to the principles embodied in the academy model where emphasis is placed upon the educator and not the recipient of knowledge. However, in the outcomes-based approach, the educational experience is learner centred, i.e., learner based and learner paced.

Having considered Existentialism as an influence upon the worldview, the writer will now turn to the second of four historic influences he believes have led to the current world view and the altered manner in which contemporary learners prefer to learn - Secularism.

1.2.2 Secularism

Berger defined secularism as “the process by which sectors of society and culture are removed from the domination of religious institutions and symbols”.³⁷

More recently, Pannenberg has seen secularism referring simply to “the way in which the world of culture has become independent from Christianity and above all from the churches”.³⁸

The following are some of the characteristics of the twenty-first century secular mindset.

- Firstly, it is independent. People want “to be as God, knowing, that is, determining for himself what shall be good and what shall be evil. Man has established his own law and decrees his own righteousness and is not bound to a point of reference beyond himself”.³⁹ Independent humankind resides in the Lord’s world but doesn’t want Him to take part in it or be a part of it in anyway. This is clearly expressed in the following statement by Julian Huxley:

“God can no longer be considered as the controller of the universe in any but a Pickwickian sense. The God-hypothesis is no longer of any pragmatic value for the interpretation or comprehension of nature, and indeed often stands in the way of better and truer interpretation.

³⁷ P. Berger, The Sacred Canopy, (Garden City, N. Y: Doubleday, 1969), p. 107.

³⁸ W. Pannenberg, Christianity in a Secularised World, (New York: Crossroad, 1989), p. vii.

³⁹ D. Bonhoeffer and E. Bethge, Letters and Papers from Prison, (Old Tappan New Jersey: MacMillan Publishing, 1997), p. 122.

Operationally, God is beginning to resemble not a ruler, but the last fading smile of a cosmic Cheshire cat.”⁴⁰

- Secondly, it is largely antisupernaturalistic. Twenty-first Century people tend to secularise all things around them by renouncing the supernatural. Therefore, they do not believe in God, hell, heaven, demons, angels, revelation, incarnation, and the like. Huxley clearly illustrates the disastrous predicament this creates: “I submit that the discoveries of physiology, general biology and psychology not only make possible but necessitate a naturalistic hypothesis, in which there is no room for the supernatural.”⁴¹
- Thirdly, it is very much of this world. As Harry Walter puts it, “To think secularly is to think within a framework bounded by the limits of our life on earth, it is to keep one’s calculations rooted in this worldly criteria”.⁴² The secular mind is pragmatic. It is interested in function, not value. For example, sex is no longer about what is right or wrong, morality is not at issue. Rather, it is about feelings, sensation and the ultimate orgasm, not the development of intimacy. However, while the twenty first century person has all these elated euphoric experiences, there is a part of them that remains empty because, nothing ultimately makes sense in the end. Therefore, they strive for greater feelings in search of filling the vacuum

⁴⁰ H. E. Walter, Preaching Yesterday and Today, (Cambridge England: Carey Publications, 1972), p 57.

⁴¹ Ibid.

⁴² Ibid.

within. Their values have stayed at home while they are out chasing after the ultimate sensation.

- “Finally, it is antiauthoritarian. This mindset held is hostile to Christianity, because Christianity takes as fact the authority of God and the authority of His revelation through the prophets, priests and the Lord Jesus Christ.”⁴³ Secular people are often only concerned about recognising the authority of the individual self; they refuse to exist under the authority of God.

It has been stated that the twenty-first century secular mindset is independent, antisupernaturalistic, very much of this world and antiauthoritarian. It is fair to suggest that many Christians do not suffer as severely from this faulty mindset as do secular people. However, one would be foolish to think that Christians, who are exposed on a daily basis to this mindset, are not affected. Thus a typical theological student coming into the seminary has, to a greater or lesser degree, been affected by the above mentioned mindset. This in turn poses a problem for the academy model approach to education, which requires a student to rely heavily upon the educator, who is placed in a very authoritative autocratic role. Modern people like to be independent and prefer to do things which will enhance their independence. They also have a problem with authority figures (God being the ultimate authority figure). People much prefer to be their own bosses. The outcomes-based approach allows for students to do their studying independently,

⁴³ Ibid.

in the absence of authoritative autocratic figures, without jeopardising essential Christian doctrine.

Having looked at the characteristics of the secular mindset, the writer would now like to examine the results of urbanisation and the technological revolution upon the twenty-first century person, for as Walter states, “it is impossible to treat secular thinking in isolation from secular society”.⁴⁴

1.2.2.1 Urbanisation and Technology

The twenty-first century is fast becoming the age of mega-cities. One of the leading characteristics of this age has been urbanisation - the migration of people from towns into cities. An example of this can be seen in the following commonly accepted statistics: In 2000 AD there were approximately 3 billion people living in cities compared with 700 million in 1950. In 1980, the ninth largest city (London) contained just fewer than 10 million people. In the year 2000 the ninth largest city (Calcutta) was bigger than the third largest city in 1980 (Mexico City) and contained more than 17 million people. This process has further developed into what sociologists call “conurbanisation”⁴⁵.

⁴⁴ Ibid., p. 58.

⁴⁵ This is where individual cities merge to form giant cities. An example of this would be if Soweto, Pretoria and Johannesburg were to merge and form one giant city. Anyone who is familiar with these cities will know that this phenomenon is currently taking place.

Books, rational theology, scientific revolution, investment capitalism and bureaucracy have all contributed to the mobility and anonymity we see in twenty-first century society: Mobility in the sense that; firstly the secular person's home and place of work are separated and; secondly they move from job to job, particularly if they are part of the managerial élite. As they move up in the world, so they are likely to shift from one class of people and from one neighbourhood to another; Anonymity in the sense that their identity has been lost in the vast crowds of which they are an insignificant fraction. Furthermore, they are dependent upon a vast array of people for service, yet can only be involved with a tiny group of people as individuals. In the light of this, they separate their private and public life. They distinguish so sharply between these two lifestyles that they virtually become a different person in each environment.

It is true to say that urbanisation could not have evolved without the catalytic influence of industrialisation. Urbanisation needed the aid of the industrial and technical revolutions which presuppose the scientific revolution.

Twenty-first century people believe that they are capable of solving virtually every problem that comes their way. Their faith is no longer in God, it is in science and technology. These have brought them, amongst other things, longer life, a better salary and improved living conditions. To twenty-first century people, God is largely irrelevant because they are convinced that their own efforts have made their world a better place in which to live. One implication of this is that they have

little sense of being a stranger on earth; simply a pilgrim passing through.⁴⁶ They have little interest in the eternal order of things because, for them, heaven is right here on earth. In a nutshell, a person such as this is this worldly because the technology worshiped is founded on this-worldly premises.

The twenty-first century person lives within an expanding universe. Modern media and modern communication systems have made the world a global village. People have become aware of multiple cultures and innumerable faiths. It simply involves pressing a button on their computer or flicking the switch on their satellite television. They are also keenly aware of the infinite universe around them. The possible existence of life on other planets as a real possibility excites them. "NASA is presently involved in a project that will not only allow humankind to travel to Mars, but will also allow them to begin new communities there."⁴⁷ At the other end of the spectrum, because of the technology made available by the electron microscope, the twenty-first century person has also become aware of a previously invisible world – the world of atomic and sub-atomic particles. Now they believe that they can discover life and master its creation. What is so tragic is that they believe that they can do it. Consequently, this kind of attitude leaves little room for a Creator.

⁴⁶ 1 Pet. 2:11-12. N.I.V.

⁴⁷ Information taken from a documentary entitled "Future Projects" presented on "Discovery Television" in June 2001 focussing on futuristic projects to be undertaken by NASA.

1.2.2.2 The Results of Urbanisation and the Technological Revolution upon Twenty-First Century People

- *“Firstly, they are people who are unable to meditate.”*⁴⁸ The massive crowds and super technology have created an environment which requires blinding speed where human beings play increasingly small roles in the making of products. People simply do not have the time to stop and think about what they are doing. They find it virtually impossible to sit still and be quiet. They have to be mobile at the same time being visually and audibly challenged. They are a million miles removed from the poise of the Psalmist, “For God alone my soul waits in silence; from him comes my salvation”.⁴⁹
- *“Secondly, the twenty-first century person has no sense of transcendence.”*⁵⁰ They have little knowledge of what they are doing here on earth. Their life has little purpose because the technological age in which they live is primarily concerned with the question “how”, to the detriment of the question “why”. In everything they do, all that concerns them is the “how”. They live to possess things, yet never think of the ethical use of those things. They have little concept of God, eternity, heaven and hell. In his eyes they are virtually meaningless.

⁴⁸ Walter, Preaching Yesterday and Today, p 61.

⁴⁹ Ps. 62:1. R.S.V.

⁵⁰ Ibid.

- *“Thirdly, the twenty-first century person has no sense of dependence.”*⁵¹

This has come as a result of his belief in technology. They are supremely confident that they can solve all their problems through research, planning and the like. Of course, this mindset is in direct contradiction to that taught in Scripture, which confesses a Creator who requires humankind to acknowledge their created state, and recognise their inherent sinful nature.

- *“Fourthly, the twenty-first century person is conscious of doubt more than guilt.”*⁵² A few years back one could safely say that the twenty-first century person’s personal guilt was a prominent feature within their mind. Today, guilt might well play a minor or occasional role within their mind, but it is guilt with a difference; it is someone else’s guilt – the “system’s”, the “establishment’s” or the “parent generation’s”; he/she is the innocent victim. According to Soper, “people who feel guilty are more likely to go to a therapist for freedom from the feeling, than to a priest for absolution”.⁵³ Their profound sense of personal guilt has all but evaporated.

- *“Fifthly, the twenty-first century person has developed a negative image of the church.”*⁵⁴ They question, amongst other things, the intelligence of the church. In terms of intelligence, they doubt the church’s ability to know the truth about fundamental issues. They would far rather place their

⁵¹ Ibid.

⁵² G.G. Hunter, III, How to Reach Secular People, (Nashville: Abingdon Press, 1992), p. 46.

⁵³ D. O. Soper, The Advocacy of the Gospel, (New York-Nashville: Abingdon Press, 1961), p. 18.

⁵⁴ Hunter, III, How to Reach Secular People, p. 47.

confidence in science and common sense, because he/she has seen how the church has been proven wrong on numerous occasions regarding fundamental issues.

- *“Sixthly, the twenty-first century person does not know the way to the door Jesus has opened.”*⁵⁵ Unamuno stated, “those who deny God deny Him because of their despair at not finding Him”.⁵⁶ Furthermore, Shoemaker in one of his poems, noted that people

crave to know where the door is. And all that so many ever find is only a wall where a door ought to be. They creep along the wall like blind men, with outstretched, groping hands. Feeling for a door, knowing there must be a door, yet they never find it.... Men die outside that door, as starving beggars die on cold nights in cruel cities in the dead of winter – die for want of what is within their grasp. They live on the other side of it – live because they have not found it.⁵⁷

As can be seen from the six points mentioned, a number of these have some strong influences on the Seminary student and the way he/she studies, for instance, it has been stated above that the twenty-first century person’s life has little purpose because the technological age in which he/she lives is primarily concerned with the question “how”, to the detriment of the question “why”. This statement reflects yet another weakness in the academy model approach because, in this system, students are often simply told that the answer to the question “why?” is “that’s just the way it is”. However, in the more modern

⁵⁵ Ibid., p. 53.

⁵⁶ S. Shoemaker, *Extraordinary Living for Ordinary Men*, (Grand Rapids: Zondervan, 1965) p. 24.

⁵⁷ H. S. Shoemaker’s biography, *I Stand By the Door: The Life of Sam Shoemaker*, (Waco: Word Books, 1978) begins with the full poem.

“outcomes” system, students are given the opportunity, via various tasks and self-discovery learning methods and techniques, to research these issues for themselves. Thus there is a much greater possibility of them coming to answer the question “why?”.

In this section the writer has examined secularism by investigating some of the characteristics of the twenty-first century secular mindset as well as the results of urbanisation and the technological revolution upon the twenty-first century person. In the following section the writer will focus upon Pluralism and the impact it has had upon the current worldview.

1.2.3 Pluralism

The third major influence upon the twenty-first century person is pluralism, a term which carries with it both positive and negative nuances. “There are three kinds of phenomena to which the word refers: empirical pluralism; cherished pluralism; and philosophical or hermeneutical pluralism.”⁵⁸

Empirical pluralism is basically a summary of the expansion of variety within culture. Tracy calls it “Plurality”. He states, “‘Plurality’ is a fact. Pluralism is one

⁵⁸ D. A. Carson, The Gagging of God: Christianity Confronts Pluralism, (Grand Rapids Michigan: Zondervan Publishing, 1996), p. 13.

of many possible evaluations of that fact”.⁵⁹ To many others pluralism has come to mean “an attitude that welcomes a variety of different cultures and lifestyles within one society and regards their confluence as an enrichment of our common life”.⁶⁰

Cherished pluralism, as seen by D.A. Carson, is “empirical pluralism with an additional ingredient – approval”.⁶¹ It views empirical pluralism as favourable and longs to see the diversity within culture further enhanced.

[Cherished pluralism] holds that variety and diversity are positive good, and the denial of variety and diversity is bad. In its extreme form, pluralism opposes syncretism, i.e., the combining of various traditions. Rather, it so affirms the integrity of a given approach to life that any attempt to change it is considered a moral violation.⁶²

Finally, there is *Philosophical or Hermeneutical Pluralism*. This phenomenon of pluralism is by far the most treacherous of the three because it holds that any philosophy or religion claiming to be better than the rest, is mistaken. From Philosophical Pluralism has come Religious Pluralism, which can be defined as “the belief that the differences between religions are not a matter of truth and falsehood but merely differences of perception of the one universal truth”.⁶³ What this means is that nobody should ever even think of religion in terms of true or false because when it comes to the crunch, religion is a private concern

⁵⁹ D. Tracy, *Christianity in the Wider Context: Demands and Transformation, in Worldviews and Warrants: Plurality and Authority in Theology*, ed. William Schweiker and Per M. Anderson (New York: University Press of America, 1987), p. 2.

⁶⁰ R. G. Mathie, ‘*Christ Among the Gods*’, (Gauteng: Rosebank Union, 1995), p. 1.

⁶¹ Carson, *The Gagging of God: Christianity Confronts Pluralism*, p. 18.

⁶² T. Peters, *The Lutheran Distinctiveness in Mission to a Pluralistic World*, *Dialog* 22 (1983): 296.

⁶³ Mathie, ‘*Christ Among the Gods*’, p. 4.

subject to the individual believer and they have every right to believe what they want.

What then is the impact of pluralism upon the society in which twenty-first century person find themselves? The writer will examine two major areas, namely: religious freedom and morals/ethics.

1.2.3.1 Religious Freedom

Gone are the days of State Religion – especially in the new South Africa. Gone are the days of a country un-ashamedly displaying its Christian standards in terms of religious emphases in laws; writings; conservatism; church attendance and religious programmes. Unfortunately, the situation twenty-first century person faces today is very different.

1.2.3.1.1 The Multiplicity of World Religions

Twenty-first century people have the option of choosing to follow any one of thousands of religions, for example, “in the USA alone, there are one thousand two hundred religious bodies”,⁶⁴ in South Africa, a black person, “in 1980 could be a member of any one of more than three thousand official sects registered

⁶⁴ D. Anthony and T. Robbins, Culture Crisis and Contemporary Religion, in Robbins and Anthony, In Gods We Trust, (Portland, Oregon: Book News, Inc. 1990), pp. 9-31.

with the South African Government.”⁶⁵ The question has been asked as to “whether any form of Christianity has the right to anything that might be perceived to be an advantage – and, derivatively, whether any form of any religion has the right to anything that might be perceived to be an advantage”.⁶⁶ Opitz writes, “the practice of liberty includes the knack of keeping out of each other’s way, thus giving free play to the natural forces of social cohesion”.⁶⁷ Now since this cannot be ideally achieved, the other option is for all religions to operate on a private basis – so the twenty-first century person says, “I’ll believe what I want and you believe what you want”.

1.2.3.2 Ethics and Morality

There is a tragic lack of morality and pursuit of ethical standards in societal life today and this is what the twenty-first century person is currently immersed in.

“In 1944, forty people died of gunshot wounds; today, the same figure is reached every ten days. Fifty years ago, one hundred babies were sent to orphanages; today, thousands of babies are abandoned, some merely dropped into trash cans.”⁶⁸

⁶⁵ G. C. Oosthuizen, Baptism in the Context of the African Indigenous/Independent Churches (AIC), (Published by University of Zululand 1985 (Series F No 2). From 1884-1913 (29 years) thirty-two known A.I.C. denominations developed; in the next 37 years (1913-1950) over eight hundred denominations were established; in the following ten years (1950-1960) over one thousand two hundred denominations came into existence and from 1960 and 1980 another two thousand two hundred and seventy denominations were added.

⁶⁶ Carson, The Gagging of God: Christianity Confronts Pluralism, p. 379.

⁶⁷ E. A. Opitz, Religion: Foundation of the Free Society, (Irvington-on-Hudson: Foundation for Economic Education, 1994), p. 242.

⁶⁸ *Ibid.*, p. 402.

According to Carson, “the world is undergoing a profound malaise, partly because of fear; fear of crime, fear of delining standards, fear of the future. At the heart, there is a moral vacuum, a restlessness that betrays the loss of vision.”⁶⁹

According to Hans Küng, one of the problems is:

“For our grandparents, religion-Christianity-was still a matter of personal conviction. For our parents it remained at least a matter of tradition and good manners. For their emancipated sons and daughters, however, it is becoming increasingly a matter of the past that is no longer *binding-passé et dépassé*, passed away and obsolete. Moreover, there are parents today who observe with perplexity that morality has vanished together with religion, as Nietzsche predicted. For, as is becoming increasingly clear, it is not so easy to justify ethics purely rationally, by reason alone, as Sigmund Freud and others wanted to do; we cannot explain why freedom under any circumstances is supposed to be better than oppression, justice better than avarice, non-violence better than violence, love better than hate, peace better than war. Or more brutally: why, if it is to our advantage or contributes to our personal happiness, we may not lie, steal, commit adultery, or murder; or even why we should simply be ‘fair’.”⁷⁰

In this section the writer has described various kinds of phenomena to which the word pluralism refers as well as three major areas where pluralism has had a significant impact. All of these forces and influences, namely Existentialism, Secularism and Pluralism, have culminated in what is referred to by many as “Postmodernism”. In the following section Postmodernism’s influence upon the current worldview will be examined.

⁶⁹ Ibid.

⁷⁰ Hans Küng, To What Can We Still Cling? in *Humanizing America’s Iconic Book*, ed. G.M. Tucker and D.A. Knight (Chicago: Scholars Press, 1982), p. 40.

1.2.4 Postmodernism

Postmodernism is not easy to define because it consists of a number of concepts and agendas which one would battle to gather under one roof. However, Griffin suggests that all of these concepts and agendas which comprise postmodernism all share a “dissatisfaction with what is broadly referred to as modernism”.⁷¹

In an attempt to define postmodernism, Erickson suggests that:

“It [postmodernism] can be thought of as a theory of literary criticism, the French philosophical and literary movement known as deconstruction and associated especially with the Heideggerian philosopher Jacques Derrida. Or it can be thought of as a theory of the nature of history, identified in the United States as the new historicism. It also includes the American philosophical movement termed neopragmatism.”⁷²

One of the most common characteristics of Postmodernism is that it denies the existence of truth and in so doing views everything relativistically. Absolutes are disregarded as standards for ethics, truth and morality. As Foucault states:

“The postmodern subject has no rational way to evaluate a preference in relation to judgements of truth, morality, aesthetic experience or objectivity. As the old hierarchies of thought are torn down, a new clearing is formed on the frontiers of understanding: quite what hybrids of thought will metamorphose, interbreed and grow in this clearing is for the future to decide.”⁷³

⁷¹ D. R. Griffin, Introduction to SUNY Series in Constructive Postmodern Thought, in Varieties of Postmodern Theology, ed. D. R. Griffin (Albany: State University of New York Press, 1989), p. xi.

⁷² M. J. Erickson, The Word Became Flesh, (Grand Rapids: Michigan: Baker Books, 1991), p. 305.

⁷³ M. Foucault. Post Structuralism and Post-Modernism [Online] at <http://www.roga.demon.co.uk/poststr.htm>

It is possible to arrive at some kind of understanding of Postmodernism by examining four major aspects: “the decline of the West, the legitimation crisis, the intellectual marketplace, and the process of deconstruction”.⁷⁴

1.2.4.1 The Decline of the West

Today everything from philosophy, to art, to science is being challenged and reinterpreted. Many assumed that the West was the best and that it was only a matter of time before Western values became universal. Amongst many of the West’s attractions were its claims that progress was inevitable, development unceasing, science unstoppable, and it is unquestioning of the rights of individuals. However, all of this changed, and “the certitude of yesteryear is now best ridiculed as naivety, at worst castigated as ethnocentric”.⁷⁵

1.2.4.2 The Legitimation Crisis

The metanarratives taken to be authoritative in the past no longer enjoy that position. An example of this can be seen in the metanarrative of unlimited development.

It has been delegitimated⁷⁶, or deprived of its authoritative acceptance, by a number of factors. These factors include environmental pollution, the depletion

⁷⁴ J. W. Cooper, Reformed Apologetics and the Challenge of Post-Modern Relativism, Calvin Theological Journal 28, no. 1 (April 1993): pp. 109-110.

⁷⁵ Z. Bauman, Intimations of Postmodernity, (London: Routledge, 1992), p. 96.

⁷⁶ Although the word ‘delegitimated’ does not appear in the English dictionary, it is widely used on the internet and is used by D. J. Adams in his article entitled “Toward a Theological Understanding of Postmodernism” [Online] at <http://www.crosscurrent.org/adams.htm>

of natural resources, fear of global warming and increasing depletion of the ozone layer, serious accidents at facilities such as chemical factories and nuclear power plants, increased poverty in much of the world because of unequal development, and the observation that developed nations seem to reach an optimum point in development at which economic decline sets in and the overall quality of life begins to deteriorate. In the post-modern era it is no longer taken for granted that development is unlimited or even that certain kinds of development are necessarily good.⁷⁷

On a more personal note, the metanarrative of the Christian sexual ethic has also been delegitimated. Not long ago it was commonly accepted that one did not have sex outside of marriage and, even though there were those who did not abide by this practice, they nevertheless acknowledged it as an ideal. The sins of fornication, living together outside of marriage and homosexual relationships, have become such common place today that they are seldom even frowned upon. In fact, they are often encouraged.

This legitimisation of metanarratives has crept into every area of life. It has ensured that no one-value system can stand above another, the result - pluralism. Furthermore,

within a given cultural value system there may not be enough moral and political support to ensure legitimation. In the Western culture this has resulted in a fragmentation of society into special interest groups based on ethnicity, religion, and economic issues. This fragmentation has paralysed the political process, destroyed the idea of the common good, and given rise to intense competition for increasingly smaller pieces of the political and economic pie. Significantly, this same fragmentation is taking place in the mainline denominations and in contemporary theology.⁷⁸

⁷⁷D. J. Adams. "Toward a Theological Understanding of Postmodernism" [Online] at <http://www.crosscurrent.org/adams.htm>

⁷⁸ Ibid.

1.2.4.3 The intellectual marketplace

In the past the diffusion of knowledge was virtually always under the control of the responsible and/or highly educated members of society. For instance, parents would control their children and teachers would control their pupils. But with the advent of postmodernism, all this has changed.

Technology has made it totally impossible to control what knowledge and values people can be exposed to. Satellite television has ensured that any household virtually anywhere on earth can have access to multiple television channels, which air anything from extremely violent cartoons to explicit sexual scenes. Through the use of the Internet, one can gain access to vast accumulations of knowledge, good or bad, in seconds, and it is so simple that a five year old can do it.

1.2.4.4 Deconstructionism

This is the process whereby a text is examined from multiple angles by breaking it up into small chunks of information. One writer has called these chunks of information “episteme” which he defines as

the total set of relations that unite, at a given period, the discursive practices that give rise to epistemological figures, sciences, and possible formulated systems. The episteme is not a form of knowledge or type of rationality which, crossing the boundaries of the most varied sciences, manifests the sovereign unity of a subject, a spirit, a period; it is the totality of relations that can be

discovered, for a given period, between the sciences when one analyses them at the level of discursive regularities.⁷⁹

This involves serious implications for the twenty-first century person trying to study the Bible because it means that there is no such thing as absolute truth or, one ultimate meaning for any given text. According to Derrida,

“we cannot reach an end point of interpretation, a truth. All texts exhibit 'difference': they allow multiple interpretations. Meaning is diffuse, not settled. Textuality always gives us a surplus of possibilities, yet we cannot stand outside of textuality in an attempt to find objectivity”.⁸⁰

The following are some Postmodern views which assist in defining modern historicists. Dean summarises these points from the historicists point of view, however, the author is of the opinion that these points apply equally well to the twenty first century person on the whole.⁸¹

1. *A rejection of foundationalism.* The new historicists deny the idea that there are some kinds of foundations beyond history. This view they share with the modernists or the old historicists. They see no point in a return to a medieval or premodern understanding of reality and specifically of history.
2. *A rejection of realism.* The new historicists deny the existence of any realities (metaphysical as well as historical) independent of human

⁷⁹ M. Foucault, The Archaeology of Knowledge, trans. A. M. Sherridan Smith (New York: Harper Colophon, 1972), p. 191.

⁸⁰ J. Derrida. “Deconstruction”, [Online] at <http://www.roga.demon.co.uk/poststr.htm>

⁸¹ W. Dean, History Making History: The New Historicism in American Religious Thought (Albany: State University of New York Press, 1988), p.4

- experience. They do not believe in the existence of objective universals which are there to be discovered and understood.
3. *A rejection of the idea of universal subjective characteristics.* The new historicists deny that some sort of transcendental attribute is inherent in all persons.

In addition to this, Murren highlights certain characteristics which assist in defining more clearly who twenty-first century people are, as influenced by Postmodernism. They are:⁸²

- *Relativistic.* That is, they do not accept easily a person who stands up and claims to speak from a position of final authority. Therefore, they battle to accept Christian teachings and the preachers who teach them.
- *Multi-Sensory Learners.* They no longer learn by traditional means. For instance, music has become one of the main methods by which they convey communication. In addition, there are video games and a vast array of other interactive learning systems.
- *Participative Learners.* The person of the twenty-first century wants to be in an environment where they can be actively involved in the learning process.
- *Needs-Based Learners.* They are far more interested in having their needs met than finding out what is true.

⁸² D. Murren, "Strategies for Today's Leaders, Vol. 15, No. 3," Christianity Today, (Summer 1994), p. 11.

As can be seen from this list, a number of these have some profound influences on the Seminary student and the way he/she studies. For instance: It has been stated above that contemporary people do not readily accept a person who stands up and claims to speak from a position of final authority. Now, this stands in opposition to the academy model's teaching methodology, which is to have a specialist who stands in front of a class proclaiming his/her ideas and opinions on a matter. Rather, there should be a methodology introduced which teaches by allowing the learner to go through a process of discovery for themselves. The outcomes-based educational approach is self-discovery learning orientated.

Having examined Traditional Theological Education, which is often based on the academy model and considered the paradigm shift as evidenced in the survey of the twenty-first century person and worldview, the writer will proceed to highlight six affected areas where changes are taking place within theological education.

1.3 Current Trends in Theological Education

Some of the areas where changes are taking place within theological education include: The Seminary; Seminary Curricula; Seminary Lecturing; Finances, "Pastor-Congregation Gap" and Leadership Skills.

1.3.1 The Seminary

Seminaries in general, have transformed. According to Winter,

“the classical idea that a seminary is a tightly knit, spiritual community where the students’ lives are nourished through daily worship and a pervading sense of their common calling is certainly not true on a number of our campuses today. Rather, there is a strong cry for relevance to and involvement in the pressing problems of our society. This tendency seems to gain support from what educators have long advocated-that learning be related to life-and from what theological educators have constantly come up against - the fact that most seminary students have almost no previous experience in the church or in the world.”⁸³

The writer, to a certain extent, concurs with Winter’s statement that “most seminary students have almost no previous experience in the church or in the world” even though learners cannot enter an American Seminary unless they are already the holder of a Bachelors degree.⁸⁴ Furthermore, the idea of relevant, life-related education has been somewhat of a stumbling block for certain of the traditional seminaries, particularly the academy model so frequently used.⁸⁵ Using the subject of Apologetics as an example: In traditional theological education, one was taught apologetics according to what had taken place in the past - what had been in the past, to counter the atheist, the agnostic etc. Contemporary Christians are looking for a type of apologetics which concentrates

⁸³ Winter, *Theological Education by Extension*, p. 245.

⁸⁴ For instance Dallas Theological Seminary [Online] at www.dts.edu or Southern Baptist Seminary [Online] at www.sbts.edu. The reason being is that possession of a Bachelor’s degree does not necessarily equate to ones having had experience in the church or in the world.

⁸⁵ The writer is of the opinion that this statement does not apply to all seminaries. Some seminaries, like the Southern Baptist Seminary, do an excellent job of providing life-related education.

on engaging the postmodernist and the relativist mind in a secular world, which has been described as the Post-Christian era.

It is true that many of these seminaries did provide practical work for their students. Winter states that

“Many seminaries provide ‘involvement’ through student action organizations, field work, special courses and lectures, and internship programs, but there is an unavoidable artificiality in all of these because seminary students, like the clergy they are to become, aren’t really part of the fabric of society”.

1.3.2 Seminary Curricula

Winter states that:

The typical Academy Model curriculum⁸⁶, which was thought to cover all that a minister needed for the conduct of the Pastoral office, is beginning to disintegrate. Many of the previously regarded core subjects, constituting a theological curriculum, have become less important.⁸⁷

For example: there is today less emphasis on the study of original Hebrew and Greek. In Bible schools some have concluded that an in-depth knowledge of Hebrew or Greek is now less necessary because scholarship of the past has been made available in excellent contemporary Hebrew and Greek study aids which can be found on CD ROMS, in books and on the internet. A person with very little knowledge of the languages can, with relative ease, find out what a

⁸⁶ Examples of an Academy Model curriculum can be found at the following faculty websites: Potchefstroomse Universiteit [Online] at: <http://www.puk.ac.za/fakulteite/eng/theology.html> and Pretoria University [Online] at: <http://www.up.ac.za/academic/theology/degrees/bth>

⁸⁷ Winter, Theological Education by Extension, p. 246.

Hebrew or Greek word means.⁸⁸ The following is a list of core subjects, over and above Hebrew and Greek, which receive less emphasis in seminary curricula. They include Comparative Religions; Psychology and Religion; Philosophy of Religion and Moral Philosophy.⁸⁹ This further illustrates the point that seminary curricula is changing because it has to accommodate and fulfil the needs of its learners.

1.3.3 Seminary Lecturing

“Classroom lectures, the backbone method of the teaching method in Academy Model based traditional seminaries, is in the process of being revamped,⁹⁰ by seminars, individual research and guided study programmes.”⁹¹ The number of hours spent in a class-listening situation, has been sharply reduced.

⁸⁸ E.L. Larsen, Theological Education: A Profile of Contemporary Seminaries Revisited, (USA: ATS, 1995), p 51. This research represents a longitudinal analysis which was done using 3300 students, twenty percent of which were graduate students, between 1986 – 1991. Students were asked to respond to numerous questions. One of the questions dealt with the importance of various subjects within the theological curricula. The results showed that students rated subjects like Hebrew and Greek as being of little importance while at the same time rating the ability to administrate as highly important.

⁸⁹ This is the case with Trinity Theological Seminary in the United States. Their B.Th curriculum can be viewed [Online] at <http://www.trinitysem.edu/catalog/degrbstu.html>

⁹⁰ Larsen, Theological Education: A Profile of Contemporary Seminaries Revisited, p 53. According to this analysis, seminaries are having to improve their teaching methods by adding 1) lecture discussion as well as 2) more creative and flexible teaching-learning models that depend heavily upon interaction between teacher and student.

⁹¹ Winter, Theological Education by Extension, p 246.

1.3.4 Finances

Many traditional seminaries around the world are in deep financial crisis. At a recent meeting of the Council of Theological Education of the United Presbyterian Church the Executive Secretary stated bluntly that “all our seminaries are bankrupt and have no evident prospect of meeting rapidly rising costs.”⁹² Interestingly, he also suggested that “the seminaries have not yet begun to fulfil their role in such areas as the theological education of the layman and the continuing education of the clergy”⁹³.

1.3.5 Pastor-Congregation Gap

Winter states that

There has been a tendency to allow a gap to occur between the pastor and his congregation. Unfortunately, this has been reinforced by the Academy Model of theoretical training. Although this is an old problem, it gains new urgency as the church seeks increasingly to understand and carry out its mission in relation to the complex social, economic, and political issues of our time.⁹⁴

What should be common understanding – that the church is to act as a body and minister to the community, thereby helping to extend the kingdom of God – is not being expressed in praxis. Instead, the academy model of theological education

⁹² Ibid. This has also forced many Seminaries to price their tuition fees exorbitantly high. For example. Mr Reuben Van Rensburg did his Masters Degree in Biblical Studies through Trinity Theological Seminary (In Distance Learning format which is cheaper than in house tuition) and paid in excess of R30 000. This carries with it the implication that many theology candidates simply cannot afford to study at many of the superior institutions today.

⁹³ Winter, Theological Education by Extension, p 246.

⁹⁴ Ibid.

took men and women, isolated them,⁹⁵ trained them, and then sent them out into ministry in unfamiliar territory. Ralph Winter asserts:

The layman is deprived of theological accreditation, has little sense of vocation, becomes a dormant member of the church, and sits back passively or resentfully while the man in the pulpit tells him how he should live and how the church should serve in the world. The clergyman, on the other hand, experiences increasing frustration and alienation from the members of the church (especially when pressing social issues arise), and a general inability to move the church in mission.

1.3.6 Leadership Skills

In addition to Larsen's findings "The 'academy model' approach overlooked what is now considered a vital element in any theological curriculum – subjects that teach on 'how to' lead, administer and manage in the church environment."⁹⁶

The danger of not having been exposed to these subjects, particularly in the case of seminary students, is that they often graduated while still very young, and with little experience of life; the everyday world; the business or technical world; into positions of great authority and responsibility (teaching Elders, Chairman of Sessions, permanent members of the Presbytery).

⁹⁵It is true that many seminaries require that their students engage in church based activities, for instance, preaching once a month. However, the writer is still of the opinion that this is, to a certain degree, artificial, in that the student is still not required to be responsible to a church congregation on an ongoing basis for the message which he preached.

⁹⁶Ibid., p. 247. In addition to this, Larsen's findings, having analysed 3300 students (taken from American Mainline, Protestant, Roman Catholic, and Orthodox denominations), state that one of the greatest discrepancies students noted in their theological education was the lack of training in the area of administration and leadership skills. Larsen, Theological Education: A Profile of Contemporary Seminaries Revisited, p 50.

Currently, there is a trend to incorporate more of these types of subjects into the theological curricula.

In this chapter the writer has examined traditional theological education as influenced by the academy model; identified some of the historic influences leading to the current major changes in the world and worldview and lastly, highlighted six affected areas where changes are taking place within theological education. The findings in this chapter show that there are differences between the way traditional seminaries/faculties perceive theology and ministerial training and the expectations of the modern students.

In the following chapter the writer will suggest an alternative model, which attempts to close the gap between traditional teaching models and the modern mindset.

Chapter 2 An Outcomes-based Approach to Curriculum Design

Having provided evidence which I believe shows that the traditional theological seminary “academy model” of education has become less appropriate for educating contemporary people, I will attempt to introduce an alternative educational model.

Chapter two comprises two sections. Section one will include explanations and examples of various terms applicable to Outcomes-Based Education within the context of the aims of this thesis. These terms include: Outcomes Based Education; Outcomes; Exit Outcomes; Critical Cross-Field Outcomes; Specific Outcomes; and Purpose Statements. The writer has included these definitions and terms (below) in preparation for the discussion that comes later in the thesis. Section two will include the actual formulation of an outcomes-based approach to curriculum design.

2.1 Outcomes-Based Education, Definitions and Terms

2.1.1 Outcomes-Based Education

According to Classen⁹⁷

⁹⁷ C. Claassen, “Outcomes-Based education: some insights from complexity theory”, South African Journal of Higher Education, 12 (February, 1998), 34.

OBE is a transformational perspective on the curriculum. A dialogue between the learner and the curriculum exists: The learner interacts with the sources of knowledge by way of problem solving and the discovery of skills and thus reconstructs knowledge for him/herself. The learner becomes a student, accepting responsibility for his/her own beliefs, actions and thoughts. Instead of being a transmitter of knowledge, the teacher becomes a facilitator, a so-called 'catalytic guide'. Education becomes a lifelong process, rather than a product.

When it comes to a comparison of traditional education and outcome-based education, Claassen states that⁹⁸,

OBE [outcomes-based-education] stands in direct contrast to the previous curriculum [traditional academy model], in other words, it rejects the modernist roots of the previous curriculum. Thus OBE is not a mere reform of the traditional curriculum, but a radical paradigm shift. OBE is concerned with the result or outcome of a curriculum from the learner's point of view. The curriculum design for OBE is learner-centred and problem-centred, as opposed to the subject-centred and core-centred design of traditional curriculums. Curriculum development becomes a design-down process. One starts with exit outcomes, which are often determined by the future driven demands of a rapidly changing technological world. Only then are learning area and lesson outcomes determined. Thus, traditional subjects and disciplines make way for more open-ended, integrative learning areas.

An information brochure published by the Department of Education⁹⁹ describes the new outcome-based education approach as follows:

active learners; assessment on an ongoing basis; critical thinking, reasoning, reflection and action; an integration of knowledge; learning relevant and connected to real-life situations; learner-centredness; the teacher as a facilitator; groupwork and teamwork; open learning programmes allowing teachers to be innovative and creative in designing programmes; learners responsible for their learning; emphasis on what the learner becomes and understands; flexible time-frames allowing learners to work at their own pace; comment and input from the wider community encouraged.

⁹⁸ Ibid., 36.

2.1.2 Outcomes

The committee for the “Discussions Document on Life Long Learning through a National Qualifications Framework” suggests that an outcome is defined as “the contextually demonstrated end-product of the learning process”.¹⁰⁰

It is important to note that there are different types of outcomes:

Exit Outcomes:

Critical Cross-Field Outcomes; and

Developmental Critical Cross-Field Outcomes

Specific Outcomes.

2.1.2.1 Exit Outcomes

An exit outcome “should be designed for the programme as a whole preferably in terms of holistic capabilities or applied competence.”¹⁰¹ The following is an example of an exit outcome for training a member of a local church:

Demonstrate a Biblical knowledge of aspects of leadership and application thereof within local church life.

⁹⁹ Department of Education (DE) 1997a. Curriculum 2005: Lifelong learning for the 21st century. Pretoria: CTP Books, p. 7.

¹⁰⁰ Government Notice No. R 452 of 1998, Chp. 1.

¹⁰¹ Programmes Handbook Guidelines for Programme Design, Specification, Approval and Registration at the University of Natal compiled by K Lockett, March '97, p. 8.

2.1.2.2 Critical Cross-Field Outcomes

These outcomes are also known as “Essential Outcomes” and are defined as “cross-curricular, broad generic outcomes that inform all teaching and learning”.¹⁰² In other words, these are the outcomes that are expected to be manifest in all teaching and learning processes across the board. They have been formulated by the South African Qualifications Authority and are as follows:¹⁰³

- Identifying and solving problems in which responses display that responsible decisions using critical and creative thinking have been made.
- Working effectively with others as a member of a team, group, organisation and community.
- Organising and managing oneself and one’s activities responsibly and effectively.
- Collecting, analysing, organising and critically evaluating information.

¹⁰² Discussion Document Lifelong Learning through a National Qualifications Framework, Report of the Ministerial Committee for Development Work on the NQF, Feb '96, p. 26.

¹⁰³ Government Notice No. R 452 of 1998 chapter 2.7.

- Communicating effectively using visual, mathematical and/or language skills in the modes of oral and/or written presentation.
- Using science and technology effectively and critically, showing responsibility towards the environment and health of others.
- Demonstrating an understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation.

The above seven outcomes are known as Critical Cross-Field Outcomes whereas the following six are known as Developmental Critical Cross-Field Outcomes. As with the preceding seven, these have also been stipulated by the South African Qualifications Authority and are as follows:

- Contributing to the full personal development of each learner and the social and economic development of society at large, by making it the underlying intention of any programme of learning to make an individual aware of the importance of:
 - Reflecting on and exploring a variety of strategies to learn more effectively.

- Participating as responsible citizens in the life of local, national and global communities.
- Being culturally and aesthetically sensitive across a range of social contexts.
- Exploring education and career opportunities.
- Developing entrepreneurial opportunities.

As these Critical Cross-Field outcomes are mandated in the legislation, they are not commented on or developed further in this thesis. Instead, the writer concentrated on the specific outcomes that are relevant to the training and education of pastors and members of local churches.

2.1.2.3 Specific Outcomes

These outcomes can be defined as “contextually demonstrated knowledge, skills and values, reflecting essential¹⁰⁴ outcomes”.¹⁰⁵ To put it another way, “they are the building blocks which enable learners to achieve overall competence in a field at a given level”.¹⁰⁶ The following is an example of a specific outcome:

¹⁰⁴ Subsequent to this definition, the word “essential outcome” was changed to “critical cross-field outcome” in the policy document. Please note that “specific outcomes” deal with a particular module but they reflect the underpinning critical outcomes.

¹⁰⁵ Discussion Document Lifelong Learning through a National Qualifications Framework, Report of the Ministerial Committee for Development Work on the NQF, Feb '96, p. 26.

¹⁰⁶ Ibid.

Analyse the anatomy of an organisation and apply it to the smooth running of a church.

2.1.3 Purpose Statements

A purpose statement should accompany an outcome. These purpose statements describe the content and context of the outcome. The following is an example of a specific outcome and its purpose statement.

Specific outcome:

Determine the principles of influential leadership and how to apply them.

Purpose statement:

So that the learner will be able to train others to be leaders, and at the same time learn how to impact upon people in a way that is credible in the sight of God.

In section one, the nomenclature and terminology used in the proposed outcomes-based methodology have been defined and/or explained. In section two, the writer will include the actual formulation of an outcomes-based approach to a Systematic Theology curriculum design.

2.2 Determining the Specific Outcomes of Modules at a B.Th Level for Training and Educating Pastors and Members of South African Local Churches

The previous section contained definitions and/or explanations of the nomenclature and terminology used in outcomes-based educative methodologies. This section includes the determination of specific outcomes for modules presented at a B.Th level for training and educating pastors and members of South African Local Churches.

2.2.1 A Worked Methodology

The worked methodology consists of two stages. They are

2.2.1.1 The Development of a Set of Specific Outcomes

2.2.1.1.1 Through the Adoption of an Existing Set of Exit Outcomes

2.2.1.1.2 Through the Determination of a Set of Specific Outcomes using Textbooks representing Subject Matter Experts

2.2.1.2 The Validation of an Established Set of Specific Outcomes by

2.2.1.2.1 Establishing the Relevance of the Specific Outcomes for Pastors/Members prior to Conducting Interviews

2.2.1.2.2 Designing and Implementing a Research Instrument in face to face Interviews with Twenty-Four Pastors/Members

2.2.1.2.3 Developing of a Computerised Spreadsheet

2.2.1.2 An Analysis of the Data Gathered from the Interviews

2.2.1.3 The Development of a List of Purpose Statements

2.2.1.1 The Development of a Set of Specific Outcomes

In order to develop specific outcomes for a B.Th programme, the writer required a foundation from which to work. There is a logical order that must be followed when developing an outcomes-based programme. Firstly, one must begin with the exit outcomes/categories that the programme wishes to fulfil. Secondly, one must determine which modules will be developed under each exit outcome/category, and thirdly, one must determine which specific outcomes (units) will fall within each module.

2.2.1.1.1 The Adoption of an Existing Set of Exit Outcomes

The exit level outcomes are normally prescribed by the Standards Generating Body (SGB), however, as at the first of August 1998, when work was first begun on this thesis, as far as the writer could ascertain, there were no published exit outcomes/categories and modules for a B.Th programme catering for South African Evangelical Local Church pastors and members. Thus, the writer chose

as his starting point the set of exit outcome categories¹⁰⁷ and modules developed by Dr Pepler of the South African Theological Seminary.¹⁰⁸

To illustrate the logical order in developing specific outcomes, the writer selected one of the nine exit outcome categories, namely “Preaching and Teaching”¹⁰⁹ which, when placed in outcomes-based format, could appear as “Demonstrate the ability to preach and teach effectively”.

From this exit outcome the following modules were formed:

- Homiletics;
- Hermeneutics;
- The Doctrine of the Kingdom;
- The Doctrine of Reality;
- The Doctrine of Revelation;
- The Doctrine of the Church;
- The Doctrine of Man and Sin;
- The Doctrine of Salvation;

¹⁰⁷ The following is a list of the exit outcome categories: Prayer and Worship; Personal Witness; Personal Spiritual Growth; Church Fellowship; Biblical Understanding and Application; Pastoral Care; Leadership; Church Administration and Preaching and Teaching . Please note that the exit outcome categories do not appear in any order of priority.

¹⁰⁸ The writer did not desire to redevelop an existing set of exit level outcomes. This is because the primary aim of his thesis was to establish a comprehensive set of specific outcomes as a basis for determining the essential contents of a B.Th programme suitable for training and educating Pastors and members of contemporary South African Local Churches.

¹⁰⁹ The writer chose this particular exit outcome because, in the case of the writer’s outcomes-based curriculum, all of the Systematic Theology modules and their specific outcomes fall within this exit outcome’s broad spectrum of coverage.

- Church History;
- I & II Peter;
- The Book of Genesis;
- The Book of Ephesians;
- The Gospel of John; and
- Basic Biblical Greek.

Each of these modules breaks down into a number of specific outcomes or units.

For example, the module, “The Doctrine of Revelation” devolves into:

- Analyse the difference between General and Special Revelation.
- Describe the importance of the concept of Jesus Christ as the locus of revelation.
- Discuss the various theories of inspiration, inerrancy and authority of Scripture.
- Discuss the concept of the sufficiency of the Bible for faith and life.
- Apply basic principles for interpreting the Bible.
- Emphasise the role of contemporary revelation and its relationship to the Scriptures.

2.2.1.1.2 The Determination of a Set of Specific Outcomes using Textbooks representing Subject Matter Experts

A complete list of all of the specific outcomes (units) the writer has developed for every module in the B.Th programme is attached as Appendix Five. The writer developed the extensive list of specific outcomes (units) by conducting research into what a variety of subject-matter experts (as per their textbooks) had written on the various units/modules. Each textbook was researched in the following way: Firstly, the index chapter headings, introductions and appendices were scanned and secondly, each chapter was scanned in an effort to try to identify other major themes, headings and important issues.

It is important for the examiner to remember that the specific outcomes appearing in Appendix Five are very broad statements of the units within a module and that, in fact, each of them devolves into far more exact statements or performance indicators. Here follows a worked example to illustrate this. The writer has chosen to use two of the seven specific outcomes developed for the Doctrine of Salvation module.¹¹⁰

¹¹⁰ The sections of the “Doctrine of Salvation” course appearing in this thesis represent the actual course utilised by students at the South African Theological Seminary. Please note that this course is copyrighted.

Specific Outcome one:

“Investigate the Resurrection and Ascension of the Lord Jesus so that you are able to know and teach about their implications.”¹¹¹

This specific outcome devolves into the following set of performance indicators:

- The crucifixion of Jesus was not unique, in the sense that the Romans crucified many people at that time, but His resurrection was! No other person, either before or after Christ, has raised him/herself from the dead. The resurrection of Jesus Christ therefore stands at the centre of Christianity and the importance of its comprehension and application in the lives of believers cannot be over-emphasised. It is imperative for you as a pastor or Christian worker to meditate deeply about this issue and to make it an important focus of your ministry.

Summarise what the following Scriptures say about the resurrection of Jesus: Matt. 28:1-20; Mk. 16:1-8; Lk. 24:1-53; Jn. 20:1-21:25; 1 Cor. 15:4-8. Round off your answer by stating your own conclusion. Your answer should not exceed three paragraphs.

¹¹¹ The following regulation, as laid down by SAQA, applies to the writing of all specific outcomes: That they be written in the form: verb, noun and conditions, where applicable. For example: the specific outcome “Demonstrate an understanding of the incarnation, life and works of God the Son so that you will be able to affirm that Jesus is the focal point of Christianity” is written in this form rather than “Specific outcome 2 involves the demonstration of an understanding of the incarnation, life and works of God the Son so that you will be able to affirm that Jesus is the focal point of Christianity”.

- How would you answer someone who argued that the resurrection of Jesus has no significance for believers today? Your response should be about 500 words.

Chapter twenty-eight of Grudem's book "Systematic Theology"¹¹² and chapter three of Little's book "Know what you believe"¹¹³ are good places to start your research.

- Your local chat radio station phones you on Ascension Day and puts the following question to you: "The fact that many countries no longer celebrate Ascension Day means that Jesus' ascension really has no significance, right?" How will you answer, remembering that your audience consists largely of listeners who prefer relatively simple language, and that you only have two minutes to answer? Your reply, if written out, should not be more than a typed page.

Again, Grudem's book "Systematic Theology"¹¹⁴ will prove helpful.

¹¹² W. Grudem, Systematic Theology: An Introduction to Biblical Doctrine, (Grand Rapids: Zondervan, 1994).

¹¹³ P. E. Little, Know What You Believe, (Wheaton: Victoria Books, 1982).

¹¹⁴ Grudem, Systematic Theology: An Introduction to Biblical Doctrine.

Specific Outcome two:

Demonstrate an understanding of the incarnation, life and works of God the Son so that you will be able to affirm that Jesus is the focal point of Christianity.

This specific outcome devolves into the following set of performance indicators:

According to Paul Little in his book "Know What You Believe",

"Everything about Christianity is determined by the person and work of Jesus Christ. Christianity owes its life and character in every detail to Christ. Its teachings are teachings about Him. He was the origin and will be the fulfilment of its hopes. He is the source of its ideas, which were born of what He said and did."¹¹⁵

Because this is true and because we will consequently make Jesus the focal point of all we do in our ministry, it is imperative that we approach these outcomes in the most disciplined manner possible.

- Discuss why the doctrine of the virgin birth is so important for Christian theology.
- Using Matthew and Luke chapter one, how would you defend the belief in the virgin birth?

¹¹⁵ Little, Know What You Believe.

Chapter twenty-six of Grudem's book, "Systematic Theology"¹¹⁶ and chapter thirty six of Erickson's book, "Christian Theology",¹¹⁷ will provide you with a great deal of assistance, but you are not compelled to use these books.

- Jesus was fully God yet fully man. How would you explain this seemingly contradictory statement to your congregation?

Devise a series of twelve topical sermons entitled "The Humanity and Divinity of Jesus". It is not necessary to write out each sermon, but you must provide a title for each, as well as the relevant Scriptural references and a summary of your main argument in each case. By the end of the series you must have covered all the essential aspects of this doctrine.

EXAMPLE: "Jesus Had a Human Mind". From Scripture,¹¹⁸ we can conclude that this is true because we are told that He went through a learning process, just as other humans do; He obeyed His parents and He did not know the day of His second coming.

- Christ's offices have been aptly described, by some as seen below, as Prophet, Priest and King. Support or refute this statement from a Biblical base and detail some of the implications these concepts have for your life.

¹¹⁶ Grudem, Systematic Theology: An Introduction to Biblical Doctrine.

¹¹⁷ M. J. Erickson, Christian Theology, (Grand Rapids, Michagan: Baker Book House, 1998).

¹¹⁸ Lk. 2:52; Heb. 5:8 and Mk. 13:32. N.I.V.

You will find Louis Berkhof's book "Systematic Theology"¹¹⁹ particularly helpful, but you may use other scholarly resources if you so wish. Erickson deals with this in chapter thirty-seven of "Christian Theology"¹²⁰.

Thus far in this chapter, the writer has focussed on the development of a set of specific outcomes at a B.Th level. This was achieved through firstly, the acquisition of a set of exit outcomes/categories¹²¹ and modules and secondly, research into what a variety of module matter experts (textbooks) had written on the various modules.¹²² The writer ended this section by indicating how each specific outcome devolves into more exact statements or performance indicators.

The next section in this chapter deals with the validation of the newly established set of specific outcomes.

2.2.1.2 The Validation of Specific Outcomes

In the previous section of this chapter, the writer concentrated on the development of a set of specific outcomes at a B.Th level. This was accomplished through acquiring a set of exit outcomes/categories and modules and through research into what a variety of subject matter experts had written on

¹¹⁹ L. Berkhof, Systematic Theology. (Grand Rapids, Michigan/ Cambridge: William B. Eerdmans Publishing, 1996).

¹²⁰ Erickson, Christian Theology.

¹²¹ Refer back to section 2.1.1.1 for details.

¹²² Refer back to section 2.1.1.2 for details.

the various modules. The writer ended the section by indicating how each specific outcome devolved into more exact statements or performance indicators.

In this section of chapter two, the writer deals firstly with the validation of the newly established set of specific outcomes at a B.Th level and secondly, records the results of the validation process and provides a list of the final set of specific outcomes and purpose statements.

Thus far, two hundred and sixty-one specific outcomes had been developed. However, these specific outcomes were developed using limited resources.¹²³ Therefore, they required validating.

The validation procedure involved two steps:

- Conducting interviews with a sample group of pastors and church members using the research instrument attached as Appendix Two; and
- Entering data gleaned from the research instrument onto a series of computerised spreadsheets.¹²⁴

¹²³ Although many textbooks had been used in the initial stage of determining the specific outcomes, only one pastor had been consulted – Dr. Peppler.

¹²⁴ A one page sample of each of these spreadsheets is attached as Appendices Seven, Eight and Nine. The results from these spreadsheets will be interpreted in chapter two section 2.1.3.

2.2.1.2.1 Establishing the Relevance of the Specific Outcomes for Pastors/Members prior to Conducting Interviews

Before the writer began with the interview process, he wanted to ensure that the specific outcomes were relevant¹²⁵ to pastors and members and not only to subject matter experts. This, the writer did by conducting interviews with two pastors using a research instrument attached as Appendix One.¹²⁶

The names of the pastors interviewed were¹²⁷

1. Peter Veysie; and
2. Gavin Woods.

In these interviews both pastors were given a list of the modules and specific outcomes. Their task was to, firstly tick “yes” or “no” indicating whether they agreed/ disagreed¹²⁸ with the specific outcome, secondly write in the box at the bottom of the page whether they thought the specific outcome was allocated to the correct module and, thirdly write in the same box whether they thought a specific outcome was irrelevant.

¹²⁵ By “relevant” the writer means, do the specific outcomes, in the minds of the pastors and members who took part in the interviews, form part of the important practices and theory required of modules at a B.Th level?

¹²⁶ This thesis seeks to determine the specific outcomes of modules at a B.Th level for training and educating pastors and members of South African local churches. Therefore, the writer decided to use pastors who fit within the parameters stipulated by chapter two, those parameters being that the pastors interviewed originate from Evangelical and Independent Charismatic Churches. Please note that the pastors appear in no particular order.

¹²⁷ See Appendix Four (attached) for details concerning these pastors and their churches.

¹²⁸ Their task was to agree whether the outcomes were “relevant” or not.

The findings were as follows: having completed the interviews with both pastors, the writer noted that the following adjustments were needed. Under the module “Homiletics”, Pastor Peter Veysie suggested that the following additional specific outcome be included:

- Apply sound communication techniques within the local church context.

The writer agreed with Pastor Veysie because a pastor or member needs to understand that effective preaching, teaching and evangelising are not determined solely by how much one knows or has experienced, but also by the way (technique) in which one communicates what one knows or has experienced.

Under the module “Pastoral Ministry”, Pastor Gavin Woods suggested that the following additional specific outcome be included:

- Discuss the role of servant leadership.

Often there is a serious misunderstanding amongst pastors and members as to how a leader should function. As Jesus put it, “In this world, the kings and the great men order their slaves around, and their slaves have no choice but to like it!”¹²⁹ However, by including this as a specific outcome, the writer hopes to

¹²⁹ Lk. 22:25, Living Bible. (L.B.).

change that to, “But among you, the one who serves you best will be your leader.”¹³⁰

Under the module “Pastoral Ministry”, Pastor Peter Veysie suggested that the following additional specific outcome be included:

- Establish a worship group in the local church.

Too many churches separate the preached word from the physical praise and worship in the service. Therefore, the writer decided to include this outcome because there is a need for both pastors and members of churches to understand that worship should be seen as integrated with the sermon. One very good way of achieving this is for pastors and members to become involved in various aspects of establishing and participating in the worship group.

Under the module “Evangelism and Missions”, Pastor Peter Veysie suggested the following additional specific outcome be included:

- Exercise creativity in the use of evangelistic techniques such as art, dance, music and drama.

The writer included this as a specific outcome because Christian pastors and members both need to realise that a rapidly advancing world simply will not respond as effectively to old evangelism techniques. Pastors and members alike

¹³⁰ Lk. 22:26, (L.B.).

need to be constantly thinking about creative new ways of communicating the Gospel.

These adjustments were made before the writer conducted further interviews using a different research instrument attached as Appendix Two.

2.2.1.2.2 The Design and Implementation of a Research Instrument in Face to Face Interviews with Twenty-Four Pastors/Members

The writer developed a research instrument for accumulating the required data needed to validate the specific outcomes in face-to-face interviews. (A copy of the research instrument is attached as Appendix Two).

The research instrument comprised three sections:

Section One.

In section one, the pastors/members were required to answer two questions in relation to each listed outcome.

Question one:

Should the proposed specific outcome be included in the module? The pastor or member had to respond with a tick in the “yes” or “no” boxes provided.¹³¹

For example: The pastor/member was asked whether the specific outcome “Defend the authority, authenticity and inspiration of the Bible” should be included under the module “Apologetics”.

The pastor/member only needed to respond to the second question, mentioned below, if his/her response was “yes” to the first question.

Question two:

Is the specific outcome, as it stands, broad enough in scope and important enough to become a module on its own?¹³² The information from this question would be able to determine whether additional modules needed to be added to the B.Th curriculum.

¹³¹ It was originally decided that the relevancy of a specific outcome be determined by having each pastor/member assign values of between 1 and 5 to each specific outcome i.e., 5 being an indication that the specific outcome was highly relevant to a module and 1 being an indication that the specific outcome was irrelevant to a module. However, after careful deliberation, the writer decided that assigning numeric values to indicate the relevance of a specific outcome would not give a clear indication of whether the specific outcome was acceptable i.e., an average rating of 3, which is how most of the pastors/members would respond under most conditions due to its average nature, would not be sufficient proof of a specific outcomes relevance. Therefore, the writer opted for a “yes” or “no” response ensuring a truer measure of the relevance of each specific outcome.

¹³² The reason for asking this question is because if pastors/members said “yes”, and more than half of them were saying it, the writer would need to take the specific outcome and elevate it to the status of a module, which he would then re-develop with its own set of specific outcomes.

Section Two

In section two, the pastor/member was asked the following: Are there any additional specific outcomes that should be included under the specified module?

Section Three.

Section three only applied if a) the pastor/member's response to question one of section one was "yes" and b) the pastor/member's suggested any additional specific outcomes in answer to section two. In this section, the pastor/member was required to respond to the following questions:

Question One.

How important is it for a pastor/member to have a knowledge of the specific outcome?

Question Two.

How important is it for a pastor/member to be taught skills in the specific outcome? The pastor/member was asked to rate the importance of the specific outcome in terms of knowledge and skill.¹³³

¹³³ Under "knowledge" and "skill" the categories were placed in increasing order of importance. See Appendix Six (attached).

2.2.1.2.3 The Development of a Computerised Spreadsheet

The writer designed a computerised spreadsheet¹³⁴ containing all of the module's specific outcomes (Column A). A further eight columns (B-I) were created and labelled "YES," "NO," "K1", "K2", "K3", "S1", "S2" and "S3".¹³⁵ These columns contain the responses made by the group of pastors/members to the interview research instrument.

2.2.1.3 An Analysis of the Data gathered from the Interviews

The computerised spreadsheet yielded the following results concerning each question posed in the interview research instrument:

Question One. Should the proposed specific outcome be included under the module?

Some of the specific outcomes received an unusually high number of "no" responses from the pastors/members interviewed.¹³⁶ This implied that the group

¹³⁴ See a one page specimen of Appendix Eight (attached).

¹³⁵ Refer to section 2.1.2.2, "The development of a questionnaire as the basis for interviewing twenty-four pastors and/or members". The responses to question one of section one were inserted in the "Yes" and "No" columns of the spreadsheet. The responses to question one of section 3 were inserted into the "K1-K3" columns. The responses to question two of section 3 were inserted into the "S1-S3" columns. The letter "K" represents "knowledge" and the letter "S" represents "skill".

¹³⁶ When 35% (eight out of a total of twenty-four) or more pastors and members stated that a specific outcome was irrelevant to them.

felt that these specific outcomes were not relevant to the training of pastors/members. They were:¹³⁷

- Consider the historic development of Systematic Theological thought.

The issue concerning this specific outcome was whether to include the historic development of theology in the study of Systematic Theology.¹³⁸ It is the writer's opinion that the historic development of theology should continue to be included in Systematic Theology for the following reasons:

- a). The ratio of those who believe it should be included still substantially outweighs those who feel that it should not be included. A total of five pastors and three members¹³⁹ were against it being included while the remaining eleven pastors and five members in the group were in favour.
- b). Writers like Lewis and Demarest have developed a complete Systematic Theology that has been integrated with historical and other theologies.¹⁴⁰

¹³⁷ The writer did not agree with the feedback from the pastors/members concerning the irrelevance of certain of the specific outcomes. A brief explanation as to why the writer did not agree appears under each specific outcome deemed irrelevant.

¹³⁸ The writer is aware that the historic development of theology is currently taught in Systematic Theology. However, in the process of trying to establish new specific outcomes for a B.Th degree, and having interviewed the twenty-four pastors/members, the writer noticed that certain pastors and members felt that the historic development of theology should not be taught in Systematic Theology.

¹³⁹ The pastors' names are I. Gould, E. Jurgensen, T. Barrett, A. De Fin and N. Mackaliz. The member's names are M. Jurgensen, A. Blewitt and C. Caldas.

¹⁴⁰ G. R. Lewis and B. A. Demarest, *Integrative Theology*, 3 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1996).

- Demonstrate basic typing skills.

Eight out of the group of twenty-four felt that having basic typing skills is irrelevant to pastors/members.

The writer did not concur with these pastors/members for the following reasons:

Two thirds, namely fourteen pastors and four members, were of the opinion that having knowledge and skills in typing could be of benefit to the pastor or member.

The four pastors and four members in the group, who suggested that this specific outcome was irrelevant, were over fifty years old.¹⁴¹ This could mean that these pastors/members are out of touch with modern day technological life. They possibly never needed to type since their qualifications were obtained a long time ago.¹⁴²

The world is advancing at an ever-increasing pace. One of the areas most impacted by this advancement is in the area of technology. Use of computers has become the norm for daily job functioning. Therefore, pastors and members

¹⁴¹ The pastor's names are: E. Jurgensen, T. Barrett, A. De Fin and N. Abraham. The member's names are M. Jurgensen, E. Anderson, D. Eck and A. Blewitt.

¹⁴² Nowadays, there are a number of private high schools in Gauteng that require that every student have a laptop computer, for instance, St. Stithians. Furthermore, the University of the Witwatersrand, as well as UNISA, stipulate, in a number of their courses, that the student must be in possession of a computer.

who are able to enhance their skills, for instance in typing, will be capable of completing their tasks more productively.

Question Two. Is the specific outcome, as it stands, broad enough in scope and important enough to become a module on its own?

This question solicited no responses from any of the pastors/members. The writer therefore concluded that none of the specific outcomes should be elevated to module status.¹⁴³

Question Three. “Are there any additional specific outcomes that should be included under the specified module?” (The additional specific outcomes were highlighted in bold on the computerised spreadsheets attached as Appendices Seven, Eight and Nine).

Under the module, “Worship and Prayer”, Pastor Theo Barrett suggested that the following additional specific outcome be included:

- Accommodate, Biblically, church culture in prayer and worship.

The writer concurred with Pastor Barrett because South Africa is a multicultural nation with a changing climate. For instance, in Johannesburg, blacks are

moving into the northern suburbs and attending churches in those areas. Pastors cannot afford to continue carrying out their duties in the same manner as when the churches were inhabited by whites only.

Under the module “Worship and Prayer”, Pastor Larne Hugo suggested that the following additional specific outcome be included:

- Determine the nature of worship privately and corporately.

The writer concurred with Pastor Hugo for the following reasons:

It is important for a pastor/member to have an understanding of the nature of worship so that he/she will be able to practise worship correctly both in a private and public setting. For to worship both privately and in a public setting is to actively “[glorify] God in his presence with our voices and hearts.”¹⁴⁴

Furthermore,

“The Gospel call is a call to worship, to turn from sin and call upon the name of the Lord...The picture of the church as a worshiping assembly is nowhere more powerfully presented than by the author of the Epistle to the Hebrews (12:18-29)...In our worship [privately and corporately] in Christ’s church we approach the throne of God the judge of all. We enter the festival assembly of the saints and the angels...Reverent [private] and corporate worship, then, is not optional for the church of God...It manifests on earth the reality of the heavenly assembly.”¹⁴⁵

¹⁴³ Previously, the writer stated that if more than half the pastors/members indicated “yes” to a specific outcome becoming a module, the specific outcome would be elevated to the status of a module. It would then be re-developed so as to include a set of specific outcomes.

¹⁴⁴ Grudem. Systematic Theology, p. 1003.

¹⁴⁵ Ibid., p. 1004.

As the writer understands it, worship is the means by which we enter the presence of God¹⁴⁶ as well as an indicator of our response to the presence of God.¹⁴⁷ It is a direct expression of our ultimate purpose for living. Therefore, to understand its nature is profoundly important.

Under the module “The Christian family”, Pastor Grant Evans suggested that the following additional specific outcome be included:

- Evaluate those factors which lead towards enriching existing families and marriages.

The writer concurred with Pastor Evans.

It is important for the world and Christian circles to be exposed to successful Christian marriages because the Christian family, in a sense, is a representation of the relationship between Christ and His church. It is sacred to God. Larry Christenson states that;

Between the Church and Christ there exists a bond of love more holy, tender, and firm than any which ever existed between God and Man. In Christianity there is set before man and wife the task of representing upon earth the image of this union between Christ and His Church - an image of self-sacrifice, devotion, fidelity. In ancient times marriage at its best had been a moral relationship. In Christian marriage we see something higher still - a mystery (Eph. 5:32).¹⁴⁸

¹⁴⁶ 2 Chron. 31:2; Ps. 100:4. N.I.V.

¹⁴⁷ Gen. 24:27; Num. 22:31; Jos. 5:14; Rev. 1:17. N.I.V.

¹⁴⁸ L. Christenson, The Christian Family, (Minneapolis, Minnesota: Bethany Fellowship, 1970), p. 10.

Christenson also comments that “The Christian family does not exist for its own benefit. It is created to bring glory and honour to God”.¹⁴⁹

For these and many other reasons, it is essential to determine and evaluate those factors which could enrich existing families and marriages.

Under the module “The Christian family”, Pastor Eric Jurgensen suggested that the following additional specific outcome be included:

- Describe the role of the church within the family.

The writer concurred with Pastor Jurgensen for the following reasons:

Besides providing the family with a place to serve God, the church can play a very strong supportive role when it comes to enhancing the family in general. Lahaye states that it can help marriage partners, “enrich their marriage relationship, and enable their children to face life’s adjustments”.¹⁵⁰

The church also has the potential of being a source of social contact for the family. This aspect is becoming increasingly valuable within the Gauteng region where high walls and electric fences shut families off from the rest of society.

¹⁴⁹ Ibid., p. 11.

¹⁵⁰ T. Lahaye and B. Lahaye, Spirit Controlled Family Living, (Old Tappan, New Jersey: Power Books, 1978), p. 195.

Under the module “Cults and the Occult”, Pastor Abelard De Fin suggested that the following additional specific outcome be included:

- Witness to members of mainstream cults.

The writer concurred with Pastor De Fin. The Bible provides overwhelming evidence and instruction about what Christians should do and to whom they should go.

In Matthew, Jesus told the disciples that they were to go and make disciples of all nations.¹⁵¹ In Acts, Jesus stated that the disciples were to go and be His witnesses both in Jerusalem, Judea, Samaria, and even to the remotest part of the earth.¹⁵² Regarding whom they were to visit, Jesus stated that, “It is not those who are healthy who need a physician, but those who are sick. But go and learn what this means: ‘I desire compassion and not sacrifice,’ for I did not come to call the righteous, but sinners.”¹⁵³ Surely, all members of mainstream cults must fit into Jesus’ profile.

Under the module “Apologetics”, Mr William Clegg suggested that the following additional specific outcome be included:

¹⁵¹ Matt. 28:18-20. N.I.V.

¹⁵² Acts 1:8. N.I.V.

¹⁵³ Matt. 9:12-13. N.A.S.U.

- Describe the importance of the humanity of the Lord Jesus Christ.

The writer concurred with Mr Clegg. The importance of Jesus' humanity is that it concerns our salvation. God is infinitely superior to humankind. There is no way that humans can know God without God's assisting them in the process.¹⁵⁴ One reason for this is humankind's sinful condition.¹⁵⁵ Having a sinful condition means that humans simply cannot bring themselves to a position where they are on a level, spiritually and morally, with God. Thus, if there is to be a relationship between God and humankind, God has to arrange a way of bringing them close to Him.

Erickson states that this

has been accomplished by the incarnation, in which deity and humanity were united in one person. If, however, Jesus was not really one of us, humanity has not been united with deity and we cannot be saved. For the validity of the work accomplished in Christ's death, or at least its applicability to us as human beings, depends upon the reality of his humanity, just as its efficacy depends upon the genuineness of his deity.¹⁵⁶

- The Book of Romans.

The findings indicated that six pastors and three members recommended that the Book of Romans be included in the list of modules taught at a B.Th level.¹⁵⁷ The

¹⁵⁴ Grudem, Systematic Theology, p. 149. Also see Rom. 1:19 and Matt. 11:27.

¹⁵⁵ Ibid., p. 141. Also see Rom. 1:18.

¹⁵⁶ Erickson, Christian Theology, p. 723.

¹⁵⁷ The pastors who recommended the Book of Romans be included were: Dr. C. Peppler, A. Grady, P. Veysie, R. Arosa, E. Jurgensen and A. Alexander. The members who recommended the Book of Romans be included were: E. Anderson, N. James and D. Eck.

general reasoning was that the Book of Romans presents a clear picture of the doctrines of the Christian faith and was thus essential for any pastor/member to master. The writer concurred with their reasoning and made a decision to add the Book of Romans to the curriculum.

The addition did, however, present some problems. In order to fit an additional module into the curriculum, another module had to be removed.¹⁵⁸ The writer decided to remove the Gospel of John. The reason being that the Gospel of John was adequately covered in the modules, “The Words and Works of the Lord Jesus” and “Everything Jesus Taught – A Systematic Study”.¹⁵⁹

Question four. “How important is it for a pastor or member to have a knowledge of the specific outcome?” and “How important is it for a pastor or member to be taught skills in or about the specific outcome?”

In this section the writer asked the group to respond according to three levels of importance for knowledge and skill respectively. (Pastors/members had to respond to the questions by making a 1, 2 or 3 next to each specific outcome).¹⁶⁰

Unfortunately, the results of this question caused a problem for the writer when it came to interpreting the data. The writer found that it is a useless exercise trying to average a rating which was either 1, 2 or 3 because the answer would

¹⁵⁸ A B.Th degree consists of a number of modules that may vary in length but at the end must total 360 credits – as per the NQF regulations. The modules in the B.Th programme the writer was using already totalled 360 credits.

¹⁵⁹ These two modules cover the synoptic gospels as well as John’s gospel in great detail.

¹⁶⁰ See 2.1.2.2, Section 3, questions one and two for a full explanation.

invariably end up around the 2 mark, which would tell the writer nothing more than that every specific outcome should be taught at a general level. Therefore, the writer decided to determine merely how many responded in the various categories.¹⁶¹

With all of the data available on the computerised spreadsheet, the writer determined that if two thirds or more of the group selected a particular rating of 1, 2 or 3, that rating would be deemed meaningful. Therefore, if 1 were selected, it meant that the specific outcome should not be appearing in the list. However, if 3 were selected, it meant that the specific outcome should be given special attention.¹⁶²

The writer used the computerised spreadsheet to:

- Identify all of those specific outcomes with “3’s” appearing in the “K1”¹⁶³ and “S1” columns and to then analyse why the group felt that the knowledge and skills of those specific outcomes were not important to a pastor/member.

¹⁶¹ The writer developed a classification system for the computerised spreadsheet to indicate the number of responses received for each rating. A “1” indicated that one third or less of the group responded, a “2” indicated the between one third and two thirds of the group responded to a rating, and a “3” indicated that two thirds or more of the group responded to a rating. The classification system appears in shaded grey on the computerised spreadsheet. See a one page specimen of Appendix Nine (attached).

¹⁶² Obviously “2” is the medium and represents the status quo. Therefore, it does not require any further action.

¹⁶³ Please refer back to section 2.1.2.3 for an explanation of “K1-K3” and “S1-S3” etc.

- Identify all of those specific outcomes with “3’s” appearing in the “K3” and “S3” columns and to then analyse why the group felt that the knowledge and skills of those specific outcomes were important to a pastor/member.

On completion of the analysis, it was decided that;

- a specific outcome would be removed where there was concurrence between the writer and the group’s response regarding the “3’s” appearing in the “K1” and or the “S1” columns; and
- a specific outcome would be given extra attention where there was concurrence between the writer and the group’s response regarding the “3’s” appearing in the “K3” and or the “S3” columns.

From the analysis, it was found that the group deemed the following specific outcome, in terms of the above definitions, insignificant:

- Evaluate the dynamics of Biblical church life.

The group felt that it was not important for a pastor or member to evaluate the major forces which were responsible for driving the New Testament church.

The writer did not concur with the pastors/members. While it is true that certain of the dynamics in the New Testament church are no longer applicable due, for

example, to cultural changes, there are still a number of very important dynamics which require constant consideration, for instance: evangelism, the role of the Holy Spirit, church planting and growth, reliance on the Holy Spirit, church unity and the preaching of the gospel.

Therefore, the writer decided not to remove the specific outcome from the curriculum, but rather decided to give it the same level of attention as all the other specific outcomes, i.e., “2”.¹⁶⁴

The analysis also showed that the pastors/members deemed the following specific outcomes, in terms of the above definition, highly significant:

- Identify and resist temptation.

The group felt that both pastors and members should be well equipped in this area.

The writer concurred with their decision. It is common knowledge that there is a high failure rate amongst pastors/members in the areas of money, sexual sin and status. Therefore, this specific outcome would be given more than the standard level of attention given to other specific outcomes, i.e., “3”.

¹⁶⁴ Please refer back to page 89/footnote 161 for clarification on numbering.

- Define, analyse and counteract any false doctrine which may enter the church.

The group felt that both pastors and members should be well equipped in this area.

The writer concurred with the group's response. False doctrine has been a major cause of division and destruction in churches and individual's lives. The Bible suggests, directly or indirectly, that one should analyse and counteract any false doctrine. Luke mentions how the Bereans were seen as being nobler in character because they examined the Bible every day to see if what Paul said was true.¹⁶⁵ Timothy was instructed to command certain men not to teach false doctrines any longer.¹⁶⁶

Therefore, this specific outcome would be given more than the standard level of attention given to other specific outcomes i.e., "3".

- Describe the constituents of man.

The group felt that both pastors and members should be well equipped with a knowledge of the constitutional nature of man.

¹⁶⁵ Acts. 17:11. N.I.V.

¹⁶⁶ 1 Tim. 1:3. N.I.V.

The writer concurred with the pastors/members. One's view of the human's constitution is important. According to Erickson:

If it is dualistic, there develops a tendency to think of certain aspects of human nature as isolated from others. For example, one might consider the spiritual aspect of life to be quite independent of one's physical condition. On the other hand, if we regard a human as unitary, singular being, there is the question of what that one 'substance' is which makes up human nature. Is it a body, a soul, or what? Once we have answered this question to our satisfaction, there will be a tendency to regard humans as merely that substance.¹⁶⁷

Therefore, this specific outcome would be given more than the standard level of attention given to other specific outcomes i.e., "3".

- Demonstrate knowledge and application of Biblical ethics in private and corporate life.

The group felt that to have a knowledge of Biblical ethics in a private and corporate atmosphere was very important. The writer did concur with them. The world is a difficult place for a Christian to live. Virtually everything the world stands for is in contrast with the laws and precepts of God. As Geisler writes:

Much has happened in our world since I first wrote on ethics in 1971, and none of it has decreased the need for an analysis of the ethical problems facing Christians today. More than ever before, we need to bring the standard of God's revealed truth to bear on the multitudinous moral problems that confront a Christian in our contemporary culture.¹⁶⁸

¹⁶⁷ Erickson, Christian Theology, 2nd Ed., p. 538.

¹⁶⁸ N. L. Geisler, Christian Ethics, (Grand Rapids, Michigan: Baker Book House, 1989), p. 13.

For this, and other reasons, this specific outcome is very important, therefore, this specific outcome will be given more than the standard level of attention given to other specific outcomes i.e., “3”.

2.2.1.3 The Development of a List of Purpose Statements

As was mentioned earlier in this thesis,¹⁶⁹ outcomes, be they in whichever form, should have purpose statements. The reasons for this being that purpose statements describe the content and context of the outcome. Therefore, the writer developed purpose statements for each specific outcome. Appendix Ten contains a one page specimen of the spreadsheet. The purpose statements are reflected in italics underneath their respective specific outcome.

In this chapter the writer firstly included explanations and examples of various terms applicable to Outcomes-Based Education within the context of the aims of this thesis and secondly formulated an outcomes-based approach to curriculum design.

In addition, the writer has validated the majority of specific outcomes on the list and highlighted areas which require further and critical evaluation.

¹⁶⁹ See section 1.3.

One of the major problems of Outcomes-Based Education is that because the learner focuses on specific outcomes, there is a tendency for him/her not to grasp the overall picture. The integration of knowledge is therefore an important concern. This concern is addressed in the following chapter where the writer seeks to integrate certain of the categories of Systematic Theology into practical studies and thus enable the student to get the bigger picture of theological studies.

CHAPTER 3 Harmonising Systematic Theology with Practical Theology

In the previous chapter the writer formulated an outcomes-based approach to curriculum design, validated the majority of the specific outcomes on the list and highlighted areas which require further and critical evaluation.

One of the major criticisms of outcomes-based education is that the learner tends to focus solely on the accomplishment of specific outcomes and thus loses sight of the “big picture”. The integration of knowledge is an important concern and in this chapter the writer will propose a way of integrating the specifics of Systematic Theology into the “bigger” ministry arena of Practical Theology. As Muller states:

Theology suffers from a lack of direction and a loss of unity among its subdisciplines...We [Seminaries and Universities] teach at a high level of sophistication, frequently with little or no concern for the way in which our subject contributes to the work of our colleagues or how the work of the entire theological faculty fits together into a greater whole for the service of Christian ministry.¹⁷⁰

In this chapter the writer seeks to correlate the categories of Systematic Theology with the outcomes of the bigger area of Practical Theology in order to ascertain how the integration of knowledge may be accomplished. The following

¹⁷⁰ R. A. Muller, The Study of Theology, (Grand Rapids, Michigan: Harper Collins Publishers, 1991), p. x-xi.

is a brief description of the research rationale and methodology pursued in this chapter.

The writer will begin by presenting a representative categorisation of Systematic Theology. The categories will then be matched against the specific outcomes developed in chapter two in an attempt to correlate Systematic Theology with Practical Theology.

To arrive at a representative categorisation of Systematic Theology, the writer used the work of a number of well-known Systematic Theologians.

Considering that this section of the thesis deals with the acquisition of a representative categorisation of the headings of Systematic Theology and that the specific outcomes have been developed from an evangelical perspective, the writer has selected Millard J. Erickson as the main source because

- he is evangelical;
- he is selected as one of the key Systematic Theologians by Elwell in his book “Handbook of Evangelical Theologians”¹⁷¹;
- he is late twentieth century¹⁷²; and

¹⁷¹ W.A. Elwell (Ed), Handbook of Evangelical Theologians, (Grand Rapids, Michigan: Baker Book House, 1983), p. viii.

¹⁷² Ibid. Elwell applied certain criteria when choosing the thirty-three theologians featured in his book. One of these criteria was that they had to be “Twentieth-century figures” (i.e., for a theologian to be included, at least part of his career must have been in the twentieth century). The writer agreed with this criterion, firstly, because current theologians build on and incorporate

- his writings are currently used in a number of South African University Systematic Theology departments.¹⁷³

In addition to these points, Erickson takes a moderate position, is very comprehensive and his categorisation of Systematic Theology, in the writer's opinion, is excellent. However, the writer acknowledges that there are gaps in Erickson's work, and where these relate to outcomes established in this thesis, the writer turned to three other theologians, namely, Wayne Grudem, Gordon Lewis and Bruce Demarest. The writer selected them because, like Erickson, they offer an excellent categorisation of Systematic Theology and they are evangelical, modern and comprehensive.

After establishing whose works would be used to develop the representative categorisation, and having identified the categories and sub-categories of Systematic Theology, each sub-category was crosschecked against the established specific outcomes for the B.Th degree. From this, the writer developed a list of discrepancies, additions and regroupings.

3.1 The identification of the Categories and Sub-Categories of Systematic Theology

the best of the past, and secondly, because the latest categorisation of the systematic works of Systematic Theology has become more standardised.

¹⁷³ The University of Zululand to name but one.

As stated, the writer constructed a list of the categories and sub-categories of Systematic Theology using Erickson's "Christian Theology" as the main source. Grudem's "Systematic Theology" and Lewis/Demarest's "Integrative Theology" were used as secondary sources on the occasions where it was found that they offered a more thorough practical treatment of a sub-category. The results of this exercise are attached as Appendix Seven, Table 1.

3.2 The determination of the specific outcomes that correlate with Systematic Theology sub-categories

The writer performed an analysis of the six hundred and fifty two specific outcomes to determine which correlated with Systematic Theology sub-categories.

The analysis showed that two hundred and sixty-nine of the specific outcomes correlated with Systematic Theology sub-categories. The results are attached as Appendix Seven Table 2 and Appendix Eleven.

3.3 Findings

The object of the exercise was to determine the correlation between Systematic Theology and Practical Theology. To achieve this, the specific outcomes relating to Systematic Theology were developed from the list. The revised list of outcomes is displayed in Table 3 of Appendix Seven.

a). Seven out of the ten categories of Systematic Theology were found to be very appropriate for a pastor/member because 50% or more of their sub-categories can be correlated with Practical Theology specific outcomes. This points to a possible integration with certain Practical Theology modules such as:

Bibliology. [Two out of four of its sub-categories correlate with Practical Theology specific outcomes.]

Christology. [Two out of four of its sub-categories.]

Pneumatology. [All of its sub-categories.]

Angelology. [All of its sub-categories.]

Hamartiology. [All of its sub-categories.]

Soteriology. [Seven out of eight sub-categories.]

Ecclesiology. [Eight out of ten sub-categories.]

However, even though 50% or more of seven of the Systematic Theology categories sub-categories correlate with Practical Theology specific outcomes, two categories have 50% of their sub-categories which do not correlate with the Practical Theology specific outcomes.¹⁷⁴ This implies that an extensive amount of work would not be taught, in the aforementioned sub-categories of Systematic Theology, if they were integrated with Practical Theology modules. For example, see attached Appendix 12, Table 4, p. 30.

Sub-category 1.3, “God’s universal revelation” and sub-category 1.4, “God’s particular revelation” had no Practical Theology specific outcomes which matched. This means that if Bibliology were taught as part of Practical Theology modules, “God’s universal revelation” and “God’s particular revelation” would be excluded from the pastor/member’s training which, in the writer’s opinion, is not to be recommended.

Therefore, the writer suggests that if certain Systematic Theology and Practical Theology modules were to be integrated, then the sub-categories which do not

¹⁷⁴ Bibliology – 50% and Christology – 50%.

correlate should be included with the other sub-categories which do correlate, so as not to unnecessarily fragment the subject.¹⁷⁵

b). Three out of the ten categories of Systematic Theology were found to have virtually no commonality with those which are required for training a pastor/member. Less than 33% of their sub-categories can be correlated with Practical Theology specific outcomes. These include:

Theology Proper. [Two out of six sub-categories correlate to Practical Theology specific outcomes.]

Anthropology. [No sub-categories.]

Eschatology. [No sub-categories.]

3.4 Concluding remarks

All ten categories of Systematic Theology are important to a pastor/member because, although certain sub-categories of Systematic Theology do not directly correlate with practical outcomes, they are nevertheless pertinent to the larger field of general Christian education. However, seven of the ten categories' sub-

¹⁷⁵ For example, the unmatched sub-categories, "God's universal revelation" and "God's particular revelation" could be included with the matched sub-categories, "The Canon" and "The inspiration, authority, sufficiency and inerrancy of Scripture" and merged with the Practical Theology specific outcomes, "To have an overview of the whole Bible" and "To be able to defend the authority, authenticity and inspiration of the Bible".

categories are specifically relevant for a pastor/member based upon the sub-categories' common relationship to Practical Theology module specific outcomes.

Therefore, the writer's proposal is that these seven categories of Systematic Theology be integrated with Practical Theology module material or included as additional material within the Practical Theology subjects.

The writer is not suggesting that any categories of Systematic Theology are redundant. Rather, he is suggesting that Systematic Theology might be better taught by attaching its relevant portions to the practical out-workings of the pastor/members functions rather than teaching it as a separate discreet subject. As was mentioned at the beginning of this chapter, one of the problems with outcomes-based education is that the educator is identifying different outcomes and teaching them almost discreetly, so that by the time learners complete the whole course of study, they have not been able to integrate all of the knowledge. Therefore, they do not see the big picture.

In summary, the recommendation of this chapter is that, if one were to take certain categories out of Systematic Theology and attach them to certain other Practical Theology specific outcomes, one would be integrating Systematic Theology into the bulk of the student's educational and training programme. Systematic Theology is thus put into the context of training men/women for practical ministry. As Muller states, "there ought to be no theology divorced from

the practice of religion and no practice of religion without some theological consciousness of the meaning of its activity and work".¹⁷⁶ Theological training in general, whether it be historical, Biblical, systematic or practical, should point towards the life of the church and be useful to the ongoing existence of the church. Theological instruction, in a nutshell, should unite. To

¹⁷⁶ Muller, The Study of Theology, p. x.

Conclusion

The aims of this study have been, firstly, to establish a comprehensive set of learning outcomes (outputs) as a basis for determining the essential contents of a B.Th degree programme suitable for training and educating pastors and members of contemporary South African Local Churches. Secondly, to correlate the sub-categories of Systematic Theology with the outcomes produced with a view to seeing whether there is a different way of teaching Systematic Theology that is more consistent with the outcomes-based education model.

The writer is of the opinion that these aims have been sufficiently realised and it is his hope that the learning outcomes generated from this study will be suitably applied, in future projects, to the development of a contemporary B.Th degree programme.

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APPENDIX 1

This specimen page of the research instrument merely serves to record data gleaned from face-to-face interviews held with pastors/members

Read the specific outcomes and tick the applicable boxes.

MODULE

SPECIFIC OUTCOME

Y = Yes,
N = No

Apologetics

- Defend the authority and inspiration of the Bible.
- Provide arguments in favour of the existence and divinity of the Lord Jesus Christ.
- Provide arguments in favour of the existence of the triune God.
- Draw comparisons between the Christian faith and other religious beliefs.
- Compare the Christian faith with scientific theories, including creation and evolution.

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The Pastoral Ministry

- Develop, as a Pastor, relationships with members and leaders of the church.
- Produce evidence of having exercised biblical spiritual gifts.
- Demonstrate how to train leaders for the local church.
- Demonstrate how to perform weddings, funerals, baptisms and baby blessings.
- Demonstrate how to conduct Holy Communion in a church service.
- Demonstrate how to establish a cell group in a local church setting.
- Establish a children's church and a youth group.
- Integrate visitors into the church.

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Appendix 3

The Determination of a Sample Group of pastors/members

The writer used a standard internationally recognised method of calculation in determining the sample size to be interviewed.

The following equation was used.¹⁷⁷ (Equation 1)

$$\frac{(P_y)(P_n)}{\text{Std Error}^2} = N$$

P_y and P_n represent the ratio of people responding with a “yes” or “no” to a specific outcome.

Standard Error, when multiplied with the coefficient of 1.96, represents the error term for the entire sample of pastors/members.

N represents the recommended sample size.

Determining values for P_y and P_n .

Since nothing was known about the types of responses expected, the author decided to try to maximise the variation by presuming a 50/50 split in responses across all questions. This equated to a value of 0.5 for both P_y and P_n . The computation was as follows.

$$(0.5)(0.5) = 0.25$$

¹⁷⁷ The equation is available [Online] at <http://www.spss.com/newsletters/kw/kw54/>

Determining the confidence interval and sampling error.

The author decided that, due to time constraints¹⁷⁸ and the availability of people for interviews, to have a confidence interval of more than 80% would be impractical.¹⁷⁹ Therefore, the confidence level was set at 80%.

For a confidence interval of 80%, the standard error multiplied by 1.96 equates to the sample error. The computation was as follows:

Firstly, the standard error was determined by dividing the sample error of 20% by 1.96.

$$\frac{0.2}{1.96} = 0.1020408$$

Secondly, the standard error was squared to determine the denominator of equation 1.

$$(0.1020408)^2 = 0.0104123$$

Solving for N.

The numerical values for P_y/P_n and the standard error squared were inserted into equation 1.

$$\frac{(0.25)}{0.0104123} = 24$$

$N=24$.

Therefore, it was determined that the sample should consist of 24 people.

¹⁷⁸ An average interview took approximately one and a half-hours.

¹⁷⁹ A confidence level of 80% suggests that all results are accurate within a range of plus or minus 20 percent.

Appendix 4

A general overview of pastors and members of Christian churches interviewed.¹⁸⁰

The following details have been provided on each person interviewed in order for the reader to judge the integrity and validity of the information given.

Pastors

- **Pastor Eric Jurgensen**

Pastor Jurgensen was a Methodist pastor for 25 years prior to moving to the Valley Vineyard Church where he has been for 5 years. He is the holder of a B.Th degree. The Valley Vineyard Church is a charismatic evangelical church consisting of approximately 230 members and has a 7-10% black attendance.

- **Pastor Andrew Grady.**

Pastor Grady has been involved in full-time pastoring for the past 10 years and currently pastors at St Steven's Church. This Church originally sprang from an Anglican background, but pastor Grady has introduced a strong contemporary flavour. He is the holder of a M.Th degree. St Steven's Church consists of approximately 120 members and has a 20% black attendance.

¹⁸⁰ All information was accurate and up to date as at the 1st of September 1999.

- **Pastor Alexander Venter**

Pastor Venter has been a pastor for +-20 years and is currently the senior pastor of the Valley Vineyard. He is the holder of a B.Th Hons degree. The Valley Vineyard Church is a charismatic evangelical church consisting of approximately 230 members and has a 7-10% black attendance.

- **Pastor Peter Veysie**

Pastor Veysie has been a pastor for +-20 years and currently pastors the Sunninghill Church. He is the holder of a M.Th degree. The Sunninghill Church is a charismatic evangelical church consisting of approximately 90 members and has a 15% black attendance.

- **Dr Christopher Peppler**

Dr Peppler has been pastoring for +-20 years and is the pastor of the Lonehill Village Church. He is the holder of a Th.D, Ph.D and D.Th. The Village Church is a charismatic evangelical church consisting of approximately 170-200 members and has a 12% black attendance.

- **Pastor Ian Gould**

Pastor Gould has been involved in full time ministry for the past 7 years. He is currently serving as an assistant pastor at the Vineyard and is studying a B.Th degree. The Valley Vineyard Church is a charismatic evangelical church consisting of approximately 230 members and has a 7-10% black attendance.

- **Pastor Ray Airosa**

Pastor Airosa has been involved in various full time ministry positions for +- 7 years and currently serves as assistant pastor for Manor Community Church, which is an evangelical church. He is the holder of a L.Th through the Baptist Theological College. Manor Community Church is an evangelical church consisting of approximately 120 members and has a 5% black attendance.

- **Pastor Gavin Woods**

Pastor Woods has been involved in pastoring for +- 10 years and currently pastors at Sandown Union Church, which is an evangelical church. He is the holder of a L.Th through the Baptist Theological College. Sandown Union Church is an evangelical church consisting of approximately 90 members and has a 5% non-white attendance.

- **Pastor Larne Hugo**

Pastor Hugo has been a full time pastor for the last 15 years and now pastors at River Song Christian Church. He is the holder of a Diploma in Theology. River Song is an independent charismatic church consisting of approximately 170 members and has a 5% black attendance.

- **Pastor Grant Evans**

Pastor Evans has been involved in full time ministry for +- 20 years and is currently senior pastor of Manor Community Church. He is the holder of a B.Th degree. Manor Community Church is an evangelical church consisting of approximately 120 members and has a 5% black attendance.

- **Pastor Theo Barrett**

Pastor Barrett has been involved in full time ministry for +- 25 years and is currently an assistant pastor at World Outreach Church. He is the holder of a Diploma in Theology. World Outreach Church is an independent charismatic church consisting of approximately 350 members and has a 50% black attendance.

- **Pastor Nelson Abraham**

Pastor Abrahams has been in full time ministry for the past 27 years. He currently ministers at Rosebank Union Church and is the holder of a L.Th through the Baptist Theological College. Rosebank Union Church consists of approximately 950 members and has a 7% black attendance.

- **Pastor William Colledge**

Pastor Colledge has been in full time ministry for the past 6 years. He currently ministers at Rosebank Union Church and is the holder of a B.Th Hons degree. Rosebank Union Church consists of approximately 950 members and has a 7% black attendance.

- **Pastor Abelard De Fin**

Pastor De Fin has been involved in full time ministry for 20 years. He is the senior pastor of World Outreach Church and holds a B Th degree. World Outreach Church is an independent charismatic church consisting of approximately 350 members and has a 50% black attendance.

- **Pastor Noreen Mackaliz**

Mrs Mackaliz has been a pastor in full time ministry for +-12 years and currently serves as a pastor at Bryanston Methodist church. She is a qualified Methodist minister. Bryanston Methodist Church has approximately 2000 members of which 30% are black.

Pastor Arthur Peterson

Mr Peterson has been involved in full time ministry as a children and youth pastor for +- 5 years at the Bryanston Methodist Church. He is currently studying through the Baptist Theological College. Bryanston Methodist Church has approximately 2000 members of which 30% are black.

Congregation members

- **Mr Eric Anderson**

Mr Anderson has served as an elder at Valley Vineyard for the past 6 years. He is the holder of a B.Th degree and a Pharmaceutical degree. The Valley Vineyard Church is a charismatic evangelical church and consists of approximately 230 members and has a 7-10% black attendance.

- **Mr William Clegg**

Mr Clegg pastored in various Charismatic churches for 11 years. He is the holder of an L.Th through the Baptist Theological College. He is currently working at the South African Theological Seminary. The most recent church he pastored at was Mondeor Assemblies of God. Mondeor Assemblies of God consisted of +- 50 members at that time and had under 5% black attendance.

- **Mr Nick James**

Mr James has been involved in eldership and lay pastoring for +- 30 years. He is the holder of a M.Ed degree and currently works for the National Productivity Institute. Mr James comes from an Anglican Background but currently serves as an elder at the Valley Vineyard Church. The Valley Vineyard Church is a charismatic evangelical church and consists of approximately 230 members and has a 7-10% black attendance.

- **Mr Douglas van Eck**

Mr Eck has been involved in full time and part time ministry for +- 20 years. At present, he is serving as the church administrator and elder at Manor Community Church. He holds no formal qualifications. Manor Community Church is an evangelical church and consists of approximately 120 members and has a 5% black attendance.

- **Mr Ashley Blewitt**

Mr Blewitt has been involved in various full time ministry areas for +-7 years. He holds no formal qualifications as yet. He is lead musician at the Melville Vineyard Church. The Melville Vineyard Church is a charismatic evangelical church consisting of approximately 60 members and has a 12% black attendance.

- **Mr Reuben van Rensburg**

Mr Van Rensburg has served as a deacon and church secretary for 20 years and has also served as an elder for 1 year. Currently, he worships at Central Baptist Church in Pretoria. Mr Van Rensburg is the holder of an MA Biblical Studies degree through Trinity Theological Seminary. Baptist Central Church consists of approximately 450 members and has a 5% black attendance.

- **Mrs Mo Jurgensen**

Mrs Jurgensen has assisted her husband in pastoring churches for +-30 years. She comes out of a Methodist background but currently works alongside her husband in the Vineyard church. The Valley Vineyard Church is a charismatic evangelical church consisting of approximately 230 members and has a 7-10% black attendance.

- **Mr Carlos Caldas**

Mr Caldas has been involved in a multitude of ministry situations and currently holds the position of elder at the Village Church. He holds no formal qualifications. The Village Church is a charismatic evangelical church consisting of approximately 170-200 members and has a 12% black attendance.

Appendix 5

The primary aim of this study has been to establish a comprehensive set of learning outcomes (outputs) as a basis for determining the essential contents of a B.Th programme suitable for training and educating Pastors and members of contemporary South African Local Churches. Here follow the specific outcomes for all units/subjects in the B.Th curriculum.

Each of the specific outcomes is laid out in terms of SAQA requirements, namely, that they must be written in the form: verb, noun and conditions where applicable.

Each set of specific outcomes has been grouped under its unit/subject.

Unit/ Subject

Apologetics

Specific Outcomes

- Produce evidence supporting the authority and inspiration of the Bible.¹⁸¹
- Provide arguments in favour of the existence and divinity of the Lord Jesus Christ.¹⁸²
- Provide arguments in favour of the existence of the triune God.¹⁸³
- Draw comparisons between the Christian faith and other religious beliefs.¹⁸⁴
- Compare the Christian faith with scientific theories, including creation and evolution.¹⁸⁵

Unit/ Subject

¹⁸¹ Norman L. Geisler, Christian Apologetics, (Grand Rapids, Michigan: Baker Book House, 1976), p. 353.

¹⁸² *Ibid.*, p. 329.

¹⁸³ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), p. 346.

¹⁸⁴ The specific outcome was established in discussions held by the writer and Dr Pepler.

The Pastoral Ministry

Specific Outcomes

- Develop, as a Pastor, relationships with members and leaders of the church.¹⁸⁶
- Produce evidence of having exercised biblical spiritual gifts.¹⁸⁷
- Demonstrate how to train leaders for the local church.¹⁸⁸
- Demonstrate how to perform weddings, funerals, baptisms and baby blessings.¹⁸⁹
- Demonstrate how to conduct Holy Communion in a church service.¹⁹⁰
- Demonstrate how to establish a cell group in a local church setting.¹⁹¹
- Establish a children's church and a youth group.¹⁹²
- Integrate visitors into the church.¹⁹³

Unit/ Subject

An Introduction to Christian Counselling

Specific Outcomes

- Discuss counselling or ministerial ethics in all counselling sessions.¹⁹⁴

¹⁸⁵ Josh McDowell, Answers Five Tough Questions, (Wheaton, Illinois: Tyndale House Publishers, 1991), pp. 127-217.

¹⁸⁶ Jack V. Rozell, Pastoral Ministries – a Study Guide, (Irving, Texas: International Correspondence Institute, 1980), pp. 96, 109.

¹⁸⁷ The specific outcome was established in discussions held by the writer and Dr Pepler.

¹⁸⁸ Ibid.

¹⁸⁹ Ken Chapman, How to Plant, Pastor and Promote a Local Church, (Lynchburg, Virginia: James Family Christian Publishers, 1979), pp. 243-256, 301.

¹⁹⁰ Jack V. Rozell, Pastoral Ministries – a Study Guide, (Irving, Texas: International Correspondence Institute, 1980), p. 172.

¹⁹¹ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 1 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 391.

¹⁹² Ken Chapman, How to Plant, Pastor and Promote a Local Church, (Lynchburg, Virginia: James Family Christian Publishers, 1979), p. 207.

¹⁹³ The specific outcome was established in discussions held by the writer and Dr Pepler.

¹⁹⁴ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), pp. 34, 307.

- Demonstrate a knowledge of biblical counselling principles and methods in various counselling situations.¹⁹⁵
- Identify which secular psychological principles and methods are consistent with biblical values.¹⁹⁶
- Provide basic, first line counselling in the areas of -
- Reconciliation¹⁹⁷
- Discipline¹⁹⁸
- Forgiveness¹⁹⁹
- Confrontation²⁰⁰
- Decision-making²⁰¹
- Motivation²⁰²
- Change²⁰³
- Utilise the authority given by the Lord Jesus when dealing with evil spirits.²⁰⁴
- Analyse and compare questioning techniques used in counselling sessions.²⁰⁵
- Demonstrate how one would apply effective listening skills in counselling situations.²⁰⁶
- Compare methods of dealing with various forms of emotion.²⁰⁷
- Demonstrate knowledge about mental illnesses.²⁰⁸

¹⁹⁵ Ibid., p. 42.

¹⁹⁶ The specific outcome was established in discussions held by the writer and Dr Pepler.

¹⁹⁷ Jay E. Adams, The Christian Counselor's Manual, (Grand Rapids, Michigan: Zondervan Publishing House, 1973), p. 63.

¹⁹⁸ Ibid., p. 55.

¹⁹⁹ Ibid., p. 64.

²⁰⁰ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), pp. 44, 133.

²⁰¹ Jay E. Adams, The Christian Counselor's Manual, (Grand Rapids, Michigan: Zondervan Publishing House, 1973), p. 121.

²⁰² Ibid., pp. 161-170.

²⁰³ Ibid., pp. 161, 171.

²⁰⁴ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), p. 570.

²⁰⁵ Jay E. Adams, The Christian Counselor's Manual, (Grand Rapids, Michigan: Zondervan Publishing House, 1973), p. 274.

²⁰⁶ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), p. 42

²⁰⁷ Jay E. Adams, The Christian Counselor's Manual, (Grand Rapids, Michigan: Zondervan Publishing House, 1973), p. 112.

- Provide advice to those who are experiencing sexual difficulties.²⁰⁹
- Offer pre-marital and marital counselling.²¹⁰
- Counsel those involved in a divorce situation.²¹¹²¹²
- Develop a strategy for counselling those who have been exposed to various forms of crime.²¹³
- Offer basic financial counselling to persons suffering from financial crisis.²¹⁴
- Demonstrate a knowledge of how to counsel those who are suffering from a crisis or emotional trauma.²¹⁵
- Conduct house and hospital calls for those in the local church.²¹⁶
- Evaluate counselling techniques used when counselling different genders and age groups.²¹⁷

Unit/ Subject

Church Leadership

Specific Outcomes

- Evaluate Christ's model and principles of leadership.²¹⁸
- Develop ongoing opportunities for members to put into practice the preached word and the church's priority objectives.²¹⁹
- Avoid burnout within the ministry.²²⁰

²⁰⁸ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), p. 439.

²⁰⁹ Howard Clinebell, Basic Types of Pastoral Care and Counseling, (2d ed.; Nashville: Abingdon Press, 1984), p. 272.

²¹⁰ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), pp. 391-421.

²¹¹ *Ibid.*, p. 450.

²¹²

²¹³ *Ibid.*, p. 294.

²¹⁴ *Ibid.*, p. 525.

²¹⁵ Howard Clinebell, Basic Types of Pastoral Care and Counseling, (2d ed.; Nashville: Abingdon Press, 1984), p. 184.

²¹⁶ The specific outcome was established in discussions held by the writer and Dr Pepler.

²¹⁷ *Ibid.*

²¹⁸ Frank Damazio, The Making of a Leader, (Portland, Oregon: City Bible Publishing, 1988), p. 89.

²¹⁹ The specific outcome was established in discussions held by the writer and Dr Pepler.

- Demonstrate how to motivate both self and others.²²¹
- Make decisions within the context of the local church.²²²
- Discern and describe the Lord's vision and mission for the local church.²²³

²²⁰ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 2 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 191.

²²¹ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 260.

²²² Alexander Strauch, Biblical Eldership, (Littleton, Colorado: Lewis and Roth Publishers, 1995), pp. 294-295.

²²³ The specific outcome was established in discussions held by the writer and Dr Pepler.

- Demonstrate knowledge of the biblical criteria for leadership.²²⁴
- Formulate plans within the context of the local church.²²⁵
- Demonstrate the importance of being able to delegate within the local church.²²⁶
- Justify the importance of setting goals and establishing objectives.²²⁷
- Relate to the board of elders or deacons.²²⁸
- Chair meetings held within the local church.²²⁹
- Evaluate the principles and procedures of sound financial control and accounting.²³⁰
- Analyse the processes of hiring and firing staff members.²³¹
- Evaluate the principles of influential leadership and how to apply them.²³²
- Argue in favour of relating to and interacting with other churches.²³³
- Identify and resist temptation.²³⁴
- Exercise faith in terms of all church interactions.²³⁵
- Analyse and counteract any false doctrine which may enter the church.²³⁶
- Be attentive to and obey the voice and the Word of God.²³⁷
- Deal with sin in the church body through biblical disciplinary procedures.²³⁸

²²⁴ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 2 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 121.

²²⁵ *Ibid.*, p. 99.

²²⁶ Lawrence O. Richards and Clyde Hoeldtke, Church Leadership, (Grand Rapids, Michigan: Zondervan Publishing House, 1980), pp. 17, 33, 82, 182-183.

²²⁷ Edward R. Dayton and Ted W. Engstrom, Strategy for Leadership, (Bodmin, Cornwall: Robert Hartnoll Limited, 1985), p. 51.

²²⁸ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 1 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 31.

²²⁹ *Ibid.*, p. 35.

²³⁰ Jack A. Henry, Basic Accounting for Churches, (Nashville, Tennessee: Broadman & Holman Publishers, 1994). This entire book offers excellent advice on various principles and procedures of sound financial control and accounting.

²³¹ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 1 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 73.

²³² *Ibid.*, p. 107.

²³³ The specific outcome was established in discussions held by the writer and Dr Pepler.

²³⁴ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 2 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 381.

²³⁵ *Ibid.*, p. 47.

²³⁶ The specific outcome was established in discussions held between the writer and Dr Pepler.

²³⁷ *Ibid.*

- Demonstrate knowledge of prioritisation.²³⁹
- Analyse and evaluate problems and develop solutions to them.²⁴⁰
- Identify and train leaders for the local church.²⁴¹

Unit/ Subject

Evangelism and Missions

Specific Outcomes

- Argue in favour of the biblical mandate for missions.²⁴²
- Develop a set of principles for missionary work.²⁴³
- Describe the dynamics of cross-cultural disciple-making.²⁴⁴
- Deliver a convincing evangelistic message in an outreach situation.²⁴⁵
- Develop and carry out various outreach programmes.²⁴⁶
- Share a personal testimony and equip others to do likewise.²⁴⁷
- Analyse objections to Christianity and provide suitable solutions.²⁴⁸
- Design and initiate an evangelism follow-up programme within the local church.²⁴⁹

²³⁸ Lawrence O. Richards and Clyde Hoeldtke, Church Leadership, (Grand Rapids, Michigan: Zondervan Publishing House, 1980), pp. 138-139.

²³⁹ Edward R. Dayton and Ted W. Engstrom, Strategy for Leadership, (Bodmin, Cornwall: Robert Hartnoll Limited, 1985), p. 69.

²⁴⁰ *Ibid.*, p. 95.

²⁴¹ James D. Berkley (ed.), Leadership Handbook of Management and Administration, (Grand Rapids, Michigan: Baker Book House, 1994), p. 246.

²⁴² David J. Bosch, Witness to the World, (London: Marshall, Morgan and Scott, 1980), pp. 42-83.

²⁴³ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁴⁴ Paul G. Hiebert, Anthropological Insights for Missionaries, (Grand Rapids, Michigan: Baker Book House, 1985). This work focuses on the gospel and culture, cultural differences and the missionary, cultural differences and the message, and cultural differences and the bicultural community.

²⁴⁵ David J. Hesselgrave, Communicating Christ Cross Culturally, (2d ed.; Grand Rapids, Michigan: Zondervan Publishing House, 1991), pp. 145-160.

²⁴⁶ Louise J. Walker, Evangelism Today, (2d ed.; Irving, Texas: International Correspondence Institute, 1989), pp. 268-365.

²⁴⁷ *Ibid.*, pp. 204-207.

²⁴⁸ Josh McDowell and Don Stewart, Answers to Tough Questions, (Nashville: Thomas Nelson Publishers, 1993). This work seeks to answer difficult questions offered by skeptics in the areas of the Bible, God, miracles, and other world religions.

²⁴⁹ The specific outcome was established in discussions held between the writer and Dr Pepler.

- Design outreach questionnaires and other tools to be used in an evangelistic outreach initiative.²⁵⁰
- Discuss cultural differences and difficulties within the church.²⁵¹
- Utilise knowledge of demographics to ensure more effective missions.²⁵²

Unit/ Subject

Hermeneutics

Specific Outcomes

- Discuss the main historical lines of interpretation.²⁵³
- Apply the interpretative principles of Christocentricity, context and exhaustive reference.²⁵⁴
- Discuss secular forms of textual interpretation in the light of biblical values.²⁵⁵
- Apply biblical knowledge gained in the biblical Greek to exegetical tasks.²⁵⁶
- Utilise various tools for mastering context.²⁵⁷
- Utilise the sounds, forms and meanings of words in the exegetical process.²⁵⁸
- Apply the principles of syntax for the interpretation of Scripture.²⁵⁹
- Apply a biblical knowledge of history and culture in dealing with messages aimed at today.²⁶⁰

²⁵⁰ Ibid.

²⁵¹ David J. Hesselgrave, Communicating Christ Cross Culturally, (2d ed.; Grand Rapids, Michigan: Zondervan Publishing House, 1991), pp. 297-304.

²⁵² The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁵³ Henry A. Virkler, Hermeneutics: Principles and Processes of Biblical Interpretation, (Grand Rapids, Michigan: Baker Book House, 1981), p. 47.

²⁵⁴ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁵⁵ Ibid.

²⁵⁶ E. Goodrick, Do It Yourself Hebrew and Greek, (Portland Oregon: Multnomah Press, 1980). This work has been designed for serious students who want to find out as accurately as possible what the Bible means in its original languages. It introduces the alphabets and the foundational elements of Greek and Hebrew grammar.

²⁵⁷ Ibid.

²⁵⁸ Walter C. Kaiser and Moises Silva, An Introduction to Biblical Hermeneutics, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 90-91.

²⁵⁹ Henry A. Virkler, Hermeneutics: Principles and Processes of Biblical Interpretation, (Grand Rapids, Michigan: Baker Book House, 1981), p. 47.

²⁶⁰ Gordon D. Fee, New Testament Exegesis, (2d ed.; Louisville, Kentucky: Westminster/John Knox Press, 1993), p. 114.

- Interpret biblical figures²⁶¹ of speech, imagery,²⁶² types²⁶³ and symbols²⁶⁴ to understand the Scriptures.
- Identify figurative vs literal passages from the Bible.²⁶⁵
- Interpret and identify the differences between analogies,²⁶⁶ parabolic²⁶⁷ and enigmatic speech.²⁶⁸
- Interpret and apply the Old and New Testament:
 - Quotes.²⁶⁹
 - Illusions.²⁷⁰
 - Symbols and symbolic actions.²⁷¹
 - Prophecies.²⁷²
 - Descriptive language of creation and climax.²⁷³
 - Language of final judgement of destiny.²⁷⁴
 - Extent of poetry and poetic form.²⁷⁵
 - Poetic imagery.²⁷⁶

Unit/ Subject

Homiletics

²⁶¹ Bernard Ramm, Protestant Biblical Interpretation, (3d ed.; Grand Rapids, Michigan: Baker Book House, 1970), p. 143.

²⁶² The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁶³ Bernard Ramm, Protestant Biblical Interpretation, (3d ed.; Grand Rapids, Michigan: Baker Book House, 1970), p. 215.

²⁶⁴ *Ibid.*, p. 232.

²⁶⁵ Henry A. Virkler, Hermeneutics: Principles and Processes of Biblical Interpretation, (Grand Rapids, Michigan: Baker Book House, 1981), p. 27.

²⁶⁶ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁶⁷ Bernard Ramm, Protestant Biblical Interpretation, (3d ed.; Grand Rapids, Michigan: Baker Book House, 1970), p. 276.

²⁶⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁶⁹ *Ibid.*

²⁷⁰ *Ibid.*

²⁷¹ Henry A. Virkler, Hermeneutics: Principles and Processes of Biblical Interpretation, (Grand Rapids, Michigan: Baker Book House, 1981), pp. 27-29.

²⁷² Walter C. Kaiser and Moises Silva, An Introduction to Biblical Hermeneutics, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), p. 139.

²⁷³ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁷⁴ *Ibid.*

²⁷⁵ Walter C. Kaiser and Moises Silva, An Introduction to Biblical Hermeneutics, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), p. 87.

²⁷⁶ *Ibid.*

Specific Outcomes

- Determine a preaching portion of Scripture.²⁷⁷
- Utilise the results of sound exegesis in formulating the key thought in a preaching portion.²⁷⁸
- Structure a sermon.²⁷⁹
- Discuss the difference between topical²⁸⁰ and expository preaching²⁸¹ and determine the implications of both approaches.
- Develop effective illustrations.²⁸²
- Produce effective introductions and conclusions.²⁸³
- Assess great preachers of the past.²⁸⁴
- Apply the techniques of public speech.²⁸⁵
- Describe the role of the Holy Spirit in the preaching process.²⁸⁶
- Develop a preaching checklist.²⁸⁷
- Discuss the biblical mandate for preaching.²⁸⁸

²⁷⁷ Stephen F. Olford, Anointed Expository Preaching, (Nashville: Broadman and Holman Publishers, 1998), p. 80.

²⁷⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁷⁹ Bryan Chapell, Christ-Centered Preaching, (Grand Rapids, Michigan: Baker Book House, 1994), p. 127.

²⁸⁰ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁸¹ Haddon W. Robinson, Biblical Preaching, (Grand Rapids, Michigan: Baker Book House, 1980), p. 15.

²⁸² John A. Broadus, On the Preparation and Delivery of Sermons, (4d ed.; San Francisco: Harper Collins Publishers, 1979), p. 179.

²⁸³ *Ibid.*, pp. 97, 108.

²⁸⁴ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁸⁵ *Ibid.*

²⁸⁶ John A. Broadus, On the Preparation and Delivery of Sermons, (4d ed.; San Francisco: Harper Collins Publishers, 1979), p. 16.

²⁸⁷ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁸⁸ Stephen F. Olford, Anointed Expository Preaching, (Nashville: Broadman and Holman Publishers, 1998), p. 69.

Unit/ Subject

Church Administration

Specific Outcomes

- Demonstrate knowledge of organisational conflict corrective skills.²⁸⁹
- Draw up a church constitution.²⁹⁰
- Apply technology within the church office environment.²⁹¹
- Make decisions concerning the purchasing of the necessary church equipment.²⁹²
- Maintain control over the church inventory.²⁹³
- Maintain adequate paper and computerised records.²⁹⁴
- Structure and maintain staff and salary records.²⁹⁵
- Describe the income tax requirements for a church and produce the necessary records and documents when expected.²⁹⁶
- Describe the requirements for church registration and the registration of marriage officers.²⁹⁷
- Control cash flows by adopting sound cash accounting methods.²⁹⁸
- Demonstrate knowledge and application of insurance requirements.²⁹⁹
- Manage a church in terms of biblical principles.³⁰⁰

²⁸⁹ The specific outcome was established in discussions held between the writer and Dr Pepler.

²⁹⁰ Charles A. Tidwell, Church Administration: Effective Leadership for Ministry, (Nashville: Broadman and Holman Publishers, 1985), p. 118.

²⁹¹ James D. Berkley (ed.), Leadership Handbook of Management and Administration, (Grand Rapids, Michigan: Baker Book House, 1994), p. 353.

²⁹² *Ibid.*, p. 351.

²⁹³ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), pp. 351, 356.

²⁹⁴ James D. Berkley (ed.), Leadership Handbook of Management and Administration, (Grand Rapids, Michigan: Baker Book House, 1994), p. 443.

²⁹⁵ Richard L. Bergstrom, Gary Fenton, and Wayne A. Pohl, Mastering Church Finances, (Portland Oregon: Multnomah Press, 1992), p. 153.

²⁹⁶ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 337

²⁹⁷ David R. Pollock, Business Management in the Local Church, (Chicago: Moody Press, 1995), p. 21.

²⁹⁸ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 310.

²⁹⁹ *Ibid.*, p. 349.

³⁰⁰ The specific outcome was established in discussions held between the writer and Dr Pepler.

- Apply an understanding of the anatomy of an organisation to the smooth running of a church.³⁰¹
- Ensure that performance and productivity are kept at a high level.³⁰²
- Ensure that committee and AGM meetings take place.³⁰³
- Ensure that finances are managed with the utmost care.³⁰⁴
- Advertise and or provide news releases where necessary.³⁰⁵
- Keep proper records for all areas within the local church.³⁰⁶
- Ensure that correct discipline is carried out.³⁰⁷

Unit/ Subject

The Doctrine of Reality

Specific Outcomes

- Evaluate some modern ideas of reality.³⁰⁸
- Discuss the purpose of God's sovereignty vs. man's discretion.³⁰⁹
- Demonstrate knowledge concerning foreknowledge and foreordination.³¹⁰
- Discuss God's providence³¹¹ and the creation of angels.³¹²

Unit/ Subject

³⁰¹ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 116.

³⁰² The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁰³ Stephen E. Strang (ed.), Solving the Ministries Toughest Problems, Vol. 1 (Altamonte Springs Florida: Ministries Publishers, 1985), p. 31.

³⁰⁴ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 309.

³⁰⁵ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁰⁶ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 341.

³⁰⁷ Lawrence O. Richards and Clyde Hoeldtke, Church Leadership, (Grand Rapids, Michigan: Zondervan Publishing House, 1980), pp. 138-139

³⁰⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁰⁹ Ibid.

³¹⁰ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp. 920-940.

³¹¹ Ibid., pp. 412-435.

³¹² Ibid., pp. 457-475.

The Doctrine of the Kingdom

Specific Outcomes

- Demonstrate knowledge of the preparation of the Kingdom of God.³¹³
- Ascertain how the Kingdom of God was established.³¹⁴
- Investigate the nature of the Kingdom of God.³¹⁵
- Evaluate the extension of the Kingdom of God.³¹⁶
- Discuss the completion of the Kingdom of God.³¹⁷

Unit/ Subject

The Doctrine of Revelation

Specific Outcomes

- Analyse the difference between General and Special Revelation.³¹⁸
- Describe the importance of the concept of Jesus Christ as the locus of revelation.³¹⁹
- Discuss the various theories of inspiration, inerrancy and authority of Scripture.³²⁰
- Discuss the concept of the sufficiency of the Bible for faith and life.³²¹
- Apply the three basic principles for interpreting the Bible.³²²
- Emphasise the role of contemporary revelation and its relationship to the Scriptures.³²³

³¹³ Rodman J. Williams, Renewal Theology, (Grand Rapids, Michigan: Baker Book House, 1992), pp. 290-291.

³¹⁴ Ibid., pp. 291-293.

³¹⁵ The specific outcome was established in discussions held between the writer and Dr Pepler.

³¹⁶ Ibid.

³¹⁷ Rodman J. Williams, Renewal Theology, (Grand Rapids, Michigan: Baker Book House, 1992), pp. 293-295.

³¹⁸ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp. 177-223.

³¹⁹ The specific outcome was established in discussions held between the writer and Dr Pepler.

³²⁰ Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 73-104.

³²¹ Ibid., p. 127.

³²² The specific outcome was established in discussions held between the writer and Dr Pepler.

Unit/ Subject

The Doctrine of Salvation

Specific Outcomes

- Investigate the incarnation, life and works of God the Son.³²⁴
- To comprehend the depth of the Atonement.³²⁵
- To investigate the resurrection, ascension and session of the Lord Jesus.³²⁶
- Investigate the process of the consummation of all things.³²⁷
- Discuss the process of spiritual regeneration.³²⁸
- Discuss the process of spiritual sanctification.³²⁹

Unit/ Subject

The Doctrine of the Church

Specific Outcomes

- Establish the nature and purpose of the church.³³⁰
- Determine the scriptural names of the church.³³¹
- Describe the power of the church.³³²
- Assess the organisation of the church.³³³
- Identify and examine the ordinances of the church.³³⁴

³²³ Ibid.

³²⁴ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp. 677-860.

³²⁵ Ibid., pp. 798-860.

³²⁶ Ibid., pp. 794-797.

³²⁷ The specific outcome was established in discussions held between the writer and Dr Pepler.

³²⁸ Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 699-708.

³²⁹ Ibid., pp. 746-762.

³³⁰ Ibid., pp. 1035-1078.

³³¹ Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 858-859.

³³² Ibid., pp. 887-903.

³³³ Ibid., pp. 904-949.

³³⁴ Ibid., pp. 966-1002.

Unit/ Subject

The Doctrine of Man and Sin

Specific Outcomes

- Investigate the origins of Man.³³⁵
- Discuss Man's being made in the image of God.³³⁶
- Describe the constituents of man.³³⁷
- Investigate the origin of the spirit.³³⁸
- Describe Man in community.³³⁹
- Discuss the nature of sin.³⁴⁰
- Investigate the origin of sin.³⁴¹
- Analyse the consequences of sin.³⁴²

Unit/ Subject

The Books of 1 and 2 Peter

Specific Outcomes

- Produce a background summary of the Books of I and II Peter.³⁴³
- Develop a source of doctrine and practice from the Books of I and II Peter.³⁴⁴
- Apply the major teachings of the Books of I and II Peter to everyday life.³⁴⁵

³³⁵ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp. 496-516.

³³⁶ Ibid., pp. 517-536.

³³⁷ Ibid., pp. 537-557.

³³⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

³³⁹ Ibid.

³⁴⁰ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp. 579-598.

³⁴¹ Ibid., pp. 599-617.

³⁴² Ibid., pp. 618-636.

³⁴³ Edwin A. Blum and Glenn W. Baker, The Expositor's Bible Commentary, (Grand Rapids, Michigan: Zondervan Publishing House, 1996), p. 3-10.

³⁴⁴ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁴⁵ Ibid.

Unit/ Subject**The Book of Genesis****Specific Outcomes**

- Produce a background summary of the Book of Genesis.³⁴⁶
- Develop a source of doctrine and practice from the Book of Genesis.³⁴⁷
- Apply the major teachings of the Book of Genesis to everyday life.³⁴⁸

Unit/ Subject**The Book of Ephesians****Specific Outcomes**

- Produce a background summary of the Book of Ephesians.³⁴⁹
- Develop a source of doctrine and practice from the Book of Ephesians.³⁵⁰
- Apply the major teachings of the Book of Ephesians to everyday life.³⁵¹

Unit/ Subject**The Book of John****Specific Outcomes**

- Produce a background summary of the Book of John.³⁵²
- Develop a source of doctrine and practice from the Book of John.³⁵³

³⁴⁶ Frank E. Gaebelin (ed.), The Expositor's Bible Commentary, Vol. 2, Genesis-Numbers (Grand Rapids, Michigan: Zondervan Publishing House, 1990), p. 3.

³⁴⁷ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁴⁸ Ibid.

³⁴⁹ Frank E. Gaebelin (ed.), The Expositor's Bible Commentary, Vol. 11, Ephesians-Philemon, (Grand Rapids, Michigan: Zondervan Publishing House, 1978), p. 3.

³⁵⁰ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁵¹ Ibid.

³⁵² Irving L. Jensen, Jensen's Survey of the New Testament, (Chicago: Moody Press, 1981), p. 176.

³⁵³ The specific outcome was established in discussions held between the writer and Dr Pepler.

- Apply the major teachings of the Book of John to everyday life.³⁵⁴

Unit/ Subject

The Book of 1 Corinthians

Specific Outcomes

- Evaluate the major issues dealt with in the Book of 1 Corinthians.³⁵⁵
- Identify and examine the major principles presented in the Book of 1 Corinthians and how to apply them to modern church life.³⁵⁶

Unit/ Subject

The Book of Acts

Specific Outcomes

- Identify and investigate the major principles presented in the Book of Acts.³⁵⁷
- Apply the principles of the Book of Acts to modern church life.³⁵⁸

Unit/ Subject

Survey of the Old Testament

Specific Outcomes

- Demonstrate superficial knowledge of the history, geography and archaeology of the Old Testament.³⁵⁹
- Describe how redemption forms one the key subjects of the Old Testament.³⁶⁰

³⁵⁴ Ibid.

³⁵⁵ C.K. Barrett, *The First Epistle to the Corinthians*, (Peabody, Massachusetts: Hendrickson Publishers, 1968). This work provides a reliable and enlightening exposition of the major issues dealt with in the Book of 1 Corinthians.

³⁵⁶ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁵⁷ Ibid.

³⁵⁸ Ibid.

³⁵⁹ Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, (Grand Rapids, Michigan: Zondervan Publishing House, 1991), pp. 26-66.

- Describe the major events and people of the Old Testament.³⁶¹
- Describe the major theological themes of the Old Testament.³⁶²
- Study and interpret sections of the Old Testament so that you can understand the words and actions of Jesus.³⁶³
- Discuss the effects of sin in the Old Testament Society.³⁶⁴
- Identify the theme of grace in the Old Testament.³⁶⁵
- Discuss the Old Testament from a Christocentric perspective.³⁶⁶
- Determine the structure and intended emphasis of each book of the Old Testament.³⁶⁷

Unit/ Subject

Survey of the New Testament

Specific Outcomes

- Demonstrate superficial knowledge of the history,³⁶⁸ geography³⁶⁹ and archaeology³⁷⁰ of the New Testament.
- Describe how redemption forms one of the key subjects of the New Testament.³⁷¹
- Describe the major events and people of the New Testament.³⁷²

³⁶⁰ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁶¹ Irving L. Jensen, Jensen's Survey of the Old Testament, (Chicago: Moody Press, 1978). This work offers a comprehensive guide to all of the major events and key people in the Old Testament.

³⁶² Andrew E. Hill and John H. Walton, A Survey of the Old Testament, (Grand Rapids, Michigan: Zondervan Publishing House, 1991). This work lays out the major theological themes for each book of the Old Testament.

³⁶³ *Ibid.*, p. 446.

³⁶⁴ *Ibid.*, pp. 101-102.

³⁶⁵ *Ibid.*, pp.443-444.

³⁶⁶ *Ibid.*, p. 436.

³⁶⁷ Lawrence O. Richards, Complete Bible Handbook, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1987). This work by Richards provides some valuable insight into the structure and emphasis of each book of the Old Testament.

³⁶⁸ M. Tenney, New Testament Survey, (London: Inter-Varsity Press, 1961), pp. 1-120.

³⁶⁹ Irving L. Jensen, Jensen's Survey of the New Testament, (Chicago: Moody Press, 1981), p. 69.

³⁷⁰ Walter A. Elwell and Robert W. Yarbrough, Encountering the New Testament, (Grand Rapids, Michigan: Baker Books, 1998), p. 31.

³⁷¹ *Ibid.*, pp. 264-265.

³⁷² The specific outcome was established in discussions held between the writer and Dr Pepler.

- Describe the major theological themes of the New Testament.³⁷³

³⁷³ Ibid.

- Study and interpret sections of the New Testament so that you can understand the words and actions of Jesus.³⁷⁴
- Discuss the effects of sin in the New Testament Society.³⁷⁵
- Identify the theme of grace in the New Testament.³⁷⁶
- Discuss the New Testament from a Christocentric perspective.³⁷⁷
- Determine the structure and intended emphasis of each book of the New Testament.³⁷⁸

Unit/ Subject

Basic Biblical Greek

Specific Outcomes

- Discuss the structures of biblical Greek and the basic vocabulary of original language exegesis.³⁷⁹
- Utilise analytical Greek language tools to interpret the Bible.³⁸⁰

Unit/ Subject

Cults and the Occult

Specific Outcomes

³⁷⁴ Ibid.

³⁷⁵ Walter A. Elwell and Robert W. Yarbrough, Encountering the New Testament, (Grand Rapids, Michigan: Baker Books, 1998), pp. 146-147, 278-279.

³⁷⁶ Ibid., pp. 280-281, 300-302.

³⁷⁷ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁷⁸ Lawrence O. Richards, Complete Bible Handbook, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1987). This work by Richards provides some valuable insight into the structure and emphasis of each book of the New Testament.

³⁷⁹ E. Goodrick, Do It Yourself Hebrew and Greek, (Portland Oregon: Multnomah Press, 1980). This work has been designed for serious students who want to find out as accurately as possible what the Bible means in its original languages. It introduces the alphabets and the foundational elements of Greek and Hebrew grammar.

³⁸⁰ This specific outcome seeks to assist students in how to use the Interlinear Bible, the Analytical Greek Lexicon, the Greek English Lexicon, and the Strong's Exhaustive Concordance.

- Recognise occult teachings and practices and be able to counter them by applying the Scriptures.³⁸¹
- Identify and examine the themes of the major world religions and be able to draw comparisons between them and the Christian faith.³⁸²
- Evaluate the main teachings of the major cult systems and compare these with biblical doctrine.³⁸³

Unit/ Subject

Biblical Ethics

Specific Outcomes

- Describe the major ethical issues facing the Christian and the church today.³⁸⁴
- Present the biblical argument in terms of the major ethical issues.³⁸⁵
- Demonstrate knowledge and application of biblical ethics in private and corporate life.³⁸⁶

Unit/ Subject

Church History

Specific Outcomes

- Investigate the various historic periods of church history.³⁸⁷

³⁸¹ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁸² Josh McDowell and Don Stewart, Handbook of Today's Religions, (Nashville, Atlanta, London, Vancouver: Thomas Nelson Publishers, 1983).

³⁸³ Bob Larson, Larson's New Book of Cults, (Wheaton, Illinois: Tyndale Publishers, 1989).

³⁸⁴ James E. Childress and John Macquarrie (eds.), The Westminster Dictionary of Christian Ethics, (Philadelphia: The Westminster Press, 1986). This is a major work which reflects the changes occurring in the way men and women see issues affecting ethics and morality.

³⁸⁵ Bernard Hoose (ed.), Christian Ethics, (Collegeville, Minnesota: The Liturgical Press, 1998). This work focuses on the state of moral theology in today's times.

³⁸⁶ *Ibid.*

³⁸⁷ Paul Johnson, A History of Christianity, (New York: Simon and Schuster, 1976). This work offers a holistic view the history of Christianity.

- Analyse the various historic movements and their leaders.³⁸⁸
- Assess the major distinctives of the various historic schools of theological thought.³⁸⁹
- Describe the historic periods, movements and theologies which underpin the current South African church environment.³⁹⁰

Unit/ Subject

Church Growth

Specific Outcomes

- Discuss the major principles of church growth.³⁹¹
- Describe the biblical warrant for church growth.³⁹²
- Apply church growth theory within the current South African context.³⁹³
- Identify the signs of a healthy church.³⁹⁴
- Recognise possible socio-economic and cultural limitations that will affect the growth of a church.³⁹⁵

Unit/ Subject

Communications and Marketing

³⁸⁸ Justo L. Gonzalez, A History of Christian Thought, 3 vols (Nashville: Abingdon Press, 1987). This work provides an in depth look at a wide variety of historic movements, their key figures and their central beliefs/thoughts.

³⁸⁹ Ibid.

³⁹⁰ J.W. Hofmeyer, J.A. Millard, and C.J.J. Froneman, History of the Church in South Africa, (Pretoria: University of South Africa, 1991). This document provides details of most of South Africa's church history, which includes its periods, movements and theologies.

³⁹¹ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁹² Peter C. Wagner, Your Church can Grow, (Ventura, California: Regal Books, 1976), pp. 19-22.

³⁹³ The specific outcome was established in discussions held between the writer and Dr Pepler.

³⁹⁴ Kennon L. Callahan, Twelve Keys to an Effective Church, (San Francisco: Harper Collins Publishers, 1987). This work has been designed to assist Pastors and church governing bodies in establishing a healthy church.

Specific Outcomes

- Develop a communications strategy within the local church.³⁹⁶
- Implement and maintain a communication network.³⁹⁷
- Demonstrate knowledge of how to collect and interpret research data concerning the population served by the local church.³⁹⁸
- Develop a marketing plan to promote the local church.³⁹⁹
- Implement a marketing plan through the local church.⁴⁰⁰

Unit/ Subject

Basic Study Procedures

Specific Outcomes

- Demonstrate basic computer literacy.⁴⁰¹
- Demonstrate basic typing skills.⁴⁰²
- Conduct basic research.⁴⁰³
- Demonstrate basic library skills.⁴⁰⁴
- Demonstrate knowledge of how to plan a self-study programme.⁴⁰⁵
- Demonstrate the ability to write an assignment.⁴⁰⁶

Unit/ Subject

Christian Foundations – Key Concepts

³⁹⁵ Peter C. Wagner, Your Church can Grow, (Ventura, California: Regal Books, 1976), pp. 89-94.

³⁹⁶ Wanda Vassallo, Church Communications Handbook, (Grand Rapids, Michigan: Kregel Publications, 1998), pp. 15-29.

³⁹⁷ *Ibid.*, pp. 41-94.

³⁹⁸ George Barna, Church Marketing, (Ventura, California: Regal Books, 1992), pp. 33-88.

³⁹⁹ *Ibid.*, pp. 163-182.

⁴⁰⁰ *Ibid.*, pp. 183-217.

⁴⁰¹ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), pp. 95-97.

⁴⁰² Betty Owen, Typing For Beginners, (New York: Berkley Publishing, 1985), p. 5.

⁴⁰³ The specific outcome was established in discussions held between the writer and Dr Peppler.

⁴⁰⁴ *Ibid.*

⁴⁰⁵ At van Schoor, Elsabe Mill, and Deirdre van der Merwe, Effective Study, (Pretoria: Unisa Press, 1998), pp. 2-13.

⁴⁰⁶ *Ibid.*, pp. 49-64.

Specific Outcomes

- Discuss the constituents of salvation.⁴⁰⁷
- Apply the basic Christian disciplines to daily living.⁴⁰⁸
- Evaluate the dynamics of biblical church life.⁴⁰⁹

Unit/ Subject

Essential Bible Study Principles

Specific Outcomes

- Develop an overview of the whole Bible.⁴¹⁰
- Interpret the Bible by making use of the major Bible study aids and the major principles of interpretation.⁴¹¹
- Apply basic principles of interpretation to selected texts.⁴¹²

Unit/ Subject

Worship and Prayer

Specific Outcomes

- Discuss the nature of prayer and the knowledge of prayer.⁴¹³
- Pray both alone and in a group environment.⁴¹⁴
- Worship God in spirit and in truth as an individual or within a group.⁴¹⁵

⁴⁰⁷ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp. 901-919, 958-959, 996-1013.

⁴⁰⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴⁰⁹ Gordon R. Lewis and Bruce A. Demarest, Integrative Theology, 3 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1996), p. 263.

⁴¹⁰ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴¹¹ Ibid.

⁴¹² Walter C. Kaiser and Moises Silva, An Introduction to Biblical Hermeneutics, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 15-16.

⁴¹³ Paul. Y. Cho, Prayer: Key to Revival, (Heathmont, Victoria, Australia: Word Publishing, 1984), pp. 57-149.

⁴¹⁴ Rosalind Rinker, Conversing with God, (Grand Rapids, Michigan: Zondervan Publishing House, 1959), pp. 53, 85.

- Provide relevant worship within the junior church.⁴¹⁶

Unit/ Subject

Making Disciples

Specific Outcomes

- Investigate the biblical mandate to make disciples.⁴¹⁷
- Identify the roles and principles of pre-evangelism.⁴¹⁸
- Develop and communicate an evangelistic initiative within the local church.⁴¹⁹
- Give a personal testimony concerning commitment to Jesus Christ as Lord and Saviour.⁴²⁰
- Describe the process of salvation from a biblical perspective.⁴²¹
- Analyse the biblical principles and processes of personal disciple-making.⁴²²

Unit/ Subject

Ministering in the Power of The Holy Spirit

Specific Outcomes

- Explain how the Holy Spirit manifests Himself and how to receive His anointing.⁴²³
- Discern between the anointing of the Holy Spirit, human emotionalism, and the demonic.⁴²⁴

⁴¹⁵ Andrew Murray, With Christ in the School of Prayer, (New York: Spire Books, 1953), p. 18.

⁴¹⁶ The specific outcome was established in discussions held between the writer and Dr Pepler

⁴¹⁷ Ibid.

⁴¹⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴¹⁹ Louise J. Walker, Evangelism Today, (2d ed.; Irving, Texas: International Correspondence Institute, 1989), p. 172.

⁴²⁰ Ibid., pp. 204-207.

⁴²¹ Louis Berkhof, Systematic Theology, (Grand Rapids, Michigan/ Cambridge: William B. Eerdmans Publishing Company, 1996), pp. 465-549.

⁴²² The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴²³ David Pyches, Come, Holy Spirit, (London, Sydney, Auckland, Toronto: Hodder and Stoughton, 1985), pp. 57-127, 143-147.

⁴²⁴ Ibid., pp. 87-91.

- Compare the main theological positions concerning the manifestation of the Holy Spirit.⁴²⁵
- Develop an overview of how the Holy Spirit has worked in past revivals.⁴²⁶
- Determine the dynamics of current revival phenomenon.⁴²⁷
- Distinguish between the fruit, manifestations and ministries of the Holy Spirit.⁴²⁸
- Analyse Jesus' interactions with the Holy Spirit.⁴²⁹

Unit/ Subject

An Introduction to Systematic Theology

Specific Outcomes

- Consider the historic development of Systematic Theological thought.⁴³⁰
- Discuss the scope of current South African theological positions.⁴³¹
- Differentiate between the main theological types and categories used in the study of theology.⁴³²
- Identify and examine the major doctrines within each division of Systematic Theology.⁴³³
- Discuss the theory of knowledge.⁴³⁴
- Evaluate the current schools of theological thought.⁴³⁵

⁴²⁵ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴²⁶ John Wimber, Power Evangelism, (London, Sydney, Auckland, Toronto: Hodder and Stoughton, 1985), pp. 151-166.

⁴²⁷ Ibid., pp. 167-174.

⁴²⁸ Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 634-649.

⁴²⁹ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp.885-887.

⁴³⁰ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴³¹ Ibid.

⁴³² Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998). This practical, yet substantial work clearly lays out the main theological types and categories used in the study of theology.

⁴³³ Ibid.

⁴³⁴ The specific outcome was established in discussions held between the writer and Dr Pepler.

Unit/ Subject**The Nature and Purpose of the church****Specific Outcomes**

- Discuss the major doctrines on which the church stands.⁴³⁶
- Develop a biblical model for the church.⁴³⁷
- Justify the importance of the church's existence.⁴³⁸
- Emphasise the different functions of the church.⁴³⁹
- Demonstrate knowledge of the various ministries within the church.⁴⁴⁰
- Appreciate that relationship, outreach, anointing, doctrine and structure form part of the key ingredients in the church today and that these need to be kept in dynamic balance.⁴⁴¹

Unit/ Subject**The Words and Works of the Lord Jesus Christ and Everything Jesus Taught – a Systematic Study⁴⁴²****Specific Outcomes**

- Apply the teachings and actions of Jesus to personal, family and public life.⁴⁴³
- Explain what and why Jesus said and did what He did.⁴⁴⁴
- Trace chronologically, the life of the Lord Jesus Christ.⁴⁴⁵

⁴³⁵ Ibid.

⁴³⁶ Ibid.

⁴³⁷ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp.1044-1051.

⁴³⁸ Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 867-869.

⁴³⁹ Millard J. Erickson, Christian Theology, (Grand Rapids, Michigan: Baker Book House, 1998), pp.1061-1068.

⁴⁴⁰ Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 867-868.

⁴⁴¹ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴⁴² These two subjects have been grouped together because “Everything Jesus Taught – A Systematic Study”, is the continuation of “The Words and Works of the Lord Jesus Christ”.

⁴⁴³ Ibid.

⁴⁴⁴ The specific outcome was established in discussions held between the writer and Dr Pepler.

Unit/ Subject

The Christian Family

Specific Outcomes

- Discuss biblical teaching concerning the family unit, marriage⁴⁴⁶ and divorce.⁴⁴⁷
- Identify and explain the roles within the family.⁴⁴⁸
- Identify and explain the major forces which are destructive to the Christian family.⁴⁴⁹
- Analyse the biblical model for family life.⁴⁵⁰

Unit/ Subject

Principles of Local Church membership

Specific Outcomes

- Appreciate what the essential beliefs and attitudes of the local church are.⁴⁵¹
- Evaluate and commit to the purposes⁴⁵² and key values⁴⁵³ of your local church.
- Determine what obligations, both inwards and outwards, a local church carries.⁴⁵⁴

Unit/ Subject

⁴⁴⁵ Ibid.

⁴⁴⁶ Tim Lahaye and Bev Lahaye, Spirit Controlled Family Living, (Old Tappan, New Jersey: Power Books, 1978), pp. 15-25, 37-79.

⁴⁴⁷ Gary Collins, Christian Counseling: A Comprehensive Guide, (Dallas, London, Vancouver, Melbourne: Word Publishing, 1988), pp. 451-454.

⁴⁴⁸ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴⁴⁹ Ibid.

⁴⁵⁰ Gene Getz, The Measure of a Family, (Glendale, California: Regal Books, 1976), pp. 11-106.

⁴⁵¹ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴⁵² Wayne Grudem, Systematic Theology, (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 867-869.

⁴⁵³ The specific outcome was established in discussions held between the writer and Dr Pepler.

⁴⁵⁴ Ibid.

Computers in Ministry

Specific Outcomes

- Demonstrate the use and application of a word processor.⁴⁵⁵
- Demonstrate the use and application of a spreadsheet.⁴⁵⁶
- Demonstrate the use and application of a database.⁴⁵⁷
- Demonstrate the use and application of an electronic diary.⁴⁵⁸
- Demonstrate the use and application of e-mail and Internet.⁴⁵⁹
- Demonstrate the use and application of various Bible programmes.⁴⁶⁰

⁴⁵⁵ Otto F. Crumroy, Stan Kukawka, and Frank M. Witman, Church Administration and Finance Manual, (Harrisburg: Morehouse Publishing, 1998), p. 95.

⁴⁵⁶ Ibid.

⁴⁵⁷ Ibid.

⁴⁵⁸ Ibid.

⁴⁵⁹ Ibid.

⁴⁶⁰ Ibid., p. 96

Appendix 6

KNOWLEDGE	LEVEL ⁴⁶¹
Relatively unimportant for a Pastor/member to know about.	1
Reasonably important for a Pastor/member to know about.	2
Very important for a Pastor/member to know about.	3

Under “skill” the categories were, in increasing order of importance:

SKILL	LEVEL
Relatively unimportant that a Pastor/member be taught skills in the specific outcome.	1
Reasonably important that a Pastor/member be taught skills in the specific outcome.	2
Very important that a Pastor/member be taught skills in the specific outcome.	3

⁴⁶¹ The group was asked to use the three categories of knowledge and skill to evaluate the importance of each specific outcome. They were to do this by inserting a 1, 2, or 3 in the knowledge and skills boxes provided next to each specific outcome in the questionnaire attached as Appendix Two.

Appendix 7

Table 1

Table one consists of a list of the categories and sub-categories of Systematic Theology. This list was formulated using Erickson's "Christian Theology", Grudem's "Systematic Theology" and Lewis and Demarest's "Integrative Theology". The writer undertook to develop this representative categorisation of Systematic Theology as a first step in the process of trying to establish a correlation between Systematic Theology and Practical Theology. The reader will note that Appendix 11 serves a similar purpose to table one in that it gives a representative list of all the Practical Theology specific outcomes, previously determined in this study.

The Categories and Sub-Categories of Systematic Theology

1. Bibliology - Doctrine of the Bible

The Canon.⁴⁶²

The inspiration, authority, sufficiency and inerrancy of scripture.⁴⁶³

God's universal revelation.⁴⁶⁴

God's particular revelation.⁴⁶⁵

⁴⁶² Wayne Grudem, Systematic Theology (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 54-69.

⁴⁶³ Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1998), pp. 224-285.

⁴⁶⁴ *Ibid.*, pp. 177-199.

⁴⁶⁵ *Ibid.*, pp. 200-223.

2. Theology Proper - Doctrine of God

The character of God.⁴⁶⁶

The Trinity.⁴⁶⁷

Creation of the universe and earth.⁴⁶⁸

God's providence.⁴⁶⁹

The immanence and transcendence of God.⁴⁷⁰

God's plan.⁴⁷¹

⁴⁶⁶ Ibid., pp. 290-326.

⁴⁶⁷ Ibid., pp. 346-367.

⁴⁶⁸ Ibid., pp. 391-411.

⁴⁶⁹ Ibid., pp. 412-435.

⁴⁷⁰ Ibid., pp. 327-345.

⁴⁷¹ Ibid., pp. 371-390.

3. Christology - Doctrine of Christ

The Person of Christ.⁴⁷²

Work of Christ.⁴⁷³

The Atonement.⁴⁷⁴

The Resurrection and Ascension.⁴⁷⁵

4. Pneumatology - Doctrine of the Holy Spirit

The work of the Holy Spirit.⁴⁷⁶

The person of the Holy Spirit.⁴⁷⁷

5. Angelology - Doctrines of Angels, Satan, and Demons

Angels, good and bad.⁴⁷⁸

6. Anthropology - Doctrine of Man

Creation of man.⁴⁷⁹

The nature of man.⁴⁸⁰

The image of God in the human.⁴⁸¹

The universality of humanity.⁴⁸²

⁴⁷² Ibid., pp. 699-775.

⁴⁷³ Ibid., pp. 779-797.

⁴⁷⁴ Ibid., pp. 818-858.

⁴⁷⁵ Wayne Grudem, Systematic Theology (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 608-619.

⁴⁷⁶ Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1998), pp. 885-897.

⁴⁷⁷ Ibid., pp. 861-879.

⁴⁷⁸ Ibid., pp. 470-475.

⁴⁷⁹ Ibid., pp. 496-515.

⁴⁸⁰ Ibid., pp. 537-557.

⁴⁸¹ Ibid., pp. 517-536.

⁴⁸² Ibid., pp. 558-575.

7. Hamartiology - Doctrine of Sin

The nature, source, results, magnitude and social dimensions of sin.⁴⁸³

8. Soteriology - Doctrine of Salvation

Common grace.⁴⁸⁴

Election and predestination.⁴⁸⁵

Effective calling, Conversion, Repentance, Faith, Regeneration.⁴⁸⁶

Justification, Adoption, Sanctification, Glorification.⁴⁸⁷

Baptism in and filling with the Holy Spirit.⁴⁸⁸

Perseverance of the Saints.⁴⁸⁹

Death and the intermediate state.⁴⁹⁰

Union with Christ.⁴⁹¹

9. Ecclesiology - Doctrine of the Church

Nature of the church.⁴⁹²

The role of the church.⁴⁹³

Unity of the church.⁴⁹⁴

Church Government.⁴⁹⁵

Baptism.⁴⁹⁶

⁴⁸³ Ibid., pp. 579-636.

⁴⁸⁴ Wayne Grudem, Systematic Theology (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 657-665.

⁴⁸⁵ Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1998), pp. 921-940.

⁴⁸⁶ Ibid., pp. 942-947.

⁴⁸⁷ Ibid., pp. 968-986, 1008-1013.

⁴⁸⁸ Ibid., pp. 763-784.

⁴⁸⁹ Ibid., pp. 997-1008.

⁴⁹⁰ Ibid., pp. 1173-1190.

⁴⁹¹ Ibid., pp. 961-967.

⁴⁹² Ibid., pp. 1044-1051.

⁴⁹³ Ibid., pp. 1061-1068.

⁴⁹⁴ Ibid., pp. 1136-1152.

⁴⁹⁵ Ibid., pp. 1080-1097.

The Lord's Supper.⁴⁹⁷

Worship.⁴⁹⁸

Prayer.⁴⁹⁹

Spiritual Gifts.⁵⁰⁰

The Kingdom of God.⁵⁰¹

10. Eschatology - Doctrine of Last Things

The Second Coming.⁵⁰²

Millennial, Tribulational views.⁵⁰³

Final judgement and eternal punishment.⁵⁰⁴

New heavens and new earth.⁵⁰⁵

⁴⁹⁶ Ibid., pp. 1099-1114.

⁴⁹⁷ Ibid., pp. 1116-1134.

⁴⁹⁸ Wayne Grudem, Systematic Theology (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 1003-1013.

⁴⁹⁹ Ibid., pp 376-393.

⁵⁰⁰ Ibid., pp 1016-1083.

⁵⁰¹ Gordon R. Lewis and Bruce A. Demarest, Integrative Theology, 3 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1996), pp. 307-363.

⁵⁰² Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1998), pp. 224-285.

⁵⁰³ Ibid., pp. 1212-1231.

⁵⁰⁴ Ibid., pp. 1207-1209, 1242-1248.

⁵⁰⁵ Wayne Grudem, Systematic Theology (Grand Rapids, Michigan: Zondervan Publishing House, 1994), pp. 1235-1242, 1158-1164.

Table 2

Table two illustrates the correlation between the categories/sub-categories of Systematic Theology and the specific outcomes of Systematic Theology and Practical Theology developed in the study. For example: Under the Systematic Theology category “Bibliology”, (appearing as number 1 below), one finds the sub-category “1.1 The Canon”. In the column immediately adjacent to it is the number 116. This number refers to the number allocated to a particular specific outcome found in a Practical Theology subject in Appendix 11 e.g. number 116 refers to the specific outcome “To have an overview of the whole Bible”. The fact that the Systematic Theology Category “The Cannon” and the Practical Theology specific outcome “To have an overview of the whole Bible” appear adjacent to each other means that there is a possibility of them being taught together in an integrated Systematic Theology and Practical Theology course if it ever were to be developed.

Systematic Theology Doctrinal Categories and Sub-Categories	Specific Outcomes for Pastoral/Member Training
1. Bibliology - Doctrine of the Bible	
1.1. The Canon.	116
1.2. The inspiration, authority, sufficiency and inerrancy of scripture.	40, 192, 195

1.3. God's universal revelation.	188
1.4. God's particular revelation.	188, 190
2. Theology Proper - Doctrine of God	
2.1. The character of God.	253
2.2. The Trinity.	48
2.3. Creation of the universe and earth.	56
2.4. God's providence.	257
2.5. The immanence and transcendence of God.	26
2.6. God's plan.	121, 131, 255
3. Christology - Doctrine of Christ	
3.1. The Person of Christ.	43, 46, 236
3.2. Work of Christ.	72, 75, 241
3.3. The Atonement.	239
3.4. Resurrection and Ascension.	241

4. Pneumatology - Doctrine of the Holy Spirit	
4.1. The work of the Holy Spirit.	18, 21, 23, 26, 32, 36
4.2. The person of the Holy Spirit.	32, 48, 223
5. Angelology - Doctrines of Angels, Satan, and Demons	
5.1. Angels, good and bad.	21, 257
6. Anthropology - Doctrine of Man	
6.1. Creation of man.	216
6.2. The nature of man.	221
6.3. The image of God in the human.	218
6.4. The universality of humanity.	226
7. Hamartiology - Doctrine of Sin	
7.1. The nature, source, results, magnitude and social dimensions of sin.	123, 135, 228, 230, 233
8. Soteriology - Doctrine of	

Salvation	
8.1. Common grace.	125, 137
8.2. Election and predestination.	255
8.3. Effective calling, Conversion, Repentance, Faith, Regeneration.	63, 79, 247
8.4. Justification, Adoption, Sanctification, Glorification.	63, 249
8.5. Baptism in and filling with the Holy Spirit.	18
8.6. Perseverance of the Saints.	63, 77
8.7. Death and the intermediate state.	244
8.8. Union with Christ.	77
9. Ecclesiology - Doctrine of the Church	
9.1. Nature of the church.	97, 100, 259, 261
9.2. The role of the church.	102, 104, 114, 259
9.3. Unity of the church.	

9.4. Church government.	97, 264, 266
9.5. Baptism.	158
9.6. The Lord's Supper.	160
9.7. Worship.	4
9.8. Prayer.	8
9.9. Spiritual Gifts.	23, 26, 32, 154
9.10. The Kingdom of God.	203, 206, 208, 210
10. Eschatology - Doctrine of Last Things	
10.1. The Second Coming.	213, 244
10.2. Millennial, tribulational views.	213, 244
10.3. Final judgement and eternal punishment.	213, 244
10.4. New heavens and new earth.	213, 244

Table 3

Table three illustrates a further correlation of the categories/sub-categories of Systematic Theology and the specific outcomes of Practical Theology developed in the study, albeit this time with the added exclusion of the Systematic Theology specific outcomes. The reason for excluding the Systematic Theology specific outcomes is this. The curriculum in use, which comprises all of the specific outcomes listed in Appendix Five, consists of forty-one modules, six of which are Systematic Theology modules.⁵⁰⁶ This means that along with all of the Practical Theology module outcomes, these six Systematic Theology module outcomes meet all ten categories of Systematic Theology. Put another way, if the sub-categories of Systematic Theology are correlated with specific outcomes designed for Systematic Theology modules, it is apparent that every sub-category of Systematic Theology will be relevant.

However, one way of resolving the problem of relating the categories/sub-categories and Systematic Theology with Practical Theology specific outcomes would be to determine which Practical Theology specific outcomes are appropriate to Systematic Theology, but do not fall within the Systematic Theology modules. This would mean discarding all of the specific outcomes derived from the 6 Systematic Theology modules.

⁵⁰⁶ The six modules are: The doctrine of the church; The doctrine of man and sin; The doctrine of salvation; The doctrine of revelation; The doctrine of reality; and The doctrine of the kingdom.

Systematic Theology Doctrinal Categories and Sub-Categories	Practical Theology Module Specific Outcomes
1.1. The Canon.	116
1.2. The inspiration, authority, sufficiency and inerrancy of scripture.	40
1.3. God's universal revelation.	
1.4. God's particular revelation.	
2. Theology Proper - Doctrine of God	
2.1. The character of God.	
2.2. The Trinity.	48
2.3. Creation of the universe and earth.	56
2.4. God's providence.	
2.5. The immanence and transcendence of God.	26

2.6. God's plan.	121, 131
3. Christology - Doctrine of Christ	
3.1. The Person of Christ.	43, 46
3.2. Work of Christ.	72, 75
3.3. The Atonement.	
3.4. Resurrection and Ascension.	
4. Pneumatology - Doctrine of the Holy Spirit	
4.1. The work of the Holy Spirit.	18, 21, 23, 26, 32, 36
4.2. The person of the Holy Spirit.	32, 48
5. Angelology - Doctrines of Angels, Satan, and Demons	
5.1. Angels, good and bad.	21
6. Anthropology - Doctrine of Man	
6.1. Creation of man.	
6.2. The nature of man.	
6.3. The image of God in the	

human.	
6.4. The universality of humanity.	
7. Hamartiology - Doctrine of Sin	
7.1. The nature, source, results, magnitude and social dimensions of sin.	123, 135
8. Soteriology - Doctrine of Salvation	
8.1. Common grace.	125, 137
8.2. Election and predestination.	
8.3. Effective calling, Conversion, Repentance, Faith, Regeneration.	63, 79
8.4. Justification, Adoption, Sanctification, Glorification.	63
8.5. Baptism in and filling with the Holy Spirit.	18
8.6. Perseverance of the Saints.	63, 77
8.7. Death and the intermediate state.	

8.8. Union with Christ.	77
9. Ecclesiology - Doctrine of the Church	
9.1. Nature of the church.	97, 100
9.2. The role of the church.	102, 104, 114
9.3. Unity of the church.	
9.4. Church government.	97
9.5. Baptism.	158
9.6. The Lord's Supper.	160
9.7. Worship.	4
9.8. Prayer.	8
9.9. Spiritual Gifts.	23, 26, 32, 154
9.10. The Kingdom of God.	
10. Eschatology - Doctrine of Last Things	
10.1. The Second Coming.	
10.2. Millennial, tribulational views.	

10.3. Final judgement and eternal punishment.	
10.4. New heavens and new earth.	

Table 4

Table four provides an example of one category of Systematic Theology which failed to have some of its sub-categories matched with Practical Theology specific outcomes. The implication being that if the category of Systematic Theology were taught as part of a Practical Theology module, certain of its sub-categories would be excluded from the pastor/member's training which, in the writer's opinion, is not recommended.

Systematic Theology Doctrinal Categories and Sub-Categories.	Practical Theology Specific Outcomes.
<p>1. Bibliology – The doctrine of the Bible.</p> <p>1.1. The Canon.</p> <p>1.2. The inspiration, authority, sufficiency and inerrancy of scripture.</p> <p><u>1.3. God's universal revelation.</u></p> <p><u>1.4. God's particular revelation.</u></p>	<p>116</p> <p>40</p> <p>?</p> <p>?</p> <p>} These two sub-categories cannot be met by Practical Theology specific outcomes as developed in this study.</p>