**20-Day Assignment**

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4/12/23

1. [20-Days: Exercise Submission](https://www.ogsdial.org/system/Assignment_View.asp?ASSIGNMENT_ID=8459&COURSE_ID=2436)

1. In a brief 3–5-page essay, respond to three of the four options below:

a. In light of class materials, why is a historical perspective important for a Christian scholar-practitioner? When considering the concept of divine revelation, what makes a Christian worldview's historical perspective insight-producing? [At least one page]. **DONE**

b. Discuss various approaches to historical study (secular and Christian) presented in the course. What did you take away from the biblical historical perspective? In addition, interact with either the course concepts of chronos, kairos, disclosure statements, OR Dr. Ward's Jesus' Philosophy of History in Matthew 13 kingdom parables? [At least one page].

c. Summarize the various ways of how God changes the world. Incorporate the course lecture discussion on the Cultural Mandate with course readings/audio (select at least two sources - Hunter, Hegeman, Kgatla, Szterszky, Tippett, or Wenigar located in Course Resources). [At least one page].

d. Discuss how one of Schmidt's areas of Christian impact on history
appeals to your calling. Why? [At least one-half page].

2. Structure (Assignment evaluation includes the following structure below).

a. Download the “OGS APA Course Assignments Template 7th Ed 2021” template
from the General Helps folder in the AA-101 The Gathering Place Course on
DIAL. Using the template create the following pages.
b. Title Page (not included in page count).
c. Copy and paste the assignment instructions from the syllabus starting
on a new page after the title page, adhering to APA 7th edition style
(APA 7 Workshop, Formatting, and Style Guide, APA 7 Quick Guide).
d. Start the assignment on a new page after the copied assignment instructions.
e. Document all sources in APA style, 7th edition (APA 7 Reference Example, APA 7 Quick Guide)

**a. In light of class materials, why is a historical perspective important for a Christian scholar-practitioner? When considering the concept of divine revelation, what makes a Christian worldview's historical perspective insight-producing? [At least one page].**

 The historical perspective is important for the Christian scholar-practitioner because it provides perspective on the role of Christ-Followers and their historical impact on the world stage. Understanding how the Holy Spirit has worked through the lives of Christ-Followers in different areas of society reveals how God has interjected His Will into human affairs across disciplines, i.e., education, health, and science (Schmidt, 2009). Revelation 22:13, “I am the Alpha and the Omega, the first and the last, the beginning and the end.” If Jesus is the end of time, the presence of Christ-Followers would demonstrate a continuance in the work that God is still accomplishing here on earth. This gives a deeper meaning to all human life and the love that God has for us.

 When considering the concept of divine relation, Jesus epitomizes divine revelation. In retrospect to God revealing His truths throughout history to His people, Jesus’ action and teaching modeled not only instructions for us to follow but revelations about the Kingdom of God. An example historically was how Jesus treated women with respect against the cultural norms of the Romans, Greeks and Jews. Many people today believe the Bible is sexist and some women and men want nothing to do with it for this reason. Humphrey’s work discussed how the women in Roman, Greek and Jewish society were at the mercy of their husbands because they could not own property, had no rights to the children, were relegated to public silence, could not divorce their husbands and has no recourse for any physical or sexual abuse. Jesus’ action and use of women in His ministry was the direct opposite of cultural norms revealing God’s heart towards women. (Humphrey, 2010)

 In interview with Krista Tippett, Chuck Colson, Greg Boyd, and

Shane Claiborne discussed in the conversation how many white evangelical pastors across America were being pressured to endorse the republican platform. Pastor Greg Boyd said this after attending a Moral Majority political rally, “And that’s when I really began to seriously think about the distinction between the Kingdom of God, looking like Jesus, serving the world… (Tippett et al, 2017). Divine revelations are insight-producing because Christ-Followers will have to decide what to do with that knowledge. For the international and multi-racial body of Christ-Followers across all socio-economic classes and nations who are citizens of the Kingdom of God and whose names are written in the Book of Life (Luke 10:20; Revelation 3:5), a decision will have to be made, what Kingdom will you represent? What side of history will your words and deeds reflect?

**b. Discuss various approaches to historical study (secular and Christian) presented in the course. What did you take away from the biblical historical perspective? In addition, interact with either the course concepts of chronos, kairos, disclosure statements, OR Dr. Ward's Jesus' Philosophy of History in Matthew 13 kingdom parables? [At least one
page].** The historical perspective of Christ Followers should be closely examined. What people believe about history, in general, may not be accurate without their knowledge. For the Christians, it makes it even more critical because many do not even think about it. For instance, the concept of history being linear versus cyclical is not commonly on people’s minds, even those believers who read the word daily. In class during our discussion, it was enlightening to be given terminology to understand the Bible’s teaching of a ‘linear’ view of history versus cyclical. In understanding this, the term ‘chronos’ helps us to understand the chronological biblical events leading to Jesus’ return. The Bible is clear from the Old Testament to the New Testament, “In the beginning God created the Heavens and the Earth” (Genesis 1:1). Jesus said in John 1:1-3, (1) In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was in the beginning with God. (3) All things came into being through Him, and apart from Him not even one thing came into being that has come into being (2020). Not only does Jesus reveal in the Bible that He is the beginning and the end, but that He is coming quickly. (Revelation 22:12; 4:14-18; Revelation 16:15; Matthew 24;42-44; 2 Peter 3:10; 1 Thessalonians 5:2. NASB, 2020).

 Our course syllabus gave a great example of a purposeful event (kairos) with Jesus’ parable of the woman making bread as liken to the Kingdom of Heaven. While using a present-day example, Jesus reveals the Kingdom of God to come (chronos). “The parable of leaven in Matthew 13:33 speaks to the kingdom’s intended cultural influence. Jesus says, “The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all.

through the dough.” Wolters and Goheen (2005) state “we learn from this that the

gospel is a leavening influence in human life wherever it is lived, an influence that slowly but steadily brings change from within...It makes possible a renewal of each creational area

from within, not without.” (p. 90) (Ward & Moser, 2022). Prior to the parable about the leaven, Jesus reveals that the Kingdom of Heaven is like a mustard seed,  **“**and this is smaller than all the *other* seeds, but when it is *fully* grown, it is larger than the garden plants and becomes a tree, so that the birds of the sky come and nest in its branches” (Matthew 13:31-32). Again, Jesus gives an example of kairos and chronos in his parables.

Ward further explains this, “Jesus’ message of the kingdom of God stirs debate because the kingdom gets at how one believes God works in history. As the Lord’s prayer goes, “Thy kingdom come, Thy will be done, on earth as it is in heaven” (Matt. 6:10). It is very important to approach the kingdom message of Jesus in a biblical way” (Ward, 2020). Ward further explains, The kingdom came with Jesus; it was (and is) present but invisible until Christ comes again (2020). Understanding this helps us to realize that God is operating multi-dimensionally. God declares, (8) “For My thoughts are not your thoughts, Nor are your ways My ways,” declares the Lord. **(9)** “For *as* the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts” (Isaiah 55:8-9). In understanding this multi-dimensionally worldview and our role as believers in carrying out our assignments, Ward connotes, “Grounded in a Creation-Fall-Redemption-Consummation metaphysical worldview, it assumes a critical realist epistemology to engage real-world challenges.” To put this in colloquial terms, we serve a God who is absolutely amazing and who very present in our affairs through His people across all disciplines (Ward, 2014), and in due time, He shall return and gather His people to establish the Kingdom of God once and for all, eliminated all evil, all hurt and all pain.

**d. Discuss how one of Schmidt's areas of Christian impact on history
appeals to your calling. Why? [At least one-half page].**

After working a few years in two Christian schools at the elementary and secondary level, God called me into public education. In the parochial school, all of the educators were Christians, and many of the families were believers. I wanted to be able to live a godly life in front of people who may never even go to church. I also wanted to be where the masses of Christian children go to school as well as where the masses of unbelievers go to school to demonstrate the love of Christ. Jesus demonstrated his love for all of His creation over and over again, showing compassion, love and kindness. Jesus implores his followers to do the same in 1 Corinthians 13:10, “Love does no wrong to a neighbor; therefore, love is the fulfillment of the Law. Jesus was the Master Teacher. Through Jesus’ teachings, the world was transformed, and Jesus was clear that we as His followers were to teach others about Him being the Redeemer and Savior of the world (Matthew 28:18-20). Through the Holy Spirit working through Christians, the entire world has been blessed with education and education has developed every other discipline (Schmidt, 2004).

In education, in the very early life of the church in A.D. 80-110, the first Didache appeared, a manual for new Christ-Followers, and Ignatius, a bishop of Antioch in the second century, called for children to be taught the Holy Scriptures. Christians also followed Jesus’ command and began teaching both men and women as “catechumens” orally through questions and answers. Schmidt notes that while others had formal teaching, from the very beginning, Christianity included both men and women in getting an education; also, in being catechized, baptized, and receiving church membership (2004, p.172). Catechetical instruction led to catechetical schools being set up in Europe and Africa. Around A.D. 150, Justin Martyr established catechetical schools in Ephesus and Rome, and many believe Athenagoras or Pantaenus Clement (ca.150-215) was its first head. Pantaenus Clement later became the bishop of Alexandria, and under Clement, the school in Alexandria, not only had a strong literary emphasis but taught mathematics and medicine and developed an excellent reputation for more than a century. These schools developed Christian leaders like Origen (185-254) and Athanasius (ca.296-373). Origen succeeded Clement and added grammar classes to the curriculum (Schmidt, 2004, p. 170-172).

Many of these educational gains had deteriorated by the sixteenth century, but all was not lost. Martin Luther started a movement for universal education across all social classes and ethnicities in the sixteenth century during the Protestant Reformation. Martin declared that “people needed to understand both the word of Scripture and the nature of the world in which the word would take root” urging schools “to include vernacular primary schools for both sexes, Latin secondary schools, and universities” (Schmidt, 2004). Luther criticized the popes in the late Middle Ages for just training clergy and insisted that all children be educated to become God-fearing and law-abiding lay citizens involved in all sectors of society. Luther was joined by John Calvin, another leader in the Protestant Reformation. In Calvin’s Geneva plan, he wanted public education to include “a system of elementary education in the vernacular for all, including reading, writing, arithmetic, grammar, and religion, and the establishment of secondary schools for the purpose of training citizens for civil and ecclesiastical leadership.” (Schmidt, 2004, p. 177).

Martin Luther believed that the civic authorities should fund public education as they do the military, roads, bridges, dams, and other facets of society. A leader working closely with Martin Luther name Phillip Melanchthon (1497-1560) convinced the civic authorities to fund the first public school in Germany, and a pastor named Johannes Bugenhagen, where Luther attended and often preached, is credited with the organization of these public schools. Luther also is credited with not only starting public schools but in his effort to educate the masses, he argued that public schools should be compulsory for all children (Schmidt, 2004, p. 179).

Today, there is a shortage of teachers. The Christian community has not embraced our public schools and is often seen as an adversary. The constant assaults and legislative attacks on the teaching profession have caused many experienced teachers to abandon their classrooms, thus creating a teacher shortage. Colleges and universities have seen a sharp drop in the number of applications to teacher preparation institutions. Several political leaders blamed public school teachers as they tried to gain support to privatize education. This has contributed greatly to decreasing the number of students entering education programs to become teachers. “How can a nation educate its young without well-qualified, experienced teachers?” (Ravitch, D., 2020, p. 4). I believe there has never been a greater opportunity for Christians to serve our young people. Because there is such a need for teachers, Muslims, and other religions are trying to fill the void to gain influence. The public school system is a field ready to harvest. As a part of their mission’s ministry, many more churches could consider adopting a public school to show the love of Jesus by helping teachers and students. Many students, staff, and families in public schools do not go to church and only see “the church” at school through the lives of Christians. Many public school employees work outside of work hours to meet the demands of their jobs or work a second job to meet the demands of supporting a household. Despite working so hard, many public school staff members do not feel supported or appreciated by the community. Perhaps if the church provided more support and showed more appreciation, more teachers would find hope and stay in the profession, and many students would find hope in their youth and develop an affinity for the church and its teachings about Jesus Christ.

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