PHI 815 – History of the Integration of Religion & Society

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Professor

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Assignment

**Assignment #2 – Developmental Readings**

* 1. Create Developmental Readings from seminal sources and scholarly peer-reviewed journal articles. *For this course*, use five of the seminal book readings in the Course Resources folder and find at least two articles on a topic of research interest. Review the instructions for Assignment #3, the course essential elements, and course readings to identify selections of provided books and located journals to create entries.
  2. Refer to the "**Student Guide to Developmental Readings**" in the **General Helps** folder for updated information on *sample comments*, *the grading rubric*, and *key definitions* related to developmental readings.

**Course Essential Elements**

1. Social Reforms
2. Religion & Society Integration Models
3. Christianity’s Influence on Society
4. Historical Methodologies
   1. **David, this was an excellent Developmental Reading Assignment! You did a good job identifying the Essential Elements each reading related to which was excellent.**

**Source One:**

Liland, T., Andersen, J. D., & Jenssen, J. I. (2024). Perspectives on Christian revival and societal change. *European Journal of Theology, 33*(2), 215-240.[https://doi.org/  
10.5117/EJT2024.2.006.LILA](https://doi.org/10.5117/EJT2024.2.006.LILA)

**Comment 1:**

**Quote/Paraphrase:**

“… coupled with the definition of revival as a restoration of authentic Chrisitan spirituality, we propose a three-level conception of revival as 1) individual renewal, 2) local revival, and 3) national awakening… It should be noted that the second and third levels of revival depend on the first and second levels. A national awakening depends on a prior local or regional revival, which depends on individual renewal” (Liland et al., 2024, p. 223).

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society.*

**Additive/Variant Analysis:**

This is an additive statement that supports the process of how Chrisian revival impacts society by initially beginning with the individual, and later that individual, which we can refer to as a conduit or leader of revival, will impact others around them. Ultimately, these spheres of influence can make a larger span that can impact even greater growth and development in specific areas that better society.

**Contextualization:**

Ironically, this model of revival is relevant to my current church model. I attend a church called “One Church” which aims at focusing on the “one” – an individual around your surroundings to influence and help become the tool that God uses to change that person’s life. In turn, when we are able to impact one person, we can potentially ignite the potential change that this one individual has within them to expand change others that we would traditionally no have access to, because this individual may have family member or friends within their sphere of influence that we may not know.

**Comment 2:**

**Quote/Paraphrase:**

“Several Haugeans, who interestingly also were known as ‘readers’, followed in Hauge’s footsteps and wrote books, pamphlets and hymns. In addition, they communicated with each other through extensive exchanges of letters, which undoubtedly contributed to the spread of writing and reading skills.

… As the Haugeans started businesses, they also became highly influential in societal spheres such as politics and education. Moreover, they contributed significantly to combatting illiteracy in Norway in the nineteenth century. In sum, they contributed to a better society through, among other things, alleviating poverty, relieving suffering and creating jobs through their businesses.” (Liland et al., 2024, p. 227).

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society.*

**Additive/Variant Analysis:**

This is an additive statement that supports how Christian revivals had impacted societies in the past to better society through increased literacy skill development and combating poverty through business and job creation. This was due to the influence of creating literary religious text as a means toward

**Contextualization:**

Just as Paul wrote to the different churches during this time, it shows that revivals have brought about where a people started to write and read through exchanged letters. I am realizing that God performs changes in waves, where one variable impact another. As I apply this concept in my own life, I am realizing that the more I learn, the more I am able to connect and identify truths that led me toward potential change in my future research project.

**Source Two:**

Ward, D. C. (2014). Interdisciplinary faith-learning integration for social change. *Journal of Interdisciplinary Studies, 26*(1-2), 29-56. <https://doi.org/10.5840/jis2014261/22>

**Comment 3:**

**Quote/Paraphrase:**

“One long-term effect of the Enlightenment and the growth of modern disciplines was the secularization of knowledge and the marginalization of theology as a source of an integrating perspective on disciplinary knowledge.

… the Enlightenment shift away from pursuing knowledge based on trust in God and the testimony of reliable traditions that produced a personal knowledge of God. The knowledge of God was experienced through faith in Biblical revelation, made accessible through the tradition of historic orthodoxy which handed it down. The West then shifted to knowledge based on systematic doubt. The Enlightenment began the slide from secular modernism to postmodern relativism. By rejecting knowledge that naturalism cannot confirm, it shrank the domain of human knowledge to exclude God as the basis of the unity of truth and the source of moral absolutes.” (Ward, 2014, p. 30; 42).

**Essential Element:**

This comment is associated with the essential element of *Social Reform.*

**Additive/Variant Analysis:**

This is an additive statement that identifies the negative impact of social reform during the Enlightenment era. As much of the shift in leaving Biblical wisdom occurred, humans then relied upon their own understanding, putting their faith in concepts of knowledge that are discovered by the original creator (i.e., science).

**Contextualization:**

Reflecting upon this topic, the Bible shares that “knowledge makes one conceited, but love edifies people” (1 Corinthians 8:1, NASB). In addition, form the begging of creation, Adam and Eve both suffered from the partaking of the Tree of the Knowledge of Good and Evil. This newfound knowledge separated us from God as humans. In addition, ever since the Enlightenment period (and likely before this), man has lost the purpose of discovering knowledge, and if I am not careful, pursuing knowledge can be a form of replacing God, if we do not place Him first in our foresight as the revealer of all knowledge and goodness.

**Comment 4:**

**Quote/Paraphrase:**

“… Christian interdisciplinarity begins with Christ as the metaphysical ground for the unity of knowledge in contrast to the secular interdisciplinary studies movement which lacks a transcendental starting point. … A Christian framework addresses the postmodern dilemma of rationality through man made in God's image. It addresses the problem of the relativity of knowledge through a critical realist progression in objective knowledge through interdisciplinary research.” (Ward, 2014, p. 33).

**Essential Element:**

This comment is associated with the essential element of *Religion & Society Integration Models.*

**Additive/Variant Analysis:**

This is an additive statement that supports the need to consider how Jesus Christ is the creator of all knowledge and that without him no knowledge can be revealed. For this reason, while non-Christian researchers will focus their worldview upon the lens from a secular perspective, Christians must consider viewing research, but sacred and secular information, through a Christ-centered perspective to interpret complete understanding.

**Contextualization:**

Through my studies, I have been in awe of the things God is revealing to me through both secular and non-secular forms of research. As I am uncovering more and more truth behind God’s created hand, I am attempting to shift my mindset to having that of a Christian-worldview by asking how research may integrate in the eye of the creator.

**Source Three:**

Wang, J. (2024). Reformation hermeneutics and the spirit of humanism. *HTS Teologiese Studies/Theological Studies, 80*(3), 1-8. <https://doi.org/10.4102/hts.v80i3.9783>

**Comment 5:**

**Quote/Paraphrase:**

“Roman Catholicism proposed various doctrines for interpreting the Bible, which held equal authority with the Bible. This not only granted the Church exclusive interpretive authority, requiring laypeople and clergy to understand the Bible through the Church’s doctrines but also led to various arbitrary interpretations. It was against this historical backdrop that Luther reaffirmed the self-interpretation of the Bible, opposing any interpretive authority.” (Wang, 2024, p. 2).

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society.*

**Additive/Variant Analysis:**

This is an additive statement that supports the need for the Reformation led by Martin Luther. During this time, the Catholic church guarded the Biblical text and did not allow common people to gain access to the text. Their perspective was that it had to be interpreted by the Church official. This led to the beginning of the Protestant Reformation.

**Contextualization:**

This text allows me to realize that social dynamics, along with the right God-inspired individual can radically reform societal norms and standards. I believe this is what I appreciate the study of leadership, and why this program is vital for my own professional development in the area of constructive social change.

**Comment 6:**

**Quote/Paraphrase:**

“The idea of the self-interpretation of the Bible not only challenged the authority of the Church and traditional doctrines but also represented a profound cultural and intellectual innovation. This principle advocates a return to the text, highlighting the value of individual understanding and rational thinking, which posed a direct challenge to the mainstream authority at the time. In the present context, this principle can significantly influence modern humanities and social science research because it encourages interpreters to fully exercise their initiative and creativity.” (Wang, 2024, p. 7).

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society* and *Social Reforms.*

**Additive/Variant Analysis:**

This is an additive statement that supports the impact of Christianity on the educational and educational development within society. The Reformation resulted in the need for individualized learning opportunities, the need to become auto-didactic (self-learned). This movement led to the increase in literacy and interpretation of the Bible.

**Contextualization:**

This supports my efforts toward being a life-long learner. The need for human and adult development is essential toward innovation and further development around me and the sphere of influence I have with this knowledge. The intention is that as I continue to grow further that I would apply this knowledge to better my society around me.

**Source Four:**

Chua, L. L., Mirafuentes, J. K. A., & Etcuban, J. O. (2017). Socio-historical study on the rise and growth of Pentecostal churches. *Journal of Asian Development, 3*(2), 120-145. <https://doi.org/10.5296/jad.v3i2.11081>

**Comment 7:**

**Quote/Paraphrase:**

“ … each period of Christian history has included its own share of special events and difficulties, its distinctive and unique changes. Another most noticeable feature of Christian church has been the amazing ability of the faith periodically to reform and renew itself. Historians are often struck by the resilience of Christianity and its seemingly inexhaustible capacity to revive after periods of stagnation or decay.

Throughout the history of Christianity, that pattern has been repeated countless times. Thus, once a church has a spiritual deadness, a spiritual revival usually happens.” (Chua, 2017, p. 122).

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society* and *Historical Methodologies.*

**Additive/Variant Analysis:**

This is an additive statement that supports how Christian revivals bring about new change and does not allow the Church to become spiritually dead. Throughout history, the Church has suffered challenges and persecution. Each time that there has been something to minimize the Church’s effectiveness, this pressure has led for the its members to become empowered and drive with a fresh new revival.

**Contextualization:**

This aligns with my perspective where the Word of God states in Matthew 16:18 where Jesus says to Peter, “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.” (NIV). The more the church is persecuted, the greater the church becomes. This is evident in the Book of Acts.

**Source Five:**

Duvall, J. S., & Hays, J. D. (2012). *Grasping God’s word: A hands-on approach to reading, interpreting, and applying the Bible* (3rd ed.)*.* Zondervan.

**Comment 8:**

**Quote/Paraphrase:**

God did not dictate most of the Bible in the first person. He did not say, “Because I’m God I will speak directly to everybody in all times and cultures.” Instead, God (the ultimate source) spoke through the human writers of Scripture (the immediate source) to address the real life needs of people at a particular time in a particular culture. This is how God chose to speak.

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society.*

**Additive/Variant Analysis:**

This is an additive statement that supports the how the Bible relates to its reader through the issues and matters within relative time and culture. In using human writers, God has allowed for humans to become the instrument of communication for social change.

**Contextualization:**

Just as God had allowed the writers of the Bible to be use, I believe that God can also use me in my ability to help transform the world around me. In addition, this passage shares a perspective that God is interested in using his Church to fulfill His purpose. In essence, it implies how God desires for each of us to have interact and address life with an understanding of social needs.

**Source Six:**

Daramola, E. T. (2020). Andragogy & methodologies in Christian education of adult Sunday school teaching methods of churches in ILE-IFE and ILESA Metropolis. *Journal of Pedagogy, Andragogy and Heutagogy in Academic Practice (JPAHAP), 1*(2), 29 – 36. <https://uonjournals.uonbi.ac.ke/ojs/index.php/pedagogy/article/view/682>

**Comment 9:**

**Quote/Paraphrase:**

“The purpose of Christian education is the directing of the process of human development toward God’s objectives for man godliness of character and action. …To teach adults is to be on the firing line of Christian ministry and social change. Adult education is vital to the church because it is our opportunity to open the Word of God, the textbook of the church, for the people to whom it is ultimately addressed.” (Daramola, 2020, p. 30).

**Essential Element:**

This comment is associated with the essential element of *Christianity’s Influence on Society.*

**Additive/Variant Analysis:**

This is an additive statement that supports the combating issues of educational literacy and aims at supporting human development. Christian education is base upon the premise to edify and develop society in all facets of life. This can be transitioned to areas of health, welfare, education, and other positive social change.

**Contextualization:**

This best resembles my understanding of 2 Timothy 3:16-17, that states “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” (NIV). In addition, education has led to the radical transformation in humans. This is evident in the Book of Acts, Chapter 8, where Philip teaches an Ethiopian, and upon hearing the Good News, the Ethiopian decides to believe and immediately be baptized.

**Source Seven:**

McKenzie, L. & Harton, R. M. (2002). *The religious education of adults.* Smyth & Helwys Publishing.

**Comment 10:**

**Quote/Paraphrase:**

“In the middle of the fifth century BC, during the reign of Josiah in Judea, the learned priest Esdra called the people together for a solemn reading of the “newly discovered” Book of Moses. This occasion is often cited as the event that marked the inauguration of a new institution among the Jews: the establishment of a new social class, the sopherim or scribes. The scribe was adept at reading and writing, and also functioned in the role of expounder or teacher.” (McKenzie & Harton, 2002, p. 48-49).

**Essential Element:**

This comment is associated with the essential element of *Religion & Society Integration Models* and *Historical Methodologies.*

**Additive/Variant Analysis:**

This is an additive statement that supports the historical implications of the foundation of knowledge and how it began to impact the social changes within the context of the Jewish society. This event showcases how teaching and educating the society initiated a new social stratification of those who are educated verses those who are not.

**Contextualization:**

This connection to passage comes from Nehemiah, Chapter 8. It is important to consider that as Ezra was reading, everyone in the crow stood up, indicating it was of importance and reverence. On a side connection, this is often what occurs when society views those who are educated as having a different social stigma. Those who earned their doctorates are often viewed with high regard and respect. However, this can be potentially dangerous factor toward arrogance and pride.

**Comment 11:**

**Quote/Paraphrase:**

The emergence of a literate class alongside an unlettered majority was associated with a new social division or stratification. One became a member of a higher social class (and sometimes a higher socio-political class) by being able to read and write. Those chosen in childhood for scribal roles were recruited from the upper echelons of society. However one interprets the social processes and dynamics involved, literacy influenced social stratification immensely. Class boundaries, if not already established, became more pronounced: those who could read and write became leaders and teachers; those who lacked literacy skills became followers and listeners. A scribal culture was set over against the vulgar culture. (McKenzie & Harton, 2002, p. 49).

**Essential Element:**

This comment is associated with the essential element of *Religion & Society Integration Models* and *Historical Methodologies.*

**Additive/Variant Analysis:**

This is an additive statement that supports social impact that led to the corruption of the Catholic church. As there was a more illiterate class compared to those who were able to read, this formulated a hierarchy or social class that resulted in separation from nobility to peasantry/slavery.

**Contextualization:**

The Renaissance era (the era of revival) was the shift from Middle Ages to more modern era. This is largely due to the increase insights in education and literacy for those classes who were able to benefit from this insight. I realize that social classes were more staggered during this time, where there were levels upon levels based upon socioeconomic status and regard. It was this shift that eventually led toward the Enlightenment, where educational reform occurred.

**Comment 12:**

**Quote/Paraphrase:**

“Those who maintained power, in feudal society for example, did so largely because they controlled access to knowledge. Those who lacked power also lacked economic advantage, technology, and military force, but their largest deficit—in terms of the means of attaining power—was the knowledge deficit.

How did this situation change to the degree it did during the Enlightenment? While many factors contributed to the sophistication of human consciousness, no factor looms larger than the invention of moveable type. The advent of printing prior to the Enlightenment introduced a sociocultural revolution of immense impact on subsequent centuries… Printing paved the way for the philosophical Enlightenment… Printing prepared the way for Luther, permitted rationalism to challenge the gospels, ended the clerical monopoly of learning and control of education, encouraged the vernacular languages, and facilitated widespread communication." (McKenzie & Harton, 2002, p. 82-83).

**Essential Element:**

This comment is associated with the essential element of *Religion & Society Integration Models* and *Historical Methodologies.*

**Additive/Variant Analysis:**

This is an additive statement that supports how the integration of technology had advanced society throughout history. Due to the new creation of the printing press, reformist Martin Luther led in the advancement of Biblical text to help spread the gospel to the common people. This led to the decreased power of the Roman Catholic church and initiated the beginning of new and free-thinking.

**Contextualization:**

While the initial intent to provide reformation within the Christian church was aimed at providing a positive outcome, it was evident that throughout time, the shift in the Enlightenment is often referred to as the “Age of Reason”. This is where additional innovations occurred, but also questioning about God and the focus on Biblical truths. Thus, this led to what we have now as a Post-Modernism perspective, that is in deep need of returning back to the ways of understanding God and a need for righteousness.

**Works Cited**

Chua, L. L., Mirafuentes, J. K. A., & Etcuban, J. O. (2017). Socio-historical study on the rise and growth of Pentecostal churches. *Journal of Asian Development, 3*(2), 120-145. <https://doi.org/10.5296/jad.v3i2.11081>

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