



# Executive Overview

“DO NOT BE CONFORMED TO THIS  
WORLD, BUT BE TRANSFORMED BY  
THE RENEWING OF YOUR MIND”

This report contains the analysis of 17 Students who completed the **b4worldview** online training course.

These 17 students took this training as a prerequisite to a semester long worldview education course in which they were enrolled at the client institution.

**(The institution's name has been redacted from this report to protect client confidentiality.)**

Presented by **b4worldview**  
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**TRANSFORMATION**  
that is **MEASURED**  
and **OWNED!**

## b4worldview analysis of student cohort data

*“God punishes me for mistakes I make”*

*“Even when I am forgiven, I still do not feel good”*

*“I believe it when I see it”*

*“I do not think I am deceived very much about reality”*

*“Some supernatural being has set moral standards I must obey to be ‘ok’”*

### A strategic opportunity

Recent surveys from Barna Group found that “people who are Christians don’t **think** Christianly.” This finding emphasizes gaps that exist between what people say they believe and what they actually believe. Clear narratives on conflicting ideas about life create meaningful pictures of what Christian students face in living out their faith in today’s culture. Identifying students’ unseen patterns of thought can help direct and refine approaches to worldview training.

Many worldview courses exist to equip students for the challenges they face in college and prepare them to shape their culture for the glory of God. Worldview experts recognize that Christians have secret ideas contradicting what they say they believe. These ideas can act like “viruses” to rob them of their joy, purpose, and esteem. *Perhaps ideas are harmful when they create **dissonance**<sup>1</sup> between two belief systems, one explicitly learned (“head knowledge”) and one implicitly inherited (“heart knowledge”).* Many surveys exist to capture explicit beliefs, but measuring what young people REALLY believe is not common. What are the core (implicit) assumptions that frame their answers to lingering questions, such as, “What is the real meaning of joy, purpose, hope, unity and love?” “How do I know that I know?” “What can I depend on?” “What is real?” “Why do I suffer?”

In spite of solid theological teaching, the statements you see in the box above are some of the perspectives associated with Christian college students currently enrolled in worldview training. What is the gap (“dissonance”) between what they openly believe “in their head” and bad ideas that drive such ideas hidden “in their heart”? It is not enough to ask, “Does God exist?” Conclusions depend on proper ideas about “exist.” Students know God is good in their head, but bad ideas of what “good” is, can mislead ideas on suffering. Students are taught Jesus is the Truth, but are they deceived about ways truth is determined? “Repent” is all about change, but are students’ ideas about change disorienting? Students hear Jesus’ promise, “I came that they may have life and have it abundantly.” But, secular ideas about satisfaction can stand in the way of really living life abundantly. Most agree ideas matter. Yet, perhaps students even have bad ideas about ideas.

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<sup>1</sup> **“Dissonance”**: Dissonance is the lack of harmony between stated beliefs and enacted beliefs. Dissonance expresses itself as thinking and acting in a manner that is out of step or inconsistent with “top of mind” ideas. Some have described dissonance as explicit “head knowledge” – ideas we accept – being out of sync with implicit “heart knowledge” – ideas we trust. Effects of the fall (inherited “human nature” or the “carnal identity”) make it difficult for a Christian to self-identify these disparities. The problem of self-deception is addressed often in Scripture, such as Romans 7 and Jeremiah 17.

*Being able to identify and isolate this dissonance would provide worldview leaders more effective guidance to curriculum development. It would also demonstrate increasing unique and powerful competencies in strategic worldview training.*

### **What is the risk of not acting?**

Two possibilities occur when someone has dissonance or gaps between their “head knowledge” and “heart knowledge.” One, the stress of this dissonance will ultimately breakdown the explicit belief system, as is the case when Christian students abandon their faith during or after college. More common than abandonment is adaption, aligning accepted ideas with trusted ideas. This often results in contaminated views of the Gospel (heresy). Another possibility is that the student will remain committed to their explicit beliefs without transforming implicit assumptions. Dissonance remains and the student constantly experiences frustration and guilt because their thoughts, feelings and actions cannot remain in harmony with what they think they believe. In this case, the student is robbed of their joy and their testimony is compromised. Identifying and resolving this dissonance in students requires a long term, healthy transformation. As existing worldview training programs work to reduce these risks for students, the **b4worldview** course **complements** their efforts. Worldview training programs can then more readily identify their students’ dissonance, challenge them at the core in transformative ways, and find ideas they can better isolate, inform, and invest with their students.

### **What is b4worldview?**

*b4worldview* is a highly interactive, online discovery engagement, which illuminates students’ core assumptions. This resource is designed to prepare a student for deeper study of Christian worldview and provides a methodology for tracking internalized changes in belief (transformation).

The strategic approach of *b4worldview* is to expose core assumptions central to a consistently Christian worldview without explicitly referencing those assumptions in familiar ways<sup>2</sup>. Thus, *b4worldview* identifies and isolates students’ foundational ideas of truth, reality, faith, satisfaction, and justification.

*b4worldview* informs students of their soul’s contrasting carnal (or worldly) and Kingdom (Christ minded) ideas. Applying advanced technology and pedagogy, *b4worldview* guides students individually along unique paths of discovery customized for each student. Their core assumptions are challenged to gain insights into how human nature orients them to cause and effect outcomes and suffering. Students implicitly explore the profound dichotomy of “walking in the flesh” and “walking in the Spirit.” As students advance through the course, their responses to questions and choices produce a myriad of metrics, which reveal what students really believe and how their beliefs are being changed. Students are then better prepared for worldview training when their implicit thinking is more invested in the Gospel.

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<sup>2</sup> Students become familiar with biblical stories and concepts, but are vulnerable to confirmation bias and socially acceptable responses. Awareness of bible themes feeds a tendency to outwardly think ‘as expected’. This can seriously hinder a personal awareness of implicit belief systems. “Biblical Psychology” is probing the soul (psuché) in ways that are aligned with, but not framed in, biblical or religious context. Exploring ideas this way is an effective method to address contradictory beliefs.

***b4worldview has a transformative effect on the futility and oppression of an inherited focus on circumstances to living in the freedom of God's provision. The presence of deceptive dissonance is quantifiable, offering a unique ability to identify, isolate and treat an often recognized, but rarely understood problem.***

### **Protocol and Expected Outcomes:**

Students enrolled in a fall 2017 semester worldview program were invited to take the *b4worldview* online training during the summer in preparation for the course. Twenty-two students participated at some level and 17 completed the course at the time of analysis. We expected the students came generally well prepared in Christian theology and with perhaps some understanding of worldview. They likely come from homes and schools with worldview training already in place.

While previous training has developed their explicit knowledge of biblical precepts, we expect that the implicit knowledge (core beliefs) of many students has rarely been identified and challenged. We expect that many students, who represent the top-tier of Christian young adults, to be quite confident in what they have been taught, but unaware of much of what they actually believe. We anticipate we will be able to measure inconsistencies in what students “say” they believe and their deeper patterns of thoughts and emotions.

### **What did the assessment reveal?**

The findings related to these students support the above expectations.

#### **HEADLINES**

- 1. When students are not cued to think Biblically, their pattern of ideas associate more with outcomes - circumstance oriented judgments based on what they do and how situations in the visible world subsequently reward and punish behavior.***
- 2. From the beginning to the end of the course there is a considerable shift in students' orientation from relying on their own efforts toward faith in God's provision.***

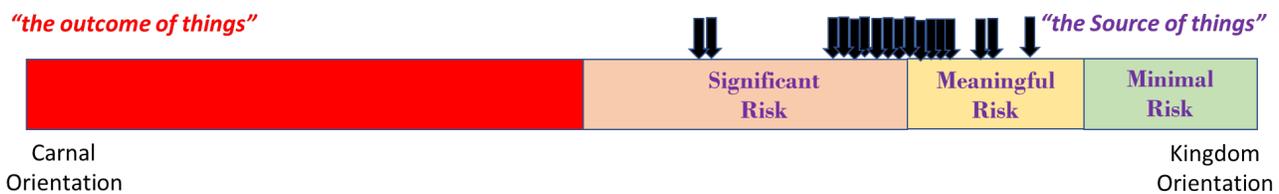
Each student who completes the course receives a *b4worldview* profile score between 1 and 5. The score is a balanced measure of the student's explicit and implicit view. The lower the score the more the student associates with “the outcome of things” (worldly worldview or “walking in the flesh”). The higher the score the more the student associates with “the source of things” (Kingdom worldview or “walking in the Spirit”). Since this group of students register near a 5 on explicit associations with Christian doctrine and theology, the gap or dissonance is captured by their profile score relative to 5.

For instance,

1. A student score greater than 4.5 is a minimal worldview risk.
2. A score between 4 and 4.5 is a meaningful worldview risk.
3. A score between 3 and 4 means the student has a significant worldview risk.
4. Below 3 would be mean that the student has both an explicit and implicit worldly worldview to some extent or is at a huge risk to abandon their Kingdom explicit belief system.

Here are scores of the 17 students who completed the course, demonstrating the gaps or dissonance for each. Scores range from 3.4 to 4.4. Notice although no students were overall worldly (carnal) oriented, all students are at risk.

17 students profile scores along the b4worldview continuum



b4 we review specific responses students gave to various questions, let's see how a typical student demonstrates a unique profile explaining their implicit and explicit worldviews. This student's profile score is 4.18, which is above the median score of 3.98 for the student cohort. Profiles of other students that cover the range of scores are provided in the Appendix.

**"I do not think I am deceived very much about reality"** (student 136)

At the end of the course the students are asked, "what is the most significant factor in how your identity can deceive you about reality?" Two students feel their social expectations have primacy, two students felt it was the influence of their human nature, two believed it is their personal qualities like personality that deceive them, three could not choose one dominant influence, and two students felt they were rarely deceived in their view of reality. You may think, "what would a student be like who doesn't believe he is deceived about reality?"

This one student who believes they are rarely deceived often finds obtaining happiness to be difficult, but claims he never struggles with negative emotions of fear, and guilt. It's likely this student hasn't experienced much trauma since he scores the highest in an explicit sense of satisfaction, while being quite likely to look to favorable circumstances for satisfaction.

This student is totally dependent on circumstances for his purpose and esteem and scores the highest on "individualism". When asked what gets changed in transformation, he believes it's the situation, not one's nature. He views the parable of the landowner through the lens of the reward system, not the reward giver, scoring among the highest on a reward/punishment orientation. He views law as a "tool of power" to produce desired outcomes, not a guide or instruction for living provided to them.

He sees the story of Jesus washing feet as encouraging a commitment to following the leader's example, not receiving the leader's heart.

This student scores the very highest of the students on social exchange, by a considerable amount. This is especially true with believing it's his duty or obligation to return favor when he receives. His greatest fear comes from others being hurt because of something he does.

His personality is consistent with his answers in that he is responsive to situational influences, such as praise and punishment. He is quite legalistic and dogmatic, not comfortable with uncertainty. His answers to the same questions from session one to session nine have half the variance of the average student. His low tolerance for risks may explain a very low openness to change, although he becomes slightly more open by the end of the course.

***This student is the iconic example of someone at risk with specific identifiable "viruses". He has considerable gaps between a well-developed explicit Christian theology and a well-entrenched implicit association with human nature. His faith is likely to be shaken when difficult circumstances and suffering appears. Yet, he feels he is rarely deceived.***

Let's now look at just some of the surveyed responses to specific questions and scenarios that contribute to students' *b4worldview* profile:

- On a scale of 1 (strongly disagree) to 5 (strongly agree), students average a 4.8 on explicit theological statements about God, but average only 4.1 for implicit views on how God sees them on a personal level. This gap narrows as the student is more likely to believe they "walk in faith". Everyone generally agrees God is good, He is the Creator of the universe and is in control, but

- ***25% believe God depends on them to accomplish His plans.***
- ***19 of 20 students believe the world is a war between good and evil.***
- ***1 in 5 students believe bad people go to Hell and good people go to heaven.***
- ***Two thirds of students claim that even when they know they are forgiven for their mistakes, they still do not feel good.***
- ***40% believe "God punishes me for the mistakes I make."***
- ***20% believe that, "bad things should not happen to good people."***
- ***25% think they should be true to their own feelings to some extent.***
- ***Only 60% of the students believe that life transformation involves a new nature.***
- ***30% somewhat agree sensual pleasure is a priority.***

- 95% of students believe that the more recent of two worldviews is more likely to be true.
- Two thirds of students acknowledge some or frequent struggles with fear, shame, guilt or anger.
- There is some confusion on the application of original sin. While all students would disagree with "people are basically good", when asked another way, only 2 students disagreed with "it is possible to be both innately good and flawed at the same time." 40% of the students believe

people can be trusted in general, but only 14% believe people will do the right thing without some incentive to do so. Trust is critical to effective community life. Views on trusting others can have implications on trusting God with their relationships as students choose to play it safe with their love.

- 79% *explicitly* believe their esteem is at least somewhat based on unmerited favor, but 85% of students *implicitly* believe they feel important based on how they perform.
- **Only 20% of the students are confident they are principled decision-makers, even though 90% of students say they believe in absolute truth.**
- Less than half of the students believe their family operates as a grace oriented community versus a community based on some form of social exchange (reciprocity).
- “Seek ye first” relates to the role of primacy. 53% of the students seem to focus primarily on “the outcome of things” (reward/punishment orientation) versus the sovereign “source of things”. Specifically, what are the implications of the following patterns of ideas students demonstrated?
  - Only 1 in 3 students perceive the theme of the parable of the landowner (Matt 20 disguised as an architect and his project) is telling us about the reward giver, the generous architect who acts as he will, versus 67% who assume the parable is about how the reward system affects the workers.
  - 50% believe the architect’s motivation was he wanted to speed up production, 50% believe he wanted to invite more workers to participate.
  - 70% of the students believe that their own emotions as a worker would be influenced in some way by the fairness perceptions of how rewards were distributed versus associating their emotions totally with qualities of the reward giver.
  - 73% of students believe that “law” is a tool of power for controlling behavior through punishment versus a guide or instruction provided by some authority for their good.
- Research finds that human nature obsesses with justice. An implicit orientation of fairness within students competes with their theological (explicit) doctrine of Grace.
  - This gap is demonstrated with 80% of Christian students reporting they believe people should be treated fairly.
  - This conflict between the primacy of justice versus grace is compounded in worldviews since fairness is a subjective, complex judgment, consisting of multiple norms. Forty-two percent (43%) of the students do not distinguish between the three norms of fairness (equality, equity and need) as the basis for “people getting what they deserve”.
- “The world through wisdom did not know God.” “Professing to be wise, they became fools.” The culture glorifies knowledge and individualism and considers the idea of “walking in faith” as weak relative to wisdom. What are the implications for Christian young people when **40% agree with tenets of “individualism”** (self-sufficiency) and **50% accept the idea that wisdom is the answer to all their problems?**
- “The Holy Spirit bears witness...” The Bible has numerous references to Christians receiving revelation from God. The culture and human nature puts primacy on individual creativity. Only one third of the students believe they receive their ideas through revelation.

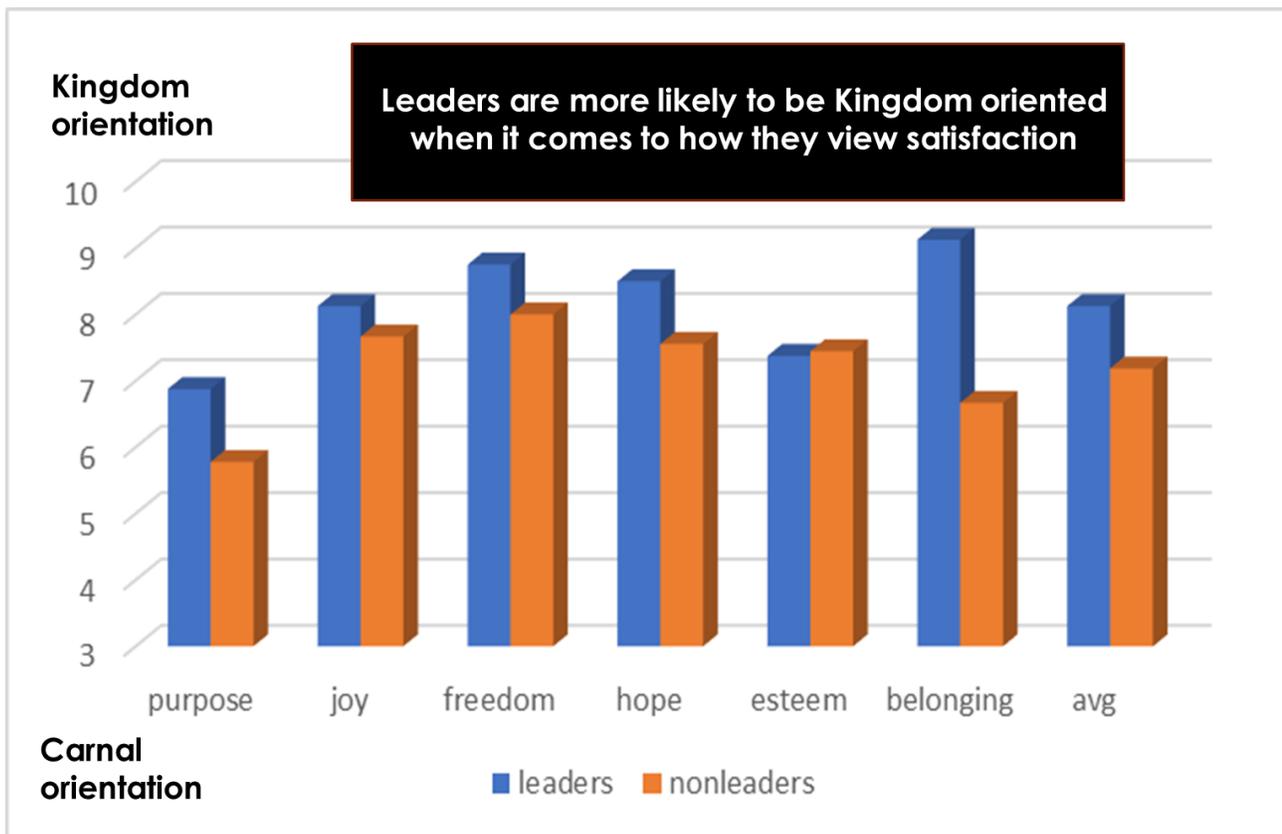
- *Students explicitly know from the Bible “The truth shall set you free,” but 65% assume people prefer to be safe than to be free. This assumption about people is personalized when 67% claim they “wear masks” to protect themselves. Four of the students became significantly less oriented with freedom as the ability to do what is right and more oriented toward freedom as the right to do as they please. Confusion about freedom and an implicit orientation to safety has implications on students’ worldviews of economics, government, relationships, and faith.*

- “Social justice” is a cultural imperative that captures everyone’s attention. The issue is that culture has contaminated “justice”. Justice is reciprocity, or getting what we deserve. By confusing one specific notion of fairness, deserve or equity, with other fairness norms of equality and need, the culture has “warped” the Biblical idea of justice. Grace then no longer is God’s dealing with what we deserve through Jesus redemptive work of the cross. 60% of the student’s do not believe “what people deserve” is based on reciprocity, but on any or some other norm of fairness. These students are at risk to culture’s intention to distort the Gospel of grace by making it an entitlement.
- When God created the world, He said “it is Good.” Jesus said, “no one is Good but God.” Paul said, “all things work together for Good”. What about all the references to Good deeds? While students are familiar with these Biblical notions of Good, what ideas do they really associate with “good”? Assumptions about “good” that really affect how they think, feel, and act is their implicit worldview of “Good.” Human nature associates Good with observed qualities of the object. The Kingdom mind perceives something is Good based on the known qualities of the maker of the object. For instance, “what makes a pie good?” Is it the benefits the pie has for the consumer or is it the trustworthiness of the baker?
  - All but 1 students’ associates “Good” with favorable qualities related to the outcome of an object rather than the favorable qualities of the source of an object. This is a major obstacle in their implicit view of “all things work together for good” and “good deeds”.
- “While we do not look on things that are seen, but at things that are not seen; for the things that are seen are temporal (of this world), but the things that are not seen are eternal.” The world fails to distinguish between the ideas of “true” and “real”. The Kingdom view is that “real” is eternal, a special condition of what is true. The Kingdom worldview that something is “real” or eternal when it is true everywhere, all the time. Only half of the students *implicitly* associate “real” with this Kingdom view.
- “Repent”, completely change your thinking. “Be transformed”. “Do not conform to the passions of your former ignorance.” Change is an integral part of the Christian life.
  - On average, the students are not open to change, being even less open to change beliefs than their behavior.
  - A carnal view of change is an orientation where people assess the personal risk/reward of change and construct their response based on what they think about the perceived outcome of changing or not. A Kingdom worldview of change would be an orientation of permission where people enthusiastically embrace change because they have been invited to change. Motivation to engage based on thankfulness replaces resistance based on perceived risk. 100% of students believe their response to change is based on their view of implications of the change situation. No student saw their response to change as based on permission, using the lens of the one requesting change.

## Satisfying Needs:

At the heart of students' questions about life is the way they perceive their needs get met. Students hear Jesus' claim "your Father has chosen gladly to give you His Kingdom." They hear Paul say, "I have learned to be content regardless of circumstances." The question is the degree these explicit beliefs penetrate their heart. *b4worldview* surveys the students on six needs of the soul found in both scripture and psychology. The carnal (or "worldly" or "natural man") identity found in psychology assumes that the source of satisfaction for the soul comes from when circumstances match needs. Thus, human nature assumes we must act in a way to obtain equitable exchange or fair outcomes from the world around us. An identity in Christ believes that God is the source. Everything the soul needs is willfully and abundantly bestowed on His children. The student receives a score from 1 to 10 based on his or her answers, such that a low score designates a carnal view of the source of the soul's satisfaction and a high score a Kingdom view.

Personality assessments found that 8 students had leadership qualities and 9 had other qualities. Here are the average scores of students' responses early in the course categorized by those students who have traits of a leader and those that do not.



It seems personal qualities play some role in how students perceive satisfaction. In this cohort students with leadership qualities seem more likely to view the source of satisfaction from a Kingdom perspective than other students. The need for Purpose and the need for Belonging are particularly

interesting in that intrinsic motivation and shared vision are qualities that often separate leaders from followers.

### Student Transformation During the Course:

A change in students' thinking occurred as students realized misalignment in their own beliefs. Below is a chart that summarizes student transformation in needs satisfaction. In terms of how students view their needs get satisfied, students with leader qualities started with a greater Kingdom orientation and did not change. Students without leader traits were less Kingdom oriented at the beginning of the course and advanced to more of a Kingdom orientation by the end. For each need students were asked "how satisfied are you?" A score at the beginning and at the end of the course provides a view of change in level of personal satisfaction. Both categories of students became more satisfied through the course at about the same rate of change.

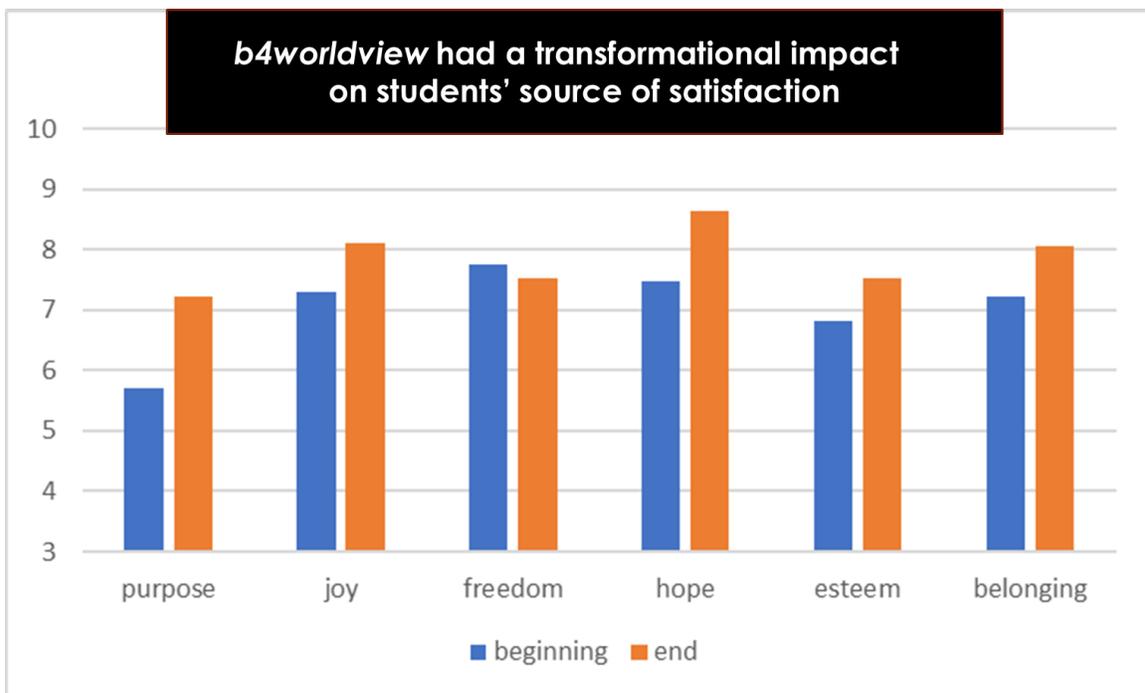


Here are some specific changes in students:

1. Students had a different response to truth than faith. On average students maintained a very strong explicit sense that truth is absolute from the beginning of the course to the end (identical score of 4.65 at beginning and end). We believe that Christian students are vigorously

taught “truth is absolute” and maintain those beliefs regardless of the challenges they face to that belief. Leaders have a slightly higher average belief about truth than others (4.74 to 4.58).

2. With regards to a reliance on faith, on average student scores went up from 4.16 at the beginning to a score of 4.62 at the end. Again, this was more pronounced in non-leaders (from 4 to 4.7) than leaders (4.4 to 4.6). We expected different effects on students with faith than truth. Faith is a difficult precept for all people to comprehend and defend. The course painstakingly clarifies the meaning of faith for students and the metrics suggest that students responded accordingly.
3. While students were somewhat neutral (score of 3) on changing their behavior at both the beginning and the end of the course, they did show less interest in changing their beliefs by the end of the course than at the beginning (2.5 to 1.9). Firming their view on their beliefs through the course was twice as pronounced for leaders (leaders’ scores went from 2.75 to 1.94).
4. 88% of students claim they are more satisfied with their life at the end of the course than at the beginning with average increase being 8%.
5. Students were asked both at the beginning and end of the course their source of satisfaction. On a scale of 1 to 10, where 1 is circumstantially or outcome based and 10 is a willing provider of unmerited favor, we find the following transformations in how the students believe their soul is satisfied:



- a. *In satisfying the need for purpose, 64% of students moved toward an orientation of faithfulness to God’s calling and away from outcomes related to their own contribution.*
- b. *In satisfying the need for joy, 53% of students moved away from relying on circumstances based on what they do and toward an orientation of God’s unmerited favor.*
- c. *In satisfying the need for hope 41% of students moved away from seeing hope as “wishing” toward an orientation of assurance.*

***Being able to identify and isolate this dissonance would provide worldview leaders more effective guidance to curriculum development. It would also demonstrate increasing unique and powerful competencies in strategic worldview training.***

### **In conclusion**

Integrating b4worldview training offers an enhanced value to students and parents through:

- Quantifying inconsistencies (dissonance) between espoused beliefs (“head knowledge”) and underlying enacted beliefs (“heart knowledge”).
- Disrupting students’ implicit assumptions and measuring changes in what they believe.
- Improving effectiveness of faculty engagement with students through greater awareness of the students’ existential “viruses”.
- Providing a framework through vocabulary, data, and methodology to enhance student coaching by faculty and parents.

***In conclusion, integrating b4worldview into worldview training creates a “leading edge” core competency in the marketplace and enables worldview training institutions to pivot into a research position that is in uncharted waters.***

## Appendix

Here are *b4worldview* qualitative profiles of a few other students, which represent a low, average and high profile score. This first student has a profile that is slightly less Kingdom oriented than the average student in the class.

### **“God punishes me for the mistakes I make”** (score is 3.9, student 140)

If you ask the students an impersonal theological question about God, like “God is good” and “God created the universe,” all students strongly agree. But if you ask them to respond personally how they think God relates to them, 33% of respondents strongly agree “God punishes me for my mistakes”. We see in this analysis that there exists a gap between students’ impersonal (head knowledge) and personal (heart knowledge) assumptions about God.

Let’s look further at one young lady who believes strongly God punishes her when she messes up. Does this assumption appear in other views? She has the lowest Kingdom orientation on justification and truth. She scores well below the other students in how she feels about being forgiven. She has a strong sense of social exchange regarding the obligations she feels when someone gives her something. This suggests she may be more susceptible to legalism than other students.

She believes self-esteem is determined by what she does. This implicit orientation may be why her source of esteem moved away from a grace view toward more of a performance view from the beginning to the end of the course.

When facing change, she is the least open to doing things differently and feels she has no choice but to do what is asked of her, which is consistent with legalism.

To satisfy her need for purpose and hope, she looks totally to her circumstances and not to God’s Sovereign provisions. This may explain why she feels the parable of the landowner (implied from Matt 20) is the story teller’s way of describing the reward system, not the reward giver.

She sees the law as a tool for power, not as a guide or instruction for her life.

Consistent with looking elsewhere than from God for provision, she claims ideas are the result of her abilities and not from revelation.

Her composite *b4worldview* profile is in the middle of carnal and spiritual, the lowest of the six students who completed all sessions. She scored the lowest on course comprehension and engagement, which suggests she struggles more when critical thinking is required.

This student’s profile is about average for the class.

### **“Just tell me what I am supposed to do”** (score is 4.0, student 133)

This student’s personality survey suggests she is a technician or specialist. This is a task oriented person who prefers to work autonomously without much collaboration. She generally wants rules to be clear and complete to avoid the risk of being wrong and criticized. She wants to be liked and accepted, but

doesn't really need to interact and accomplish outcomes with others. She certainly doesn't need to compete with or control them. Being somewhat "black and white", focusing on the rules, and the desire to develop her own competencies may make others feel she doesn't listen well because they may feel the task is more important to her than they are.

This young lady's personality could explain why she is one of the least likely of her cohort to change her beliefs. This student is not concerned as much with material rewards as she is clarity on the rules that establish the way things should be. She is solid on her explicit Christian worldviews, but has a meaningful gap as implicit views influence her thinking. This results in much stronger scores on content comprehension than case study application.

While stating a strong belief in absolute truth, she is comfortable with opting to what is practical. She believes something must "feel right" to be true.

She has one of the lower scores on "reliance on faith" at the start of the course. She would place a high value on wisdom, which can be viewed by her as acquiring rules that give her a greater sense of certainty.

When asked "what do you believe makes you acceptable to God," she associate with rules in addition to faith in Jesus. She sees the "foot washing story" as directing her to Jesus' example, not Jesus' heart. Her sense of purpose and belonging are the needs she most satisfies by her circumstances. While she scores fairly high on an explicit view of spiritual things, she is prone to worry, very cautious about avoiding blame, and looks to how others see her for her esteem.

A sense of fairness can play a major role in how she feels, especially causing her concern if she perceives she is benefiting at the expense of others. She believes "good people go to heaven and bad people go to hell." Justification is the b4worldview profile factor she is most likely to view through a carnal lens. This is consistent with the gap she has between her explicit theology and her personal sense of how God sees her.

By the end of the course she makes one of the greatest movements towards a kingdom mind based on the scores that measure "reliance on faith" and the source of her soul's satisfaction.

The following student has the highest Kingdom profile in the class.

**"I can be demanding and seen as stubborn"** (score is 4.3, student 123)

This student possesses leadership qualities. She has the highest Kingdom b4worldview profile, explicitly seeing life through God's Sovereign provision rather than her circumstances. She had the highest comprehension and engagement score of all students.

She is highly intrinsically motivated, attributes outcomes to her own effort and ability, idealistic, and doesn't rely on others for feedback.

Her strong independence, high need for achievement and need for control can feel to others that she is demanding and stubborn. This gets in her way of wanting to help others succeed. Her personality may

contribute to her gap between a strong explicit Christian worldview and her implicit orientation that attaches her emotions to situations rather than to her personal view of the Sovereign King.

This gap reveals itself in her orientation primacy of fairness. In the “disguised” parable of the landowner (Matt 20), she states the story is about the reward giver, not the reward system. Yet, when asked how she would feel as one of the workers at the first hour and at the last hour, her answers reflected that her emotions would be influenced by the reward system, not the giver.

While she believes God invites her to be a part of His story, she feels she changes because its required. Although she believes her nature can be transformed, she still feels that situations ultimately dictate what she does.

Justification is her lowest b4worldview profile score. A tendency to worry and setting high standards for herself may be why she ranks the highest of those who feel they must “mask” their true self. This is consistent with her claim that social expectations are the most likely aspect of her identity that will deceive her about what is real. Dissonance with explicit views of justification can also be influenced by her feelings that God will punish her for her mistakes.

She held strongly throughout the course that truth is absolute, but the implicit associations with application may explain why she does not feel sure that she makes principled decisions.

**“Some supernatural being has set moral standards I must obey to be ‘ok’”** (score is 3.4, student 131)

This statement is the response one student gave when asked, “which of the following describes how you feel you are made ‘ok’?” This student has the largest dissonance gap. This may somewhat explain why she also struggles with forgiveness and why she sees change as a demand or requirement to comply. Her personality may also support her implicit assumptions. She is considered a Companion, which is one who basically “goes along to get along.” This bears out in a rather low orientation to “individualism” (self-sufficiency).

This student’s view of truth as absolute was among the lowest of the class and remained there until the end. While her reliance on faith was lower than average at the beginning, her faith score was among the highest at the end.

This student is the most likely to believe in the innate goodness of human nature and among the highest to have a reward/punishment orientation. She believes people deserve to be treated fairly, but is not clear on what makes something fair. She perceives she is a practical decision-maker, which fits with an orientation toward subjective truth and circumstances.

The good news is that this student had the largest transformation, as indicated by the change in satisfaction scores. Her before score for source of satisfaction was quite carnal (4.2) and her score at the end of the course was quite Kingdom (8.8). By the end her lowest Kingdom view of need’s satisfaction was in “belonging”. This is particularly meaningful to her because of her personal need for affiliation.