

CHANGING
our **CULTURE**
for our **KING**



GLOBALIZATION
and
LEADERSHIP



INSTITUTE FOR GLOBAL ENGAGEMENT

Dear Friend,

I am pleased to introduce you to the Institute for Global Engagement (IGE), a joint partnership between Dallas Baptist University's Cook School of Leadership and Denison Forum. Birthed from a mutual desire to foster a deeper understanding of how to lead Christianly in an increasingly pluralistic world, the IGE desires to shape culture-changing Christians by engaging cultural issues of the day, equipping leaders to use their influence for the glory of God.

The following essay is one that I hope will be an encouragement to you. It deals with the issue of globalization and how Christians can respond to the multitude of changes that have occurred and continue to take place at such a rapid pace. It is my belief that the world does not simply need *better* leaders, but *servant* leaders who will seek to serve rather than be served. I expound upon this theme in the document, and hope that it will encourage you to use the influence God has given you to bring glory to him.

On the back page you will find more information about how to connect with the IGE, the Cook School of Leadership, and the Denison Forum. We are excited for the opportunities that the IGE will provide to address cultural issues and how they impact leadership. Thank you for your partnership in the gospel, and we celebrate together the hope we have in Jesus Christ.

Sincerely,



Dr. Jim Denison
Senior Fellow for Global Studies & Executive Director
Institute for Global Engagement

**Changing Our Culture for Our King:
Globalization and Servant Leadership**

James C. Denison, Ph.D.

Senior Fellow for Global Studies

Executive Director, Institute for Global Engagement

Dallas Baptist University

In his farewell address (September 19, 1796), President George Washington declared to the nation:

Of all the dispositions and habits which lead to political prosperity, Religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principle. . . . Virtue or morality is a necessary spring of popular government.¹

Religion and morality intersect at the point of servant leadership. When leaders serve with integrity those they lead, they follow the example of the sinless Master who washed his disciples' feet and charged them to do the same (John 13:1-17).

Such leadership has never been more essential than today. Innovations in communication and transportation have made our globe smaller than ever before. As a result, Christians in America face challenges prior generations did not consider. The Great Recession taught us that we live in what *The Economist* called "the incredible shrinking world."² Economics, however, are just one example of the impact global trends are making on our faith and lives.

Why is servant leadership so essential for culture-changing Christians today?
How can we serve our King and our culture most effectively?

Welcome to the world

I once visited New York City to meet with Dr. Mac Pier, founder of the New York Leadership Center. He and his wife live in Flushing, part of the borough of Queens, where they attend First Baptist Church of Flushing. They are two of 10 Anglos in this church of 800 on a given Sunday. Flushing is 44% Asian, 20% Anglo, 19% Hispanic, and 4% Black. There are more than 200 places of worship in a town of 2.5 square miles. In the borough of Queens, 138 languages are spoken, the largest number of any area in the U.S. From my travels I could have been in Beijing, then in Cuba, then in Cairo. The world has come to us.

The Oxford Dictionary defines globalization as “the process by which businesses or other organizations develop international influence or start operating on an international scale.”³ Dr. Blake Killingsworth, my colleague in DBU’s Ph.D. Oxford globalization seminar, defines “globalization” as

The intensification of global economic, political, and social relationships whereby the actions of one region of the world influence and/or are directly influenced by the actions of another region, thus simultaneously breaking down and reinforcing established cultural and national barriers.⁴

Is Christianity experiencing such a global intensification of economic, political and social relationships on a level that causes one region to influence another? If so, how? Why? What challenges does such a movement present to the world? To servant leaders?

The contemporary globalization of Christianity

There is a Fifth Great Awakening occurring in our world today. According to David Barrett, author of the *World Christian Encyclopedia*, 122,000 people join Christian churches every day.⁵ More are coming to Christ than at any time in Christian history. In Africa, 24,500 will become followers of Jesus today; 19,400 in Asia; and 21,000 today in Latin America.

John Micklethwait is the former editor in chief of *The Economist*; his writing partner, Adrian Wooldridge, is its Washington bureau chief and columnist. One is Roman Catholic, the other an atheist; both are Oxford graduates. In *God is Back: How the Global Revival of Faith is Changing the World*,⁶ they document the staggering spiritual awakening sweeping the world. Facts about the global explosion of Christian faith:

- A million people become Christians every week, the largest number in history.
- In 1900 there were roughly ten million Christians in Africa; today there are four hundred million, 45% of the population.
- Yoido Full Gospel Church in Seoul, South Korea, began in a tent in 1956 and now claims 830,000 members; 3,000 join every week. Five of the 10 largest churches in the world are in South Korea.
- Pentecostalism, founded in a Los Angeles ghetto in 1906, now claims five hundred million followers around the world.
- In 1900, 80% of the world’s Christians lived in Europe and the United States; today, 60% live in the developing world. More Roman Catholics attend church in the Philippines than in Italy. Churches in the developing world now export 100,000 missionaries.

More Muslims have come to Christ in the last 15 years than in the previous 15 centuries.⁷ Cuban pastors have told me that more than a million Cubans have come to Christ in the last 10 years.⁸ By 2020, Brazil will be one-half evangelical Christian.⁹ When I was in Beijing, I was told that 100,000 people come to Christ every day in the People's Republic of China.

However, of Barrett's 122,000 new church members a day, only 7,200 are in Western Europe and North America, combined. Why is Western culture missing the spiritual awakening of our day?

Global challenges to Christian faith

Alan Wolfe tells the fascinating story of Gwinnett County in suburban Atlanta. This region was for many years the fastest-growing county in the United States. In 1929, a town in that county named Dacula was 65.8 percent Baptist and 31 percent Methodist. Now its denominations include Christian and Missionary Alliance, Anglican, Assembly of God, Church of Christ, Christian Science, Episcopal, Nazarene, Presbyterian, independent Full Gospel fellowships, Southern and Independent Baptist, United Methodist, and African Methodist Episcopal. Not to mention the Eastern Orthodox, Unitarian, Roman Catholic, Jewish, and Hindu residents of the town, as well as parts of a Wiccan coven and feminist spirituality groups.¹⁰

The world has come to us, bringing its faith challenges to our culture. Consider five:

Postmodern relativism

If you could solve one problem in America today, what would it be? A recent survey asked more than a million Americans that question. Their #1 answer was, "restoring national economic stability." That's no surprise, in these days of recession. But tying for #1, ahead of "preventing terrorism" and "curing cancer," was: "restoring values and morality to society."¹¹ (*What Americans Really Want . . . Really*" by Dr. Frank I. Luntz).

Are we right to be so concerned?

- The United States has the highest teen pregnancy rate in the industrialized world.
- The Centers for Disease Control say that one-third of girls in America become pregnant before the age of 20; 81% of them are unmarried.
- Out of wedlock births accounted for four in ten of all U.S. births in 2007.

- 100,000 websites offer illegal child pornography, which generated \$3 billion annually.
- 90% of 8-16 year olds have viewed porn online, most while doing their homework. There are 372,000,000 pornography pages on the Internet.
- Property theft in America costs us more than \$15 billion.
- Last year, more than 9.9 million Americans were victims of identity theft, our nation's fastest growing crime, at a cost of \$5 billion.
- In 2006 in the United States homicide was the second leading cause of death for infants. Homicide with a firearm was the second leading cause of persons between the ages of 10 and 24, the third leading cause of death for persons between ages 25 and 34.
- There are 774,000 gang members and 27,900 gangs reported active in the U.S. in 2008.
- Illegal drugs cost our country \$215 billion annually.
- Younger Americans are nine times more likely to have sex outside of marriage. They are six times more likely to lie. They are almost three times more likely to get drunk. They are twice as likely to view pornography.

What is our problem? In a word: relativism. This is the belief that all beliefs and assertions are equally valid. There's no such thing as "truth," just "your truth" and "my truth." "You have no right to force your beliefs on me" is conventional wisdom today. How did we come to such a view of truth?

The Reformation shook the foundations of medieval Catholic authority. In response, a mathematician named Rene Descartes (1596-1650), in a desire to argue for objective truth and his Catholic tradition, articulated a worldview based on pure rationalism and logical certainty. British empiricists such as Locke, Berkeley and Hume responded with the assertion that truth is known through the senses.

German philosopher Immanuel Kant (1724-1804) synthesized the two, arguing that knowledge is produced when our minds interpret our sense data. However, Kant asserted, we cannot know the "thing in itself," only our experience of it. Knowledge is personal and subjective. "Postmodern" thinkers take this a step further, claiming that all truth claims are individual, personal, and subjective.

As a result, Christianity in the West has become a matter of personal preference, an activity reserved for our spare time, a belief structure we are welcome to possess but forbidden to impose on others. Non-Christians in our culture no longer view the church as relevant to their lives and needs. They are

uninterested in our sermons and theological assertions. They see truth and morality as matters of personal preference, nothing more.¹²

Is this issue relevant to our democracy?

Plato, one of the greatest minds in human history, was convinced that a democracy could not last. The people could be swayed too easily by public speakers, he warned. And once the people discovered that they could vote based on their personal interests rather than the good of the nation, their democracy would begin to fail.

George Washington would have agreed. As we have seen, our first president considered religion and morality to be “indispensable supports” to our democracy. John Adams, our second president, claimed that “the general principles on which the fathers achieved independence were the general principles of Christianity.” He stated, “Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited. What a Eutopia, what a Paradise would this region be.”

Thomas Jefferson, our third president, was not a biblical Christian. He cut from the Bible every reference to the miraculous, and viewed Jesus as only a man. But he insisted, “Injustice in government undermines the foundations of a society. A nation, therefore, must take measures to encourage its members along the paths of justice and morality.”

The Founders knew that democracy requires morality, a basic insistence on character and integrity by the culture. Returning to such a conviction is essential to our survival and future as a nation.

The “spiritual but not religious” movement

Cullen Murphy’s well-reviewed *Are We Rome?*¹³ explores one of history’s most debated subjects: why did Rome fall and does it matter? The similarities between the Roman Empire and America are striking:

- Both built the most powerful military in their world, by far (America invests as much in military expenditures as the next 15 nations combined).
- The Roman road system, stretching some 53,000 miles, was about the length of the U.S. interstate system.
- The Roman Empire and its Mediterranean Sea would fit neatly inside America’s Lower Forty-Eight states.
- Both cherish a glorious past and embrace a Manifest Destiny. Rome claimed to be an *imperium sine fine* (empire without end), while America’s dollar bill proclaims a *novus ordo* (new order).

The most significant parallel, in my mind, is spiritual. Roman religion was transactional: place your offering on the altars of the gods so they will bless your crops and give you victory in battle. They adopted the Greek division between the soul and body, the “spiritual” and the “secular,” “religion” and the “real world.”

The Greeks said that the gods lived atop Mt. Olympus, far removed from life below. The Romans adopted their gods, renaming Zeus as Jupiter, Hera as Juno, Ares as Mars, and so forth. But they preserved this division between the gods and us.

They added emperor worship to their pantheon, but this was not out of any desire to foster an intimate, personal relationship with Caesar. It was a loyalty oath, another transaction. Burn a pinch of incense on the altar of Caesar and say “Caesar is lord,” and you are given a certificate which makes you a legal Roman citizen for another year. Religion was like renewing your license or car registration, something you had to do.

When Christianity spread into this Roman world, it eventually adopted this spiritual schizophrenia between the “spiritual” and the “secular,” this transactional religion. By AD 250 we separated the “clergy” from the “laity,” the “spiritual” people from the “secular,” making priests like those in Roman religion who could help us make our transactions with God. Then Constantine legalized the Church in AD 313 and we began constructing buildings like Roman temples where people could come to make their sacrifices and be blessed.

In the Modern Era we began measuring success by the size of our temples—our buildings and budgets and baptisms. In the Postmodern World we say that all truth is personal and subjective—it doesn’t matter what you believe so long as you’re tolerant of my beliefs and sincere in yours. You can worship Zeus while I worship Apollo or Athena or the emperor. Pay your dues for services received. A transactional religion, not a transforming relationship.

Unfortunately, many Americans have a Roman, transactional faith. If we come to church on Sunday, he’ll bless us on Monday. If we pay our spiritual dues, we’ll receive the result of our investment. We have compartments in our lives, with God here and the rest of life there.

We do this with our time and money and relationships. C. S. Lewis says we’re like honest people who pay our taxes but certainly hope there will be money left over for us to do what we want. This worldview shift leads to “spiritual but not religious” movement, which claims 100 million members worldwide. Actually, far more apparently agree with this position.

In Western Europe:

- UK: 37% believe there is a God / 33% believe in a “life force” / 25% are atheists
- Finland: 33% believe there is a God / 42% believe in a “life force” / 22% are atheists
- Denmark: 28% believe there is a God / 47% believe in a “life force” / 24% are atheists
- Netherlands: 28% believe in God / 39% believe in a “life force” / 30% are atheists
- Norway: 22% believe in God / 44% believe in a “life force” / 29% are atheists
- Sweden: 18% believe in God / 45% believe in a “life force” / 34% are atheists
- Czech Republic: 16% believe in God / 44% believe in a “life force” / 37% are atheists
- France: 27% believe in God / 27% believe in a “life force” / 40% are atheists.¹⁴

America: according to Gallup, one in three Americans self-identify with this group.¹⁵ This would constitute 100 million SBNR just in America.

“Religion is dangerous”

In 2010, Roman Catholic Cardinal Francis George of Chicago stated: “I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square. His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history.”¹⁶

Why would he make this statement?

I’m old enough to remember when stores were closed on Sunday out of respect for God and because most people went to church. Billy Graham was named one of the “most admired” men in America an unequalled 57 times. Presidents, Supreme Court justices, senators and congressmen were nearly always people of active Christian faith, at least in their public profile. The vast majority of Americans called themselves Christians.

Then, over time, the church began losing its position of respect and relevance. Over the last few decades, religion in general and Christianity in particular have become increasingly marginalized and viewed as irrelevant.

Meet John Dickerson, an award-winning journalist and pastor of a fast-growing church in Arizona. His *The Great Evangelical Recession* is a wake-up call for evangelicals in America today.¹⁷

Dickerson defines an “evangelical” as a person who believes the Bible is totally trustworthy and that Jesus is the only way to the Father and heaven. He cites studies indicating that our numbers in America today total only 7-9 percent of the population, less than one in 10. If current trends continue, within 30 years we will be one in 25.

He also notes that the oldest generation currently gives 46 percent of the income to Christian ministries and churches in America. They will pass away in the next ten years, cutting giving in half. Over the next 30 years, if current trends continue, giving to ministries will decline by 70 percent.

And he notes that two-thirds of church-going young adults are leaving the church by the age of 30; two-thirds of them will never come back. Among Millennials (ages 18-29), there are four to six times as many atheists, agnostics, and non-religious people as there are evangelicals.

While we are seeing a continued decline in the relevance of religion to our culture, yet another shift is occurring in our day: from irrelevant to dangerous. Attacks on religious people and religious freedom are making the news more and more these days.

John Allen is a veteran journalist with the Vatican. His recent work, *The Global War on Christians*, documents this trend.¹⁸ According to Allen, 30 percent of the world identifies as Christian, but 80 percent of all religious discrimination is directed at Christians. His research concludes that 90 percent of all people killed for their religious beliefs are Christians. More Christians died for their faith in the 20th century than in the previous 19 combined. Now we’re seeing this trend in the Western world as well.

Atheist Richard Dawkins is famous for his T-shirt, “Religion: Together we can find the cure.” He calls religion “the root of all evil” and describes it as “a virus in the software of humanity that must be expunged.” Lest we miss the point, consider his statement in *The God Delusion* describing the God of the Old Testament: “a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser, a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.”¹⁹

Christopher Hitchens's international best-seller asserted that "religion poisons everything."²⁰ Atheist Sam Harris states that religion "convinces people that they should pretend to know things they do not know"²¹ and claims that "science must destroy religion."²² New York Governor Andrew Cuomo recently claimed that "right-to-life" Christians "have no place in the state of New York."²³

Last year, the United Nations Convention on the Rights of the Child issued a stinging rebuke of the Catholic Church over its response to the clergy abuse scandal. That's not surprising news. Here's what is: the U.N. commission also chastised the Church for its positions on abortion, contraception, and homosexuality.

This is the first time the United Nations has pressured the Church to change its long-held beliefs, claiming that these beliefs are actually dangerous. They charge that the Church's positions on these issues harm people and must be altered.

A U.S. Army Reserve training presentation recently called evangelical Christians "religious extremists," listing them alongside al Qaeda, Hamas, and the Ku Klux Klan. In fact, they topped the list, above the Muslim Brotherhood and five places ahead of al Qaeda. Catholic Charities, because they require that couples be heterosexual to be considered for adoption and foster care, have been driven out of adoption and foster care in locations such as Boston, San Francisco, and the District of Columbia.

A Christian baker in Colorado faces a year in jail for refusing to bake a wedding cake for a same-sex couple. The ruling party in Quebec wants to ban religious symbols from public work places. Barronelle Stutzman is a florist in Richland, Washington. She recently chose not to supply flowers for a same-sex wedding, citing her religious beliefs. Now a state judge has ruled that she can be sued personally. She could lose her business and retirement savings. Aaron and Melissa Klein were forced to close their Oregon bakery after declining to bake a wedding cake for a same-sex marriage ceremony and now face having to pay \$150,000 in damages.

There is a growing movement that views religion as detrimental to humanity. They claim that we have evolved beyond Christianity, that Jesus must be seen as the Zeus of our day. They tell us that religious beliefs are irrational and illusory, that religion shelters child abusers, that it created the Crusades, the violence in Northern Ireland, and 9/11.

This movement is especially evident on college campuses. When university professors were asked if they had negative feelings about various beliefs, three percent reported such feelings for Jews, nine percent for non-evangelical Christians, 22 percent for Muslims, but 53 percent for evangelical Christians.

Genetic medicine

Medical science is undergoing “the greatest revolution since Leonardo,” according to one of the world’s leading scientists.²⁴ Dr. Francis Collins heads the National Institutes of Health and formerly guided the international Human Genome Project. He has been awarded the Presidential Medal of Freedom and National Medal of Science. He has been much in the news lately, describing the historic transformation we are witnessing today.

“Personalized medicine” is the common name for this advance. This approach uses genetic information to predict disease and treat it more effectively. President Obama’s 2015 budget allocates \$215 million to fund this significant edge of medical advance.²⁵

Researchers have identified genes which play a role in thousands of medical conditions. Our genetics can already tell doctors if we are susceptible to certain cancers, enabling us to take preventive steps. They can help doctors prescribe chemotherapies or other medicines which are especially effective for us. Gene therapy can make medical treatments far more effective.

Dr. Collins quotes two researchers in the field who state, “there have been few, if any, similar bursts of discovery in the history of medical research.”²⁶ And there is much more to come. It may be possible in the next five years to analyze your entire genetic makeup for \$1,000.

However, enormous ethical issues are raised by personalized medicine. For example, “Pre-implantation Genetic Diagnosis” (PGD) involves impregnating several embryos, then implanting the one which tests as most healthy. If we believe that life begins at conception (as I do), we must ask what will happen to the other lives created in this way. Current in-vitro fertilization techniques typically produce more embryos than are viable; will PGD escalate this significant problem?

The day may be coming when parents could know the hair and eye color of their unborn children, and even their intellectual, musical, and athletic aptitudes. Will such advances in neonatal genetic testing motivate even more abortions?

Are gender selection and “designer babies” in our future? Will parents produce genetically-engineered children who possess organs or stem cells which will be harvested and sold to others? Will human cloning become a possibility? Gene patents have been filed on as many as one-third of all human genes; will this trend escalate?

Radical Islam

Fourteen years after 9-11, most Americans don't know why radical Muslims hate us. There are more than 1.4 billion Muslims in the world, and more Muslims in America than Presbyterians or Episcopalians. What do they believe? What distinguishes "radical Islam" from the rest of the Muslim world? How can Christians turn this threat into an opportunity for the gospel?

All Muslims accept five faith commitments:

- The "witness": There is no God but God, and Muhammad is his prophet.
- Prayers five times a day, facing Mecca.
- Fasting during the holy month of Ramadan.
- Pilgrimage to Mecca, Muhammad's birthplace.
- Giving to the poor.

Radical Muslims add two additional, crucial tenets.

First: radical Muslims claim that we started this conflict. The Qur'an forbids a Muslim to initiate aggression, but requires Muslims to defend Islam: "Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors" (2:190); "if they fight you, slay them. Such is the reward of those who suppress faith" (2:191); "Nor take life—which God has made sacred—except for just cause" (17:33).

Radical Muslims are convinced that the Western world has been attacking Islam since the Crusades (1095-1291). They are especially outraged with our support for Israel, a nation they believe stole their land from its rightful Palestinian owners. They are certain that the Qur'an requires them to attack us in defense of their faith.

Second: radical Muslims assert that there are no innocent victims in the West. Our society is composed of democracies, where we elect our leaders and support our military. As a result, we are all complicit in this perceived assault on Islam. They view us in the same way we view Germans who supported Hitler.

Radical Muslims do not see 9-11 as an unprovoked attack on innocent citizens. They view it as a defense of Islam which struck at the heart of Western imperialistic, crusader aggression—the Twin Towers symbolizing the financial; the Pentagon, the military; and Washington, the political.

The vast majority of Muslims repudiate these assertions. They do not want conflict with the West. They seek to practice their religion within the context

of their culture. But surveys report that five to seven percent of the Muslim world supports these claims. Out of a global population of 1.6 billion Muslims, as many as 112 million Muslims believe that attacking people in the West is a defense of Islam required by the Qur'an.²⁷

Responding through servant leadership

What are the leadership implications of a culture which views truth as personal and subjective? Which manifests this relativism through the “spiritual but not religious” movement and growing animosity toward all religion? Which embraces genetic advances fraught with ethical peril? Which has no effective response to the rise of jihadists?

Choose servant leadership

Leadership can be effected in four primary ways:

- Positional leaders effect change by virtue of their organizational authority: “Do it because I said so.”
- Transactional leaders effect change by virtue of rewards and punishment: “Do it to get a raise.”
- Charismatic leaders effect change by virtue of their personality and popularity: “Do it because you like me.”
- Transformational leaders effect change by convincing their followers that change is in their collective best interest: “Do it because you believe in it.”

My assertion is that effective, lasting leadership today must be transformational. Here's why:

- Postmodern relativism questions positional authority granted by organizations or institutions.
- “Spiritual but not religious” individuals are less motivated by material rewards or punishment. And they believe they can always find another job or make more money.
- Charismatic leaders are successful only until followers dislike something they say or do, or find someone they like more.

Transformational leaders, by contrast, earn the right to lead by enabling the organization to achieve its mutually-agreed upon measures of success. Such leaders empower and encourage those they lead, transforming the organization with a culture of community. This approach alone ensures sustained success in our post-modern worldview.

How is transformational leadership achieved?

First, choose to serve. Our postmodern culture requires leadership built on relationship and servanthood. Bernard Swain describes the four types of leadership:

- Sovereign: the leader determines both the vision and its implementation
- Parallel: the leader serves the organization as it seeks and fulfills its vision collectively
- Mutual: the leader serves as a member of a team which shares its duties and responsibilities
- Semi-mutual: the leader defines the vision and direction of the organization, then serves its members as they achieve that vision through their own initiatives and efforts.²⁸

Our cultural context requires and rewards a semi-mutual leadership style. Effective leaders know and define their passion and that of their organization, then serve and empower its members to fulfill that vision in a collective and collaborative spirit. Max DePree, the former CEO of Herman Miller and author of bestselling leadership literature, defines leadership: “The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader.”²⁹

Second, celebrate the gifts and passions of others. Peter Drucker, often called the “father of modern leadership theory,” distinguished four personalities needed for the tasks of top management:

- The “thought” person
- The “action” person
- The “people” person
- The “front” person.³⁰

Drucker believed that these four temperaments are almost never found in a single person and warned, “the one-man top management job is a major reason why businesses fail to grow.”

Third, affirm personal integrity. Warren Bennis is the University Professor and Distinguished Professor of Business Administration and Founding Chairman of The Leadership Institute at the University of Southern California. He warns us about the “unconscious conspiracy” in every organization to maintain the status-

quo for the future benefits of current participants. The solution is for leaders to empower their followers to fulfill the organization's collective vision for the benefit of its members and customers.³¹

Seek to change your culture

In 1951, Richard Niebuhr published the best-known classic in the field, a work titled *Christ and Culture*.³² It was my textbook in biblical ethics; it is still considered fundamental and foundational to the discipline today. Niebuhr sketches the five ways Christians can relate their faith to their society and culture. Let's review them briefly.

One: Christ against culture. This model argues that we must reject the fallen world in every way, that we must have as little engagement with it as possible. We are to have nothing to do with the cultural issues of the day. But the Incarnation seems to give the lie to this approach. If the physical world is inherently fallen, how could Jesus have remained sinless while inhabiting flesh?

Two: Christ of culture. This model attempts to integrate the world and the word of God, the culture and the Christian faith. It blurs the distinction between the two, and adopts the prevailing culture as the way to understand the faith. Whatever the culture adopts will be adapted by the faith as well. The Great Commission gives the lie to this approach. Why "go and make disciples of all nations" if the nations do not need to be evangelized and disciplined?

Three: Christ above culture. This approach teaches that we live in two worlds, the spiritual and the secular, and we must give each its due. The one is not the other. The great problem with this approach is the sinfulness of humanity. This model does not do enough to transform the culture it seeks to help. It lives in Sunday and Monday without seeking to bring Monday to Sunday.

Four: Christ and culture in paradox. This approach rejects the third by arguing that culture is so inherently sinful as to be beyond saving. Yet it contradicts the first (Christ against culture) by arguing that we must try. We must preach grace to law, the gospel to the lost. We respond to the issues of our culture by preaching the gospel of salvation, for only when souls change can the world change. The problem with this approach is that it does not speak to issues the Bible itself addresses, such as the treatment of the poor. It is not a holistic worldview as are the Scriptures.

Five: Christ transforming culture. This model seeks to bring the biblical worldview to bear on every dimension of society for the purpose of redeeming the culture for the Kingdom. Unlike the first model, it does not ignore the culture; unlike the second, it does not adopt it; unlike the third, it does not

separate the two realms; unlike the fourth, it seeks the salvation of souls but also the transformation of society. It would seek to apply biblical truth to cultural issues for the sake of advancing the Kingdom of God on earth. One challenge this model faces is the difficulty of keeping salvation issues primary. It is easier to deal with social issues as ends rather than as means to the end of eternal souls and significance.

When we seek to be Christ's transforming agents in our day, he makes us his salt and light in our decaying, dark culture (Matthew 5:13-16). Changed people change the world.

Manifest faithful presence

James Davison Hunter's magnum opus is titled, *To Change the World*.³³ This University of Virginia sociology professor turned down an appointment to Princeton to continue his work with the Institute for Advanced Studies in Culture. He may be the most profound voice on culture change writing and speaking in America today.

How does he think culture is changed? He begins with ways it is not.

Culture does not change by winning elections. For instance, during the presidencies of Ronald Reagan and the first George Bush, divorce rates escalated. Gay marriage made significant inroads in American culture during the presidency of the second George Bush.

Culture does not change by evangelism and church attendance. More than 80% of Americans are identified with some faith community, yet our culture is intensely secularistic and materialistic. By contrast, the Jewish community has never comprised more than 3.5% of our population, yet its contributions to science, literature, art, music, film and architecture have been remarkable. At least 180 Jews have been awarded the Nobel Prize, constituting 36% of all American recipients.

Culture does not change by popularity. While more evangelical books are being sold than ever before, they primarily target the faith community and exist out of the cultural mainstream. Few are ever reviewed by the New York Times or Wall Street Journal. People have heard of Rick Warren and Joel Osteen, but we cannot claim that our culture has been changed by their popularity.

How does a culture change? Here is the matrix, according to Dr. Hunter.

for KNOWLEDGE

Theoretical

- Academic think tanks –
- Elite research universities –
- Elite opinion magazines and journals –
- Elite and first tier university publishers –

High-end educational

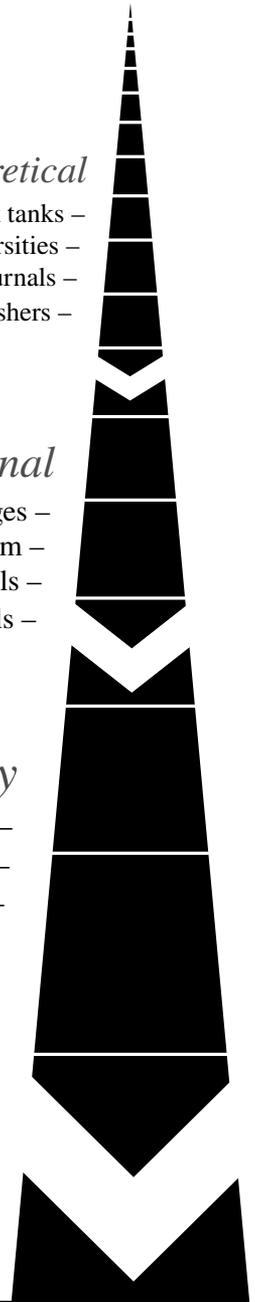
- First and second tier colleges –
- High-end journalism –
- Seminaries and divinity schools –
- Elite private schools –

Practical / everyday

- Journalism (print and electronic) –
- The Internet –
- Mass-market book publishing –
- Churches, synagogues, and teaching ministries –
- Public education –
- Christian schools –

culture

CHANGE



for MORALITY

Abstract

- Academic philosophy and moral psychology –
- Law schools and schools of public policy –

Activist

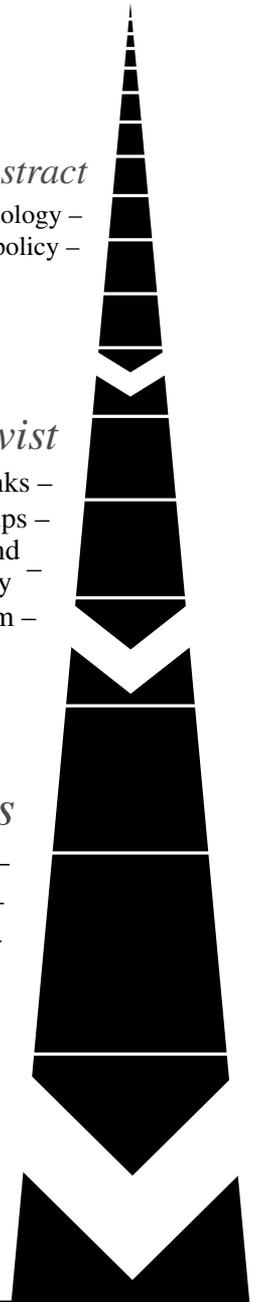
- Public policy think tanks –
- Special interest groups –
- Innovative churches, synagogues and
faith-based ministries of mercy –
- Moral education activism –

Grass Roots

- Local activist organizations –
- School boards –
- “How to” publishing –
- Youth organizations and ministries –
- Faith-based ministries of mercy –
- Moral education –

culture

CHANGE



for AESTHETICS

High Brow

- Visual arts -
- Literature and poetry -
- Classical and orchestral music -
- Theater and dance -
- Museums -

Upper Middle Brow

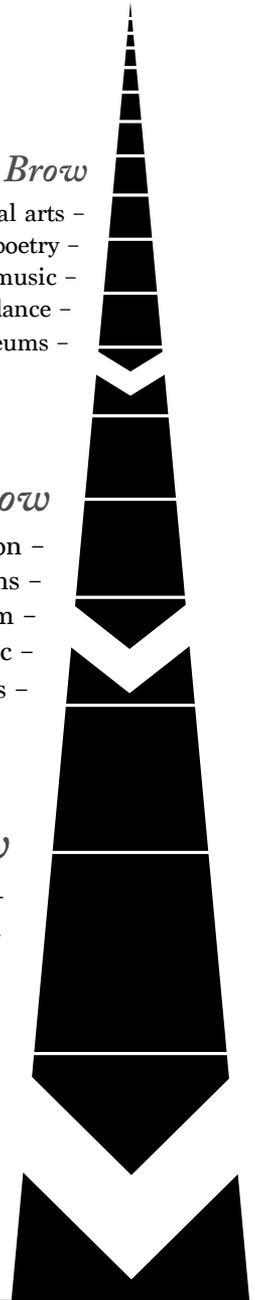
- Public television -
- Public museums -
- Film -
- Jazz and specialty music -
- High-end advertising agencies -

Low Brow

- Prime-time television -
- Mass market movies -
- Popular music -
- Mass advertising agencies -
- Cable television -
- Mass circulation magazines -

culture

CHANGE



What are we to do to influence change in these cultural areas? Manifest faithful presence where we are, with those we influence, and seek to develop leaders at places of the greatest effective influence in our culture. How do we do this?

Maximize corporate influence

“Never before has confidence in society’s leaders been so low, and the challenges we face so great.” So states Michael Lindsay, author of *View from the Top*.³⁴ How, then, are leaders to succeed in today’s conflicted culture?

Dr. Lindsay interviewed 550 senior leaders over 10 years, including Presidents Jimmy Carter and George H. W. Bush and executives representing White House administrations from Johnson to Obama. He met with hundreds of CEOs and more than 200 nonprofit executives, including the heads of Harvard, Stanford, M.D. Anderson Cancer Center, and the American Red Cross. This is the largest study of its kind ever conducted.

Lindsay defines leadership as “the exercise of influence in the service of a shared cause.”³⁵ He is convinced that large institutions change the world, for better or for worse, and effective leaders take the helm of such organizations in order to cast a shadow far broader than their own. Lindsay agrees with Hugh Hecho that “lasting cultural change occurs through major organizations.”³⁶

What prepares a leader?

All leaders begin with potential and opportunity. However, and this is good news for most of us, “it doesn’t really matter what future leaders do before they’re 20.”³⁷

A privileged childhood is actually a poor indicator of becoming a senior leader. Only nine percent of study participants identified themselves as coming from privilege, while 59 percent came from the middle class. Note, however, that most came from homes with two loving parents. Nearly two-thirds attended schools that are not considered elite institutions. Character, passion and perseverance are the keys to success, not status before adulthood.

Effective leaders typically master a particular skill set, but then they become generalists. Thirty-three percent of study participants were multilingual, compared to 26 percent of the general population. They learn as much as they can about as much of their organization as possible. In this sense, they embrace a liberal arts approach to life and leadership.

And relational intelligence is key—“interpersonally gifted people are at a significant advantage in power.”³⁸

How does one become a platinum leader? The way up the ladder is through networked connections—knowing people who know people. Lindsay describes the White House Fellows as a premier example; those who spend a year in Washington networking with senior government officials find their career accelerated enormously. The Rhodes scholarship and grants and fellowships within specific disciplines help greatly as well. Mentoring chains are indispensable to personal and public progress. Elite networks help aspiring leaders become elite.

How do leaders succeed? Lindsay identifies three essentials: (1) being productive with time and energy; (2) motivating and managing people well; and (3) building an organizational culture that seeks human flourishing.

Time: two-thirds of the leaders interviewed begin their work day before 8:00, some starting as early as 4:30. Two-thirds sleep six hours a night or less. Their average workweek is 68 hours, with a range from 40 to 106 hours; three-fourths work seven days a week. But most make significant time for reflection and refocusing during the day.

People: effective leaders stay connected with all rungs of the employment ladder. Some manage by walking around; others schedule appointments to meet with representative employees from across the spectrum of the organization. They are consultative leaders, but not consensus-driven. They resist the narrowing of information that comes to those at the top.

Culture: effective leaders focus tirelessly on the flourishing of their company and all within its influence. Some focus specifically on safety, others on customer service, others on employee morale. But all define the vision of the organization and work nonstop to help others grasp and fulfill it together.

Nearly all (86 percent) say they work because they love their jobs. Apple chairman Arthur Levinson speaks for the group: “There’s something deep-seated in my brain that does not allow me to live a casual life.”³⁹

Collaborate with passion

Joseph Nye’s *The Future of Power* is one of the most significant works on leadership in recent years.⁴⁰ Nye is the former dean of Harvard’s John F. Kennedy School of Government. His book describes a new power narrative for the 21st century, and has been called “the best available comprehensive analysis of power in world politics.”⁴¹

Nye is famous for coining the phrase “soft power” in describing the use of persuasion and influence through diplomacy. This contrasts with “hard power,” the use of military, political, and financial coercion. Now he is advocating “smart power,” the combination of the two. Why?

Hard power is not sufficient in dealing with non-state actors such as ISIS and al Qaeda. As Henry Kissinger noted, “The guerrilla wins if he does not lose. The conventional army loses if it does not win.” They are winning by not losing. As mentioned earlier, there are 1.6 billion Muslims in the world, seven percent of whom have been radicalized; the math dictates that we are dealing with 112 million radical Muslims. This is a number three times the forces we fought in World War II and the Cold War, combined. We cannot win through military means alone.

Instead, we must use the technological shift of our day in collaboration with global partners. From 1970 to 2000, the cost of computing decreased a thousand-fold. If the price of an automobile had decreased as rapidly, today you could buy a car for \$5. The Internet and social media make it possible for us to mobilize and equip those who believe in participatory democracy, wherever they are and whoever they are.

Nye believes that the problem of American power is what to do in light of the fact that the U.S. cannot accomplish its objectives without the help of others. Collaboration is the key to the future.

I would add that for Christians, collaboration is fueled by passion. Not passion for each other or even for mutual causes, but for Christ as our Lord. If you put a chair in the center of the room and invite those present to move closer to it, they automatically move closer to each other at the same time. When we love God with our heart, soul, mind, and strength, we will love each other as well. When we are passionate about Jesus, we will be passionate about what matters to him. And we will function as the body of Christ, doing more together than we could do alone.

Make Christ your King

The Gospel of Mark introduces the ministry of Jesus Christ with the words, “The time has come. The kingdom of God is near. Repent and believe the good news!” (Mark 1:15). Matthew records Jesus’ first preaching in the same way: “Repent, for the kingdom of heaven is near” (Matthew 4:17). Here we come face to face with the central theme of the Bible, expressed fully and finally in the teaching of Jesus: the Kingdom of God.

James Stewart has beautifully described the importance of this theme in God’s word and the Christian faith:

Every new idea that has ever burst upon the world has had a watchword. Always there has been some word or phrase in which the very genius of the thing has been concentrated and focused, some word or phrase to blazon on its banners when it went marching out into the world. Islam had a watchword: “God is God, and Mohammed is his prophet.” The

French Revolution had a watchword: “Liberty, equality, fraternity.” The democratic idea had a watchword: “Government of the people, by the people, for the people.” . . . Every new idea that has stirred the hearts of men has created its own watchword, something to wave like a flag, to rally the ranks and win recruits. Now the greatest idea that has ever been born upon the earth is the Christian idea. And Christianity came with a watchword, magnificent and mighty and imperial; and the watchword was “The Kingdom of God.”⁴²

Jesus defines the kingdom of God very simply in the model prayer: “your kingdom come, your will be done on earth as it is in heaven” (Mt 6:10). God’s kingdom comes whenever and wherever his will is done. As he is served and his will obeyed, he reigns as King.

God’s kingdom is central to the faith and message of the Old Testament and is the heart of Jesus’ ministry and message as well.⁴³ Throughout the Old Testament God is constantly viewed as King. All Semitic peoples thought of their gods as kings,⁴⁴ but none more so than the Hebrews. Listen to this song of their faith:

The Lord reigns, he is robed in majesty; the Lord is robed in majesty and is armed with strength. The world is firmly established; it cannot be moved. Your throne was established long ago; you are from all eternity (Ps 93:1-2).

Moses and his people sang, “The Lord will reign for ever and ever” (Ex 15:18). The prophet Balaam said of the Jews, “The Lord their God is with them; the shout of the King is among them” (Num 23:21). At the end of his life, Moses again proclaimed God King over Israel (Deut 33:5). The Lord claimed his rule over his people: “I am the Lord your Holy One, Israel’s Creator, your King” (Is 43:15). The Jewish belief in God as King was the foundation of their faith.

This rule is not confined to Israel, for the Lord’s claim to kingship extends to all the earth. Hezekiah prayed to God: “O Lord, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth” (2 K 19:15).

David declared the same: “The Lord sits enthroned over the floods, the Lord is enthroned as King forever” (Ps 29:10). The other psalmists joined him in similar praise: “How awesome is the Lord Most High, the great King over all the earth!” (Ps 47:2); “Say among the nations, ‘The Lord reigns’” (Ps 96:10); “The Lord reigns, let the earth be glad; let the distant shores rejoice” (Ps 97:1). The Jewish hope was founded on the belief that their God is King of all the earth.

This was Isaiah’s vision: “The moon will be abashed, the sun ashamed; for the Lord Almighty will reign on Mount Zion and in Jerusalem, and before its elders,

gloriously” (Is 24:23; see 3:22, 52:7; Zeph 3:15; and Obad 21). Zechariah saw this clearly: “The Lord will be king over the whole earth. On that day there will be one Lord, and his name the only name (Zech 14:9). One day, their King promises, “I will create new heavens and a new earth. . . . I will create Jerusalem to be a delight, and its people a joy. I will rejoice over Jerusalem and take delight in my people, the sound of weeping and of crying will be heard in it no more” (Is 65:17-19).

When Jesus the Messiah came to Earth, he inaugurated the kingdom of God here. It was only natural that he would make this kingdom the central teaching and theme of his life and ministry.

Jesus taught his disciples to pray for the kingdom: “Your kingdom come, your will be done on earth as it is in heaven” (Mt 6:10). He taught them about the kingdom in parables and in dialogue (see Mt 13). He received them into the kingdom: “And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel” (Lk 22:29-30).

The coming of the Spirit at Pentecost empowered the church to do the work of the kingdom. When the disciples asked Jesus, “Lord, are you at this time going to restore the kingdom to Israel?” He replied, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Ac 1:6-8). As the church did the will of God by the power of God, they expanded the kingdom of God across the world.

Jesus promised that one day he would return to consummate the kingdom: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory” (Mt 25:31). Revelation promises this glorious rule: “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever” (Rev 11:15).⁴⁵

Because Jesus has come, the kingdom has already begun on earth. One day it will be completed by him in glory.⁴⁶ In short, the “kingdom of God” was the central theme of the Bible. The Hebrews proclaimed their God King of the earth. They looked for his coming rule in the Messiah. Jesus fulfilled this expectation and inaugurated God’s rule on earth. The church now does the work of the kingdom in the world. One day Jesus will return to consummate God’s kingdom, and he will reign forever.

To advance God’s kingdom, make him your king. Then fulfill your kingdom assignment as a servant leader, engaging your culture with biblical truth to the glory of God.

Conclusion

My city of Dallas, Texas is often called the “buckle of the Bible belt.” Is this really true?

- Our city is home to a significant Jewish community.
- There are at least 40 Muslim mosques in Dallas and its suburbs, with more under construction.
- The Church of Jesus Christ of Latter-day Saints has 15 congregations in the Dallas area.
- Garland and Richardson, suburbs of our city, are home to large Buddhist communities.
- There are several Hindu temples in Irving and its surrounding area.
- And Dallas is home to the “Winter SolstiCelebration,” observed by the “spiritual but not religious” in our city.

How can I advance God’s kingdom in my culture? By recognizing the challenge of postmodern relativism and the “spiritual but not religious” movement in my city, responding to those who consider religion to be irrelevant and even dangerous, and preparing myself for challenges posed by genetic medicine and radical Islam, among other contemporary trends.

To respond effectively, I must choose servant leadership, seek to change my culture, manifest faithful presence, maximize my influence through corporate and institutional authorities, collaborate passionately with God’s people, and make Christ the king of my life and influence. Then I will join God’s Spirit at work as he advances the kingdom in our day.

When Allied armies advanced on the North African port of Eritrea during World War II, the fleeing Axis forces did an ingenious thing. They loaded barges with concrete and sank them across the mouth of the harbor, making it impossible for the approaching troops to enter.

But the Allies hit on an even more inventive solution. They emptied several gigantic oil tanks, the kind which hold one hundred thousand barrels of oil and more, and sealed them watertight. They attached chains to each of them. Then at low tide their divers attached the other ends of the chains to the barges sitting on the bottom of the harbor.

When the tides rose, their power was so great that they lifted the sealed oil tanks and the cement-filled barges with them. It was then an easy task to dispose of the barges and reopen the harbor.

This power of the tides inspired Shakespeare to pen these immortal words:

There is a tide in the affairs of men

Which, taken at the flood, leads on to fortune;

Omitted, all the voyages of their life

Is bound in shallows and in miseries.

On such a full sea are we now afloat;

And we must take the current when it serves,

Or lose our ventures (Julius Caesar, Act IV, scene II).

God's Spirit invites us to "take the current when it serves" and become culture-changing servant leaders. May it be so for each of us today.

Endnotes

1. “Washington’s Farewell Address 1796,” *Lillian Goldman Law Library, Yale Law School* (http://avalon.law.yale.edu/18th_century/washing.asp, accessed 9 February 2015).
2. “The incredible shrinking world,” *The Economist*, January 26, 2009 (http://www.economist.com/blogs/freeexchange/2009/01/the_incredible_shrinking_world, accessed 9 February 2015).
3. “Globalization,” *Oxford Dictionaries* (<http://www.oxforddictionaries.com/us/definition/english/globalization>, accessed 9 February 2015).
4. Blake Killingsworth, “Globalization,” unpublished lecture notes, 5.
5. David B. Barrett, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia*, 2 vols. (New York: Oxford University Press, 2001), 1:5.
6. John Micklethwait and Adrian Wooldridge, *God is Back: How the Global Revival of Faith is Changing the World* (New York: The Penguin Press, 2009).
7. See Tom Doyle and Greg Webster, *Dreams and Visions: Is Jesus Awakening the Muslim World?* (Nashville: Thomas Nelson, 2012) xiv-xv.
8. See Jeremy Weber, “Cuba for Christ—Ahora!” *Christianity Today*, July 9, 2009 (<http://www.christianitytoday.com/ct/2009/july/22.20.html>, accessed 3 February 2015).
9. Paul Strand, “Spirit-Led Revival Movement Sweeps Brazil,” *CBS News*, March 11, 2011 (<http://www.cbn.com/cbnnews/world/2011/march/spirit-led-revival-movement-sweeps-brazil/>, accessed 3 February 2015). For more, see Philip Jenkins, “The Next Christianity,” *The Atlantic*, October 1, 2002 (<http://www.theatlantic.com/magazine/archive/2002/10/the-next-christianity/302591/>, accessed 3 February 2015) and his *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press, 2002).

10. Alan Wolfe, *The Transformation of American Religion: How We Actually Live Our Faith* (New York: Free Press, 2003) 112.
11. Frank I. Luntz, *What Americans Really Want . . . Really: The Truth About Our Hopes, Dreams, and Fears* (New York: Hyperion, 2009) 288.
12. For more, see James C. Denison, "Shaking the Foundations: The Shift in Scriptural Authority in the Postmodern World," *Review and Expositor* 95 (fall 1998): 545-58.
13. Cullen Murphy, *Are We Rome? The Fall of an Empire and the Fate of America* (Boston: Houghton Mifflin, 2007).
14. Eurobarometer Poll 2010, "Religion in Europe," *Wikipedia* (http://en.wikipedia.org/wiki/Religion_in_Europe#cite_note-eurobarometer_2010-1, accessed 3 February 2015).
15. George H. Gallup, Jr., "Americans' Spiritual Searches Turn Inward," *Religion and Social Trends*, February 11, 2003 (<http://www.gallup.com/poll/7759/americans-spiritual-searches-turn-inward.aspx>, accessed 3 February 2015).
16. "Pax vobiscum, Cardinal George," *The Chicago Tribune*, November 17, 2014 (<http://www.chicagotribune.com/news/opinion/editorials/ct-cardinal-george-cupich-death-catholic-pope-francis-edit-20141117-story.html>, accessed 3 February 2015).
17. John S. Dickerson, *The Great Evangelical Recession: 6 Factors That Will Crash the American Church . . . and How to Prepare* (Grand Rapids, Michigan: Baker Books, 2013).
18. John L. Allen, Jr., *The Global War on Christians: Dispatches from the Front Lines of Anti-Christian Persecution* (New York: Image, 2013).
19. Richard Dawkins, *The GOD Delusion* (Boston, Massachusetts: Houghton Mifflin, 2007) 31.
20. Christopher Hitchens, *god is not Great: How Religion Poisons Everything* (New York: Twelve, 2007).
21. "Sam Harris: Religion Convinces People to Pretend to Know Things They Cannot Know," *YouTube*, March 26, 2010 (<https://www.youtube.com/watch?v=j9K95CqFlfA>, accessed 9 February 2015).
22. Sam Harris, "Science Must Destroy Religion," *The Huffington Post*, updated May 25, 2011 (http://www.huffingtonpost.com/sam-harris/science-must-destroy-reli_b_13153.html, accessed 9 February 2015).

23. Kathryn Jean Lopez, "Pro-Life? Not Welcome in Andrew Cuomo's New York," *National Review Online*, January 17, 2014 (<http://www.nationalreview.com/corner/368809/pro-life-not-welcome-andrew-cuomos-new-york-kathryn-jean-lopez>, accessed 9 February 2015).
24. Francis S. Collins, *The Language of Life: DNA and the Revolution in Personalized Medicine* (New York: Harper, 2010) 5.
25. See Gina Kolata, "A Path for Precision Medicine," *The New York Times*, February 2, 2015 (<http://www.nytimes.com/2015/02/03/health/a-path-for-precision-medicine.html?hpw&rref=science&action=click&pgtype=Homepage&module=well-region®ion=bottom-well&WT.nav=bottom-well>, accessed 3 February 2015).
26. Collins, 70.
27. For more see Jim Denison, *Radical Islam: What You Need to Know* (Colorado Springs, Colorado: Elevation Press, 2011).
28. Bernard Swain, *Liberating Leadership: Practical Styles for Pastoral Ministry* (San Francisco: Harper & Row, 1986).
29. Max DePree, *Leadership Is an Art* (New York: Dell, 1989) 11.
30. Peter Drucker, *Management: Tasks, Responsibilities, Practices* (New York: Harper & Row, 1973).
31. See Warren Bennis, *Why Leaders Can't Lead: The Unconscious Conspiracy Continues* (San Francisco: Jossey-Bass, 1990).
32. H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1951).
33. James Davison Hunter, *To Change the World: The Irony, Tragedy, & Possibility of Christianity in the Late Modern World* (New York: Oxford University Press, 2010).
34. D. Michael Lindsay with M. G. Hager, *View From the Top: An Inside Look at How People in Power See and Shape the World* (Hoboken, New Jersey: Wiley, 2014).
35. *Ibid.*, xiv.
36. *Ibid.*, 140.
37. *Ibid.*, xv.
38. *Ibid.*, xvii.

39. Ibid., 114.
40. Joseph S. Nye, Jr., *The Future of Power* (New York: Public Affairs, 2011).
41. Robert O. Keohane, quoted in “Joseph S. Nye’s THE FUTURE OF POWER,” press release, Harvard Kenney School, Belfer Center for Science and International Affairs, January 31, 2011 (http://belfercenter.ksg.harvard.edu/publication/20690/joseph_s_nyes_the_future_of_power.html, accessed 9 February 2015).
42. James S. Stewart, *The Life and Teaching of Jesus Christ* (Nashville: Abingdon, n.d.), 47.
43. George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids, Mich.: Eerdmans, 1974), 45.
44. G.R. Beasley-Murray, *Jesus and the Kingdom of God* (Grand Rapids, Michigan: Eerdmans, 1986), 17, quoting Eissfeldt favorably.
45. For an excellent survey of themes relating to Jesus and the Kingdom, consult Ladd, 149-339. For in-depth study of Jesus’ own teachings on the subject of the kingdom, see Beasley-Murray, 71-337.
46. George Eldon Ladd’s excellent definition of the kingdom summarizes well our discussion: “The Kingdom of God is the redemptive reign of God dynamically active to establish his rule among men, and . . . this Kingdom, which will appear as an apocalyptic act at the end of the age, has already come into human history in the person and mission of Jesus to overcome evil, to deliver men from its power, and to bring them into the blessings of God’s reign” (Ladd, 218).



INSTITUTE FOR GLOBAL ENGAGEMENT

www.theige.org



GARY COOK SCHOOL *of* LEADERSHIP

DALLAS BAPTIST UNIVERSITY

www.dbu.edu/leadership



DENISON FORUM
ON TRUTH AND CULTURE

www.denisonforum.org