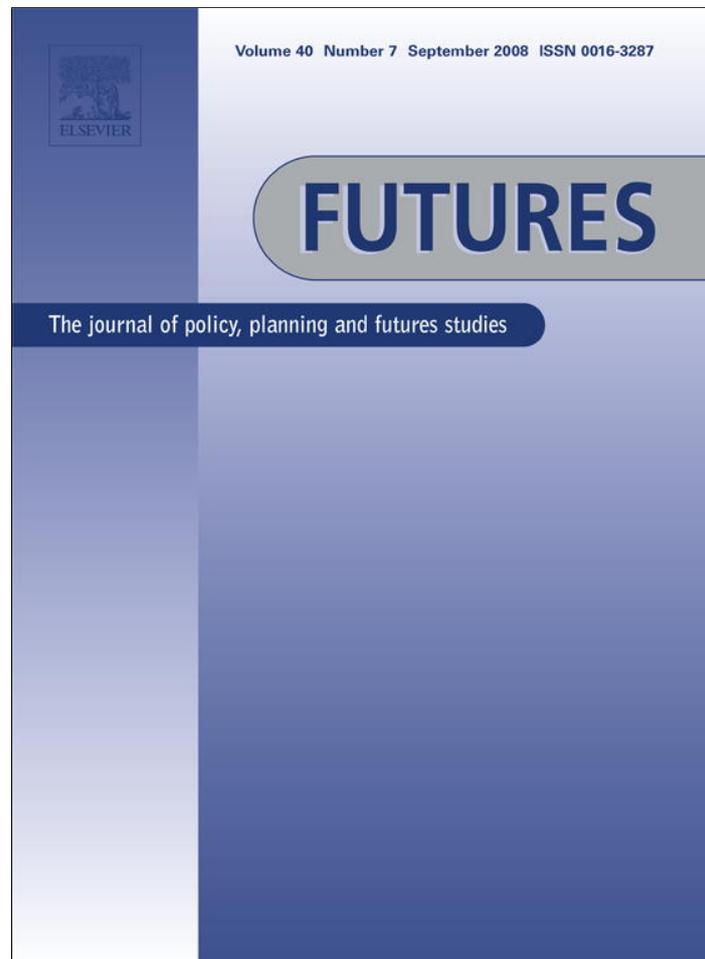


Provided for non-commercial research and education use.
Not for reproduction, distribution or commercial use.



This article appeared in a journal published by Elsevier. The attached copy is furnished to the author for internal non-commercial research and education use, including for instruction at the authors institution and sharing with colleagues.

Other uses, including reproduction and distribution, or selling or licensing copies, or posting to personal, institutional or third party websites are prohibited.

In most cases authors are permitted to post their version of the article (e.g. in Word or Tex form) to their personal website or institutional repository. Authors requiring further information regarding Elsevier's archiving and manuscript policies are encouraged to visit:

<http://www.elsevier.com/copyright>



The future according to Jesus: A Galilean model of foresight

Jay E. Gary*

School of Global Leadership & Entrepreneurship, Regent University, 1000 Regent University Drive, CRB 257, Virginia Beach, VA 23464, USA

Available online 31 December 2007

Abstract

Should futures studies situate the historical Jesus within the pre-history of their discipline? This paper proposes a first-century Galilean model, which argues that Jesus envisioned a middle-range future as a dynamic interaction of conventional, counter, and creative paths. This historical model then is compared and contrasted with 20th century frameworks of the kingdom of God, ranging from imminent, existential, inaugurated, and contextual. Suggestions are offered on how futurists might use this model to enhance their understanding of social and strategic foresight.

© 2007 Elsevier Ltd. All rights reserved.

1. Introduction

Should the historical Jesus be included in what Cornish [1] calls the pre-history of future studies? What was the mix between insight and foresight in Jesus' time horizon? Could the future as Jesus saw it be a resource to contemporary foresight practitioners?

Over the past decade various academic futurists have sought to shore up the knowledge base of the discipline and rebalance the futures toolbox with new qualitative methodologies [2,3]. To further demark the metaphysical boundaries of futures thinking, Tonn asserts that futurism is incompatible with religious worldviews, shaped by determinism, fatalism, apocalyptic or afterlife beliefs [4]. Instead of speculation on divine foreknowledge or providence, modern futurism properly cultivates human foresight [5] and ethical choice [6].

As circumscribed as science is, Sagan [7] laments that scientists have to carry out their mission in a demon-haunted world, filled with superstitious claims of alien abductions, crop circles, and fairy sightings. Likewise, futurists today must work in a "Jesus-haunted" culture [8, p. 1075] filled with doomsday prophecies, conspiracy theories, and commercialized piety. Yet beneath the cinematic veneer of *The DaVinci Code* or *The Passion of the Christ*, a growing guild of historical Jesus scholars now question key tenants that created 20th century millennialism [9].

Rather than predict the end of time, these scholars see Jesus focused on the time of the end—the end of the Second Jewish-Temple state, brought about by the catastrophic Roman–Jewish War of 66–70 C.E. [10–15]. While some still view Jesus as a failed apocalyptic prophet, given the end of the world did not immediately

*Tel.: 1 757 353 4561.

E-mail address: jgaryiii@regent.edu

follow [16–21], others see Jesus' approach to his age in more symbolic and transformational terms, as creating an alternative community to survive a first-century holocaust [10,22–29]. If approached in this manner, “the meaning of the kingdom of God shifts radically once reversal-of-culture replaces end-of-time...” [30, p. 390]. Jesus and the social movement he launched become much more related to the transformation of this world, rather than only an after-life.

To date, the professional futures literature has not examined how this ‘third quest’ or search for the historical Jesus [10,31–34] might illuminate the pre-history of futures studies. Within futures literature, Polak was the last substantial treatment of the Jesus of history. He saw Jesus as offering an image of the future that “drastically shortened the time-span between present and future” in view of “a fast-approaching climax” [35, p. 52]. Polak, however, did not claim this climax related to a first-century historical referent, the apocalyptic destruction of Jerusalem in C.E. 70 [11].

Likewise, few religionists since Peters [36] have explored how eschatology might illuminate futurology, despite continued refinement of a contemporary theology of hope [37,38]. Instead, most religionists have operated off the assumption that sacred theology offers privileged knowledge to critique secular varieties of hope [39]. While concerned about secularization, Küng [40,41] has considered the role that theological paradigms play to frame epistemological and ontological questions. Further dialogue between futurists and religionists could identify conceptual and methodological parallels in foresight [42].

The role of Jesus research is especially critical to this dialogue. If historical Jesus research continues to frame eschatology based on critical realism, then futurists will increasingly find Jesus as a social movement leader [43] who offered alternative societal scenarios, as well as an ally to deconstruct present-day apocalypticism [44]. To this end, this paper will: (a) propose a first-century Galilean model of how Jesus envisioned the future, (b) compare this historical model to other frameworks of the kingdom of God, and (c) consider how futurists might use this model to relate to those from religious backgrounds.

2. A first-century Galilean model of foresight

One hallmark of the third quest for the historical Jesus has been the use of social science models to illuminate first-century Galilee, whether through economic conflict, gender ideological conflict, honor-shame, or grounding-circulation models [45–50]. The aim has been to generate a typology to understand Mediterranean life, whether by market economy, agrarian empire or feudal state. Using time orientation research, Malina suggests that first-century peasant life was primarily present-oriented. The secondary preference was the past, and the tertiary orientation was the future. To bolster his present-oriented temporal model, Malina asks, “Why is there no mention of some next generation or future generations, or future time periods in the NT?” Malina cites Jesus as speaking “of this age and the age to come, but nothing of ages to come nor of a new generation in the age to come!” [51, p. 7]

Many conservative Bible prophecy advocates would differ with Malina, and argue that Jesus' time orientation was geared to the long-range future. They see Jesus introduced a new dispensation, or parenthetical church age into history, and read his apocalyptic discourses as referring to the modern restoration of Israel as a political state [52,53]. Not all Evangelicals today, however, embrace pre-millennial Christian Zionism [44,54,55]. Even within a dispensational framework, however, there is room to embrace Malina's assumptions about Mediterranean peasant life being primarily present-oriented.

Working from Malina's premise, this section proposes a Galilean model of foresight. Like the ancient Etruscans, Second Temple Jews of Jesus' day were not focused on the long-range future marked by generations, but on the fulfillment of their own historical world-age, defined by the climax of the present saecula, or end of a heroic generation [56]. In this regard, Jesus' operated within the social matrix of Second Temple Judaism. His foresight was focused on the critical turning point in his generation that would bring an end to the Mosaic age and the dawn of a new era.

2.1. *Jesus' futures framework*

When Jesus began his itinerant work as a traveling rabbi, how would he have seen his own future related to the future of his society? What was the landscape of the future he faced? In this section I propose a working

theory that Jesus saw the near-term future, or the future of his contemporaries, as a dynamic of three paths: Conventional, Counter, and Creative. In the sections to follow, I will support this hypothesis.

The Conventional future was the mainstream future. This lower line future had 1500 years of Moses, or ancestral law, behind it. It had 250 years of Alexander the Great, or Greek culture defining it. It had 100 years of Caesar, or Roman rule enforcing it. This was the official world of Second Temple Judaism, ruled by the Herodians and Sadducees. The Conventional future for Jesus was the present state of Roman occupation—projected into the future.

The Counter future opposed this official future. This future was largely defined by the Pharisees, the loyal opposition to Jewish collaboration with the Roman Empire. The Essenes, and later the Zealots, also shaped this popular resistance to occupation. The Counter future claimed that it, rather than Herod or the Sadducees, represented Moses. This future rallied people behind 200 years of Jewish nationalism, represented by the Maccabean revolution of B.C.E. 167.

Jesus weighed these two lower-line futures and found them wanting. He felt any Zealot-led Counter future would lead to a head on collision with Rome. Left unchecked, these two futures, Jewish collaboration and Jewish nationalism, would clash in his generation, leading to the breakdown of urban and village life.

Josephus, the Jewish historian writing 60 years after Jesus, traced the origins of the Zealot revolution, or the Counter future, back to the death of Herod of Great [57]. At the time of Jesus' birth you did not need to be a prophet to realize that trouble was on the horizon. Second Temple Judaism was facing an impending political crisis. Symbolized by the massive Herodian Temple, Jesus saw this house of cards would collapse, with not one stone left upon another [28,29].

In view of this first-century 'clash of civilizations' Jesus developed a third way, a Creative future that would survive this collapse. Jesus saw this as a narrow road that would transcend the broad popular way, or lower-line orders. This path would lead to the ideal, the kingdom of God. It would renew the ancient covenant made to Israel, but transform it from a one-nation to a many-nation covenant. Jesus' Creative future was a risky venture. He invited his contemporaries to die to the old order before its external collapse. If they did, they would survive the end of the age (Fig. 1).

These three futures are the first-century furniture out of which Jesus crafted his Gospel. We turn now to describe each future more fully, in keeping with the worldview analysis set by N.T. Wright's works [28,29] (Table 1).

2.1.1. Conventional future

The Conventional future, then as now, is always the official future. It is business as usual. It is society's top-down story that is heard on Main Street. It tells us to stay the course and things will get better.

The Palestine of Jesus' day was a backwater. It fit Thomas Hobbes' description that life was "poor, nasty, brutish, and short" [58, xiii, para 9]. The Conventional future Jesus saw worked only for the upper stratum of Jewish society, and that comprised no more than five percent of the population. There was no middle class [59].

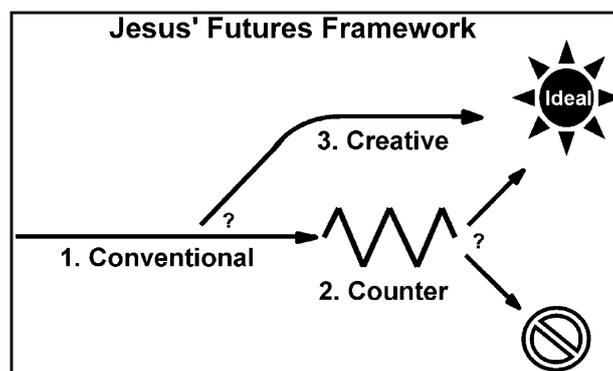


Fig. 1. Jesus' futures framework.

Table 1
Jesus' three futures

| Conventional | Counter | Creative |
|--------------|-------------|------------|
| Official | Alternative | Ideal |
| Mainstream | Side stream | Upstream |
| Top-down | Bottom-up | Inside-out |
| Probable | Possible | Preferable |

This Conventional future told Galilean peasants that “this is the way it is.” In the midst of the occupation of Palestine by foreign Roman legions, Herod proclaimed a future that Israel was better off being integrated into the Roman Empire, rather than resisting the power of Greek ideas and centralized wealth.

This Conventional future, defined by Herodians and Sadducees, was bolstered by three unstoppable trends, changes sweeping across the eastern Mediterranean: urbanization, Romanization, and commercialization [60]. These appeared a generation before Jesus and did not come to full impact until the generation after him. These driving forces were shaping the lead cities of Jerusalem, Caesarea, Sepphoris, and Tiberius.

When Jesus comes to lower Galilee proclaiming, “Repent, for the kingdom of God has come near,” [61] Crossan and Reed [60] claim his audience would have understood his proclamation as relief against the intensive Romanization, urbanization, and commercialization that first entered the Jewish homeland through Caesarea.

2.1.2. Counter future

By the first century, the Jewish homeland had been inundated by Greek culture for over 300 years and by Roman rule for over a century. Earlier, the Jewish people had won some short-lived victories against Syria, through the Maccabean revolt of 167 B.C.E., only to fall under Rome's orbit a century later [28].

Jesus' contemporaries, therefore, were looking for relief from this Conventional future. This popular Jewish resistance could be called the Counter future, because it defined itself over and against the Conventional Herodian future. If the Conventional future was the future of Jewish aristocrats, the Counter future belonged to the peasants. Rather than a top-down future, it was a bottom-up future.

The Counter future, then as now, is the alternative or dissenting future. It cautions that a rocky road lies ahead if the Conventional future is pursued. It explains why society faces a crisis and calls on people to change course.

The Pharisees were the loyal opposition party that sustained the Counter future. Sanders [62] shows that their concern with ancestral law, or keeping the customs of Moses, was not a form of legalism. Instead it was a genuine concern for the renewal and restoration of the covenant of Moses.

The Pharisees, or ‘pious ones,’ insisted on strict observance of Jewish laws to counter the growing influence of Greek culture on Jerusalem. They mixed Torah-piety with a belief that if the Law were fully kept, God would end Israel's exile from under Roman imperialism. This was an apocalyptic belief that Yahweh would overthrow Roman occupation if Israel's Last Days generation kept itself pure from Gentile practices [63].

While the Pharisees defined the Counter future, they were not alone in shaping Jewish resistance. Since the rule of Herod the Great, an indigenous Jewish insurgence, or Zealots, had raided both Roman and Jewish estates. These social bandits, or ‘troublemakers,’ were the resistance guerillas of their day, and all such messianic uprisings were ruthlessly dealt with by Herod [64]. This zealot resistance did not become an explosive political movement until 35 years after Jesus' death. Israel, however, did have an enduring culture of resistance against Roman occupation, defined by either ‘flight’ or ‘fight’ communities.

The most long-lived Counter future sect of Jesus' day was that of the Essenes. Following the prevailing scholarly consensus, Pate [63] identifies them as the Qumran Community, located near the Dead Sea. Like the Pharisees, this community broke with the Jerusalem Temple establishment after the Maccabean revolt. Under a Teacher of Righteousness they withdrew to the desert, as ‘Priests-in-Exile,’ to wait for a time when God

would remove the ‘Wicked Priest’ in Jerusalem. Today the Qumran Community is known through the Dead Sea Scrolls. The scrolls, discovered in 1947, reveal the Essenes were a Last Days community, reading the Hebrew Scriptures as if God was fulfilling them in their day.

When Romans brought pressure on Qumran to disband in C.E. 67, many Essenes took refuge in Masada, and braced for holy war. What was once a community in flight turned to fight. The Qumran War Scroll anticipated a 40-year war [65] where God’s righteous warriors, the Sons of Light, would fight at the end of the age against the Sons of Darkness [66]. History and the Tenth Roman Legion, however, were no respecters of Jewish lore. In C.E. 73 this last stronghold of the Second Jewish Temple state met its end by suicide [13].

While aware of these ‘freedom fighters,’ Jesus did not embrace the Counter future. He saw both the Conventional and Counter futures as houses built on sand [67, 29, p. 292, 334]. The clash of these two futures would bring about a great tribulation [16], unlike any in Israel’s past or future [68]. This wide path would lead to destruction, but his narrow path would lead to life [69].

2.1.3. *Creative future*

In view of this ‘clash of civilizations’ between the Jewish nation and Rome, Jesus began to develop a third way. This was a Creative future, a path to take Israel beyond collapse and social breakdown. This path rejected both Jewish collaboration with Rome and narrow Jewish nationalism.

Unlike the Counter future, faith for Jesus did not mean a repeat of history. He held out no hope for another Chanukah “Maccabean Miracle” related to holy war [70]. He warned that a Zealot-led future would lead to a head on collision with Rome and the collapse of the nation [29].

Jesus foresaw a similar fate for the Conventional future—the Herodian priests collaborating with Rome. This official future and its massive Temple would collapse, with “not one stone being left here upon another” [71].

Jesus’ new way would break the cycle of violence that had kept Israel in bondage. The cycle of killing fed by popular rebellion and state oppression, or state repression and kinship violence, would be broken [72,73]. Jesus likely saw his own martyrdom by crucifixion as vicarious and preemptive. He would take upon himself Israel’s rage against the Gentiles and defeat it, saving her from the judgment to come [74].

Where did Jesus get the idea that crucifixion was the punishment for revolt? Following the death of Herod the Great in 4 B.C.E., Josephus, the first-century Jewish historian, claims a tax revolt broke out in Sepphoris. To retaliate, Rome burnt the city to the ground and enslaved its population [75]. Some 2000 insurgents from Galilee were crucified [76]. Douglass [74] speculates that the younger Jesus, who grew up in neighboring Nazareth, may have heard stories from survivors of this massacre and determined to do whatever he could to help the nation of Israel avert a similar fate. Tragically, two generations later, Josephus claims over 1.3 million Jews were slaughtered in the Roman–Jewish War, with thousands dying from crucifixion [77].

Jesus saw his passion in the light of this first-century holocaust [78]. Like John the Baptist, he compared the impending national judgment to harvest time, when the wheat and the chaff would be separated [79]. Those who took no precaution would suffer the carnage of an inevitable Great War. Those who followed his way of non-violence would be spared, and inherit the land [25]. They would be first fruits that would guarantee a full harvest to follow, a full restoration of Israel and the nations into God’s Covenant.

Jesus expected his Creative path to be vindicated following the War. Those who followed him would be raised up, and form the nucleus of a New House of Israel. Seen from this first-century ground-level view, the future Jesus called forth grew out of an intuitive understanding of his fate related to Israel’s greatest crisis. This future was a daring wager. He would forgo his life and leave the nation’s fate in the hands of his followers. They would have a generation to gather Israel into his body—the new temple or New Covenant [80]. As he saw it in eschatological logic, death was the only way forward. Either Israel would literally die by Rome’s sword, or vicariously die through his death to the lower-line futures [29].

2.2. *The future as landscape*

Inayatullah [81] portrays a four-fold mental futures landscape that strategic actors navigate: the jungle, the plains, a near mountain, and a distant star. The jungle is the day-to-day competition, where the forest cannot be seen for the trees. The plains are the chess set of strategic maneuvers, based on changing conditions. The mountain is an achievable goal of the actor. The star is the vision of the future.

The future according to Jesus can be seen in these four landscapes. The jungle was his public life. The chest-board was the intervening period after his martyrdom up until the collapse of Herod's temple, the mountain. The star was his vision of the age to come. The Galilean model focuses on the mid-range horizon of the chess set as a dynamic interplay of the three paths: conventional, counter, and creative. Within 40 years the entire world that Jesus knew was 'Gone with the Wind' [82]. To build on this US Civil War analogy further, it could be said that Jesus' work was self-consciously pre- or antebellum, before the Great War. After his martyrdom, the apostolic age led by James, Peter, and Paul was bellum, leading into the War. The emergence of Christianity as a distinct sect from Judaism was postbellum, following C.E. 70.

Borg [10] shares how a contingent of scholars is reluctant to identify Jesus' pre-bellum foresight with the coming of the 'Son of Man' figure. Yet there is sufficient critical agreement that Jesus anticipated the Great War [83]. Allusion to this conflict and collapse of Jerusalem are found throughout Jesus' synoptic parables and apocalyptic discourses [84], especially in the 'threat' sayings [10]. Others question the particularity of Jesus' prophecies regarding the siege and destruction of Jerusalem. They conjecture it is prophecy after the fact, or created postdictum after the war, given that most of the Gospels were likely written after the collapse of the temple [85].

In futures languages we would ask whether "hindsight-bias" [86, p. 164] was at work to attribute prophetic knowledge to Jesus. Yet there are nuanced positions that affirm Jesus pre-bellum foresight, but recognize that the Gospel writers also employed post-bellum hindsight, particularly in how various passages were redacted. This same position can also affirm that Jesus' foresight was primarily insight with regards to the fate of the temple, given the generalities in which they were later portrayed [87,88].

Our first-century Galilean model, therefore, views Jesus as a national prophet to Israel, much like Jeremiah who earlier had prophesied the destruction of Solomon's temple. Jesus was deeply aware of the national crisis between Judaism and Roman Culture in his day and addressed this conflict at a prophetic and metaphoric level [25,89]. We now turn to evaluate this first-century Galilean model of foresight according to various 20th century viewpoints on the kingdom of God.

3. The horizon of the kingdom?

In summarizing Jesus' message, the earliest Christian Gospel states he came to Galilee with a prophetic claim that the future had arrived: "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news" [90]. The ancient world was familiar with talk of things to come, whether by inspired prophets or technical seers.

Aune [91] offers a comparative study of Greco-Roman oracles, and categorizes them into predictive, diagnostic, and prescriptive prophecies. As a spirit-filled seer or prophet to Israel [92], Jesus' kingdom proclamation to his contemporaries contained both prediction and prescription, both warning and promise [22]. Those who followed his path would escape the calamity coming to Jerusalem's temple-state and survive to populate the kingdom [25].

The kingdom of God was an ancient Israelite dream of national restoration. As a metaphor, it drew upon the ancient glory that the holy commonwealth experienced under David and Solomon. The restoration of these founding states nurtured hope during the bitter exile of the Babylonian captivity [93]. The kingdom of God or restoration of Jewish independence became a central theme in apocalyptic literature in books like Daniel, Maccabees or Jubilees during the Second Temple period of Jewish history (586 B.C.E to 70 C.E.).

While scholars such as Dodd, Caird, and Wright agree that Jesus saw the kingdom as present through his actions, the question of when Jesus saw its realization in the future has divided theological scholarship [94] into four views: (a) imminent, (b) existential, (c) inaugurated, or (d) contextual. This section will review this literature and link this paper's Galilean model with the fourth view—that Jesus saw the kingdom as contextual to his generation, as a great reversal that would transform Israel's covenant (Table 2).

3.1. Kingdom as imminent?

In 1892 and 1901, Johannes Weiss and Albert Schweitzer, respectively, broke new ground in the quest for the historical Jesus with their claim that Jesus' view of the kingdom was imminent, but mistaken [95,96]. In this view, now called "consistent eschatology" [39, p. 111], the kingdom which Jesus preached was utterly

Table 2
The horizon of the kingdom?

| School | Horizon | Source |
|----------------|-------------------|-----------------|
| 1. Imminent | C.E. 30 | Schweitzer [96] |
| 2. Existential | Eternity present | Bultmann [98] |
| 3. Inaugurated | Salvation history | Cullman [107] |
| 4. Contextual | C.E. 30–70 | Wright [28] |

other-worldly, and lay in the near-term future. The near-term future for Schweitzer was during Jesus' lifetime, toward the end of his itinerant travels. Jesus prepares his twelve disciples for a preaching mission by telling them; "You will not have gone through all the towns of Israel before the Son of Man comes" [97]. When the parousia or coming of God did not follow this healing tour, Schweitzer claims the Jesus movement experienced its first crisis of failed expectations, or the "delay of the parousia" [96, p. 360]. Ultimately, to force God's hand, Schweitzer sees Jesus going up to Jerusalem to die, to throw himself on the wheel of history, to force the eschaton. In contrast to the Galilean model which sees Jesus operating with a pre-bellum framework that extends toward C.E. 70, consistent eschatology shortens Jesus' time horizon to the thirties C.E., or not further than his crucifixion.

3.2. *Kingdom as existential?*

If Schweitzer proposed that Jesus' future was thoroughly focused on a near-term eschaton, that did not materialize, Rudolph Bultmann [98] took a more skeptical view that historians could not recover Jesus' messianic self-understanding. Bultmann conceded that Jesus might have had premonitions that he would suffer a violent death, but these need not be connected to the 'Son of Man' sayings. Furthermore, Bultmann pointed to the Gospel of John as evidence that some of Jesus' followers, late in the first century, took a more gnostic approach, which focused on the kingdom as internal, rather than external. Rather than see the kingdom as a historical event, it should be seen as an existential experience of the presence of eternity [98]. As a theologian, Bultmann sees himself rescuing Jesus from mythical history. The disappointment of history is overcome by placing faith on existential grounds. Those who decisively encounter the Christ of faith, rather than the Jesus of history, pass over judgment and live radically in the eternal present. Peters writes, "Bultmann redefines 'eschatology' so that it no longer refers to a cosmic future event but to a present individual experience," therefore, "both past and future seem to be collapsed into the present" [36, p. 17]. Taken to its end, Bultmann's transcendent model could foreclose any discussion of Jesus' intentionality, agency or creativity as a futurist.

3.3. *Kingdom as inaugurated?*

If consistent eschatology sees Jesus' kingdom as wholly future, inaugurated eschatology views it arriving in Jesus' present, through his ministry. Dodd [99, p. 18] writes, "The eschaton has entered history; the hidden rule of God has been revealed; the Age to come has come. The Gospel of primitive Christianity is a Gospel of realized eschatology." Dodd points to Jesus' parables as containing this mystery of the kingdom [87], namely, that the kingdom of God was not just coming in the near-term, but already here [100]. This emphasis on the realization of the kingdom in Jesus' ministry broadened, to where by the mid-20th century, most scholars came to see Jesus as speaking of both a present inauguration of the kingdom as well as a future consummation [101–104]. Vos argued that the apostle Paul saw "this age" and "the age to come" as "involving a coexistence of the two worlds or states" [105, p. 37].

Within this broad school of salvation history, Cullmann [106] allows that Jesus expected an end to history in his generation, but argues that this assumption was later broadened by his followers, without invalidating his futures framework. Due to the cross and resurrection Cullmann argues, "The decisive turn of events has already occurred in Christ, the mid-point, and that now the future expectation is founded in faith in the

‘already,’ shows that the ‘already’ outweighs the ‘not yet’” [107, p. 183]. Like a bridge over time, the ‘already-not yet’ kingdom is presumed by conservative theologians to frame the history from the coming of Christ until the end of time [108].

Writing in this vein, Hoekema [94] answers Schweitzer’s claim of a delay of the parousia by arguing that there are three types of sayings in the Gospels that indicate how Jesus regarded the kingdom: (a) some sayings mention an immediate return of Jesus, (b) other sayings imply a delay of the parousia, and (c) other sayings and parables emphasize an uncertainty regarding any future date. The inaugurated view of the kingdom argues that Jesus’ futures framework was not bounded by his generation, but stretches to the end of time.

3.4. Kingdom as contextual?

In contrast to an inaugurated view, a contextual view of the kingdom argues that Jesus saw the future as generational and covenantal, as “the climax of Israel’s history, involving events for which end-of-the-world language is the only set of metaphors adequate to express the significance of what will happen, but resulting in a new and quite different phase within space–time history” [29, p. 208]. Wright argues that “Jesus’ contemporaries who were looking for a great event to happen in the immediate future were not expecting the end of the space–time universe” [29, p. 207].

McKnight goes further than Dodd, Caird, Borg or Wright to claim that a contextual reading of Jesus “reveals only a limited vision for the future with a limited horizon” [109, p. 138]. McKnight writes, “Jesus’ knowledge of the future was expressed in metaphorical and prophetic images of collapse, judgment, and deliverance” [25, p. 138]. In this regard, McKnight asserts that Jesus saw no further than the destruction of Jerusalem in C.E. 70 and connected the end of that age with both judgment and deliverance.

Douglass, a social activist, sees this as Jesus’ two-fold “eschatology of non-violence” [74, p. xiii] that pivoted on the non-violent cross [73] and the nonviolent coming of God. It “requires enough historical empathy on our part for us to identify with the Jewish poor under a pre-70 Jerusalem Temple state” (1991, p. 121). Douglass feels this contextual view connects us to Jesus’ “suffering love” and “his hope for transformation at the end of his and our worlds” [74, p. xxii].

The Galilean model of foresight fits best with this fourth contextual view of the kingdom. It agrees with Schweitzer that eschatology was central to Jesus’ teachings, but disagrees with consistent eschatology that Jesus focused on the end of space–time. It agrees with Bultmann that the kingdom, even the future, is experienced in the eternal now, but affirms with Gebser that a modern mental perspectival view of time does not reflect the mythical view of ancients [110]. It affirms the dynamic of an ‘already-not-yet’ paradox, but locates that tension in the polarities and particularities of Second Temple Judaism. Finally, although this foresight model is contextualized to a pre-70 context, the dialectic of the Counter and Creative future did outlive the collapse of the temple to shape early rabbinic Judaism and law-free Christianity [85,111]. These traditions, in turn, created their own futures frameworks, beyond the Galilean model.

4. Situating Jesus in futures studies

This paper has sought to locate Jesus in relation to Second Temple Judaism, and then compare this model of foresight against parallel frameworks of the kingdom. This section asks, how can futurists use this Galilean model? How might this model help students with religious backgrounds to connect to futures methods? How should futurists relate Jesus’ first-century model of foresight to macrohistory models of universal history [112]? Finally, to what degree should Jesus be acknowledged as a futurist by futures studies?

4.1. Teaching the Galilean model

For the past 5 years I have used this Galilean model to introduce Evangelical leaders to strategic foresight. This has been in workshops with non-profit executives, as well as in doctoral residencies with mid-career professionals. I cover ‘The Future According to Jesus’ in my first session, and then consider futures thinking, methods and organizational processes, in the remainder of a 6-hour session [113].

To introduce the topic I use a two-page discussion starter. The first page asks participants to list four approaches that someone might take in talking about ‘The Future According to Jesus.’ This allows me to connect with students’ prior knowledge and affirm the alternative ways they might frame the topic. The second page asks students to rank their confidence (1—low; 5—high) to: (a) relate Jesus’ first-century leadership to 21st century challenges, (b) explain to others how faith engages the future, (c) share how Jesus approached the future of society, and (d) compare and contrast eschatology with futurology. I usually find a higher confidence level in items (a) and (b), and lower confidence on average in items (c) and (d). Following my lecture, I let small groups address two questions, first, ‘How did this talk help you understand Jesus as a strategic leader?’, and second, ‘How would you apply Jesus’ futures framework to your organization’s future?’ After this, I answer historical or religious questions about the model and gather feedback over, ‘what more would you like to learn on this topic that we did not develop in this lecture?’

4.2. *Connecting to futures studies*

In addition to using Jesus’ futures framework to connect with students from faith backgrounds, I’ve linked this Galilean model to a variety of concepts I teach, including futures thinking, transformational change, macrohistory, world futures, and critical futures.

In teaching futures thinking, academic futurists will recognize that the three-fold future Jesus faced, whether Conventional, Counter or Creative, can also be understood in terms of what futurists enumerate as the three ‘p’s’, the probable, possible, and preferable future. As Masini [114] writes, the future is not one future, but many futures. The Conventional or probable future arises from the present state. The Counter or possible futures come from options. The Creative or preferable futures comes from our values and choices.

In teaching transformational change, futurists should emphasize that Jesus lived in a society on the edge of chaos, in the complex religious and social system of Second Temple Judaism. Rather than advocate evolutionary or first-order change, Jesus enacted revolutionary or second-order change. His gospel was a call to change your mind—because God was changing the times. Similar to the punctuated equilibrium model in biology [115], Jesus envisioned that a discontinuous change would break with the gradualism of a previous historical era. This concept of leading change can be applied to both organizational and societal transformation [116].

In teaching macrohistory, or grand patterns of change throughout history, futurists should stress that Jesus’ futures framework was a distinct civilizational model, which sought to transform the covenant of Yahweh from a one-nation to a many-nation commonwealth. One qualifier should be made, namely, that later Christian models of history [117], whether Augustine’s two-kingdom model, Joachim’s third age, Darby’s dispensationalism, or Teilhard’s omega point should not be presumed to have the same historical causes, mechanisms, or generational horizon of Jesus as recognized in the Galilean model. Instead, each construct of Christian futures should be seen as representing the cosmology of one of Küng’s six successive paradigms in Christianity, whether the early Christian apocalyptic, the Orthodox church Hellenistic paradigm, the Medieval Roman Catholic paradigm, the Reformation Protestant paradigm, the Enlightenment Modern paradigm or the Contemporary Ecumenical Postmodern paradigm [40,41]. Successive historical models of Christian futures need not be deemed commensurable just because they draw from Jesus’ first-century metaphors.

In teaching world futures, one could connect Jesus’ wisdom, related to the first-century system in crisis, with the global problematique of the 21st century. Like the three-futures model of Jesus, Tibbs [118] approaches the 21st century with a three-scenario logic, asking how our industrial age might move from a growth economy to equilibrium.

In teaching critical futures one could complement it with a Casual Layered Analysis [119] that portrays how Jesus diagnosed his world (see Fig. 2).

At the surface, or level 1 litany, you have reductionistic solutions that Jesus’ contemporaries offered to the problem of Roman occupation, whether ‘Pay Rome the taxes/ tribute that is due’ or ‘Pay Rome back with violence equal to every blow they give’ [109]. At the level 2 systems causal level you have the economic problems disrupting Galilean village life, namely urbanization, Romanization and commercialization. At the level 3 worldview or linguistic level, you could have gender–ideological conflict, honor–shame, or circulation and grounding drivers that were disrupting traditional ways peasants were keeping the ancient covenant of

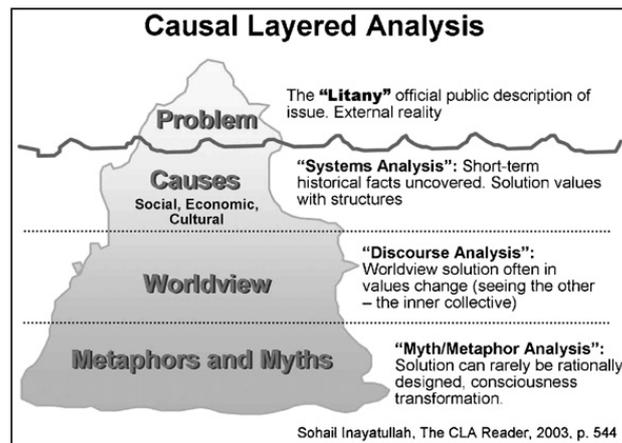


Fig. 2. Causal layered analysis.

Israel. Finally, at the deepest level of myth and metaphor you would have Jesus’ parables of the great turning, the harvest gathering, and wedding banquets, signifying his era’s crisis, disintegration, and restoration.

4.3. Weighing Jesus as a futurist

If Jesus was about the reversal-of-culture rather than the end-of-time, where should futures studies situate him? Wagar [120] reminds us that the origins of futures studies, as practiced by H.G. Wells, were built on Bible prophecy and Greek divination, along with Enlightenment progressivism, historicism and social science. On the other hand, Bell cautions us that the modern approach to the future “is not based on beliefs in the supernatural, magic, mystification of methods, superstition, or secret powers of seers, psychics or prophets” [121, p. 5].

Should futures studies consider Jesus as an ancient futurist, despite his default status as a prophet or deity? As much as one might lament the short-lived triumph of conservative over liberal politics in the US, Canada or Australia, two facts are clear, (a) that religious conservatives are more adept in talking about moral leadership; and (b) they have convinced a majority of conservatives that Jesus is on their side. Lakoff [122,123] has shown that people make sense of their world primarily through metaphors, rather than abstract ideals. We might disparage the Christian mix of nationalism, creationism and apocalypticism as mere religious popularism [124]. This ascendancy of fundamentalism in the West, however, is fed by religious metaphor, that legitimates Huntington’s [125] clash of civilizations as a self-fulfilling prophecy [126]. Yet understood in context, the conflict of the ages that Jesus aimed to resolve dealt with his own first-century world. Properly read, the historical Jesus stands against empire, imperial domination and militarism fostered by religion or government [127].

While there is no way to extract the Jesus of history from a pre-Einsteinian, pre-Industrial, pre-Medieval Galilean context, futurists could view him progressively in two ways. The first might be sociological, in terms of Weber’s prophetic, charismatic leader—as the prototypical agent of cultural breakthrough [128]. Lichbach, writing from collective action theory, calls this type of leader a “dissident entrepreneur” [129, p. 47]. The second might be epistemological, as someone who exemplified a “cultural/interpretive” approach to civilization [119, p. 62]. Viewing Jesus as a “critical futurist”, [130,131] would align futures with ‘third quest’ Jesus studies, and also give futurists depth ways to deconstruct contemporary millennialism and religious violence.

5. Conclusion

This paper seeks to illuminate the framework that Jesus used to create the future. Drawing from social science models of time and historical Jesus studies, a Galilean model of foresight is proposed. In the context of the first century, Jesus is seen as calling others to a creative future that might transcend the clash brought

about by the conventional and counter futures. To further illuminate this contextual model, it is contrasted with eschatological frameworks of the kingdom of God, whether imminent, existential, or inaugurated. The final section considers how this model might empower futurists in both academic and applied contents to introduce futures thinking to people from religious backgrounds.

Following an unprecedented century marked by an explosion in human knowledge of the universe, it might seem anachronistic to look back twenty centuries to Jesus of Nazareth for any clue as to our place in time and history. Yet regardless of what anyone may personally believe about him, Jesus is now inseparably linked to our conception of time, history and the future. As goes our conception of Jesus, so goes the world. While futurists must methodologically differentiate between eschatology and futurology, we must not let Jesus become the sole possession of traditionalists. Instead, we must seriously rethink, teach and create the future according to Jesus.

References

- [1] E. Cornish, *The Study of the Future: An Introduction to the Art and Science of Understanding and Shaping Tomorrow's World*, World Future Society, Washington, DC, 1977.
- [2] R.A. Slaughter, Futures studies as an intellectual and applied discipline, *American Behavioral Scientist* 42 (3) (1998) 372–386.
- [3] W. Bell, A community of futurists and the state of the futures field, *Futures* 34 (3–4) (2002) 235–247.
- [4] B. Tonn, Religion, futures, and futurism, *Futures* 36 (2004) 1025–1048.
- [5] B.de. Jouvenel, *The Art of Conjecture*, N. Lary (trans.), Basic Books, New York, 1967.
- [6] W. Bell, *Foundations of Futures Studies: Values, Objectivity, and the Good Society*, vol. 2, Transaction, New Brunswick, NJ, 1996.
- [7] C. Sagan, *The Demon-Haunted World: Science as a Candle in the Dark*, Random House, New York, 1995.
- [8] B. Witherington, The Wright quest for the historical Jesus, *Christian Century* 114 (33) (1997) 1075–1078.
- [9] P.S. Boyer, *When Time Shall be no More Prophecy: Belief in Modern American Culture*, Press of Harvard University, Cambridge, MA, Belknap, 1992.
- [10] M.J. Borg, *Jesus in Contemporary Scholarship*, Trinity Press, Valley Forge, PA, 1994.
- [11] S.G.F. Brandon, *The Fall of Jerusalem and the Christian Church: A Study of the Effects of the Jewish Overthrow of A.D. 70 on Christianity*, second ed., S.P.C.K., London, 1968.
- [12] J.D. Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant*, Harper, San Francisco, 1991.
- [13] N. Faulkner, *Apocalypse: The Great Jewish Revolt Against Rome, AD 66–73*, Tempus Publishing Ltd., Charleston, SC, 2002.
- [14] R.A. Horsley, *Jesus and the Spiral of Violence: Popular Jewish Resistance in Roman Palestine*, Fortress, Minneapolis, 1987.
- [15] J.P. Meier, *A Marginal Jew: Rethinking the Historical Jesus: The Roots of the Problem and the Person*, Doubleday, New York, 1991.
- [16] D.C. Allison, *The End of the Ages has Come: An Early Interpretation of the Passion and Resurrection of Jesus*, Fortress Press, Philadelphia, 1985.
- [17] D.C. Allison, *Jesus of Nazareth: Millenarian Prophet*, Fortress Press, Minneapolis, MN, 1998.
- [18] B.D. Ehrman, *Jesus, Apocalyptic Prophet of the New Millennium*, Oxford University Press, New York, 1999.
- [19] P. Fredriksen, *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*, Knopf, New York, 1999.
- [20] B.F. Meyer, *The Aims of Jesus*, Pickwick, San Jose, CA, 2002.
- [21] E.P. Sanders, *Jesus and Judaism*, Fortress Press, Philadelphia, 1985.
- [22] M.J. Borg, *Conflict, Holiness & Politics in the Teachings of Jesus*, E. Mellen, New York, 1984.
- [23] G.B. Caird, *Jesus and the Jewish Nation*, Athlone, London, 1965.
- [24] G.B. Caird, *The Language and Imagery of the Bible*, Duckworth, London, 1980.
- [25] S. McKnight, *A New Vision for Israel: The Teachings of Jesus in National Context*, Eerdmans, Grand Rapids, MI, 1999.
- [26] S.J. Patterson, The end of Apocalypse: rethinking the eschatological Jesus, *Theology Today* 52 (1) (1995) 29–48.
- [27] G. Theissen, *The Shadow of the Galilean: The Quest of the Historical Jesus in Narrative Form*, Fortress, Philadelphia, 1987.
- [28] N.T. Wright, *The New Testament and the People of God, Christian Origins and the Question of God*, vol. 1, Fortress, Minneapolis, 1992.
- [29] N.T. Wright, *Jesus and the Victory of God, Christian Origins and the Question of God*, vol. 2, Fortress, Minneapolis, MN, 1996.
- [30] D.B. Batstone, Jesus apocalyptic, and world transformation, *Theology Today* 49 (3) (1992) 383–397.
- [31] D.C. Allison, R.J. Miller, *The Apocalyptic Jesus: A Debate*, Polebridge, Santa Rosa, CA, 2001.
- [32] S. Neill, N.T. Wright, *The Interpretation of the New Testament, 1861–1986*, second ed., Oxford University Press, New York, 1988.
- [33] C.C. Newman (Ed.), *Jesus & the Restoration of Israel: A Critical Assessment of N.T. Wright's Jesus and the Victory of God*, InterVarsity, Downers Grove, IL, 1999.
- [34] B. Witherington III., *The Jesus Quest: The Third Search for the Jew of Nazareth*, second ed., InterVarsity, Downers Grove, IL, 1997.
- [35] F.L. Polak, *The Image of the Future*, E. Boulding (trans.), Elsevier Scientific, New York, 1973.
- [36] T. Peters, *Futures, Human and Divine*, John Knox, Atlanta, 1978.

- [37] J. Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*, fifth ed., Fortress, Minneapolis, 1993.
- [38] J. Moltmann, *The Coming of God: Christian Eschatology*, Fortress, Minneapolis, 1996.
- [39] H. Schwarz, *Eschatology*, Grand Rapids, MI, Eerdmans, 2000.
- [40] H. Küng, *Theology for the Third Millennium: An Ecumenical View*, Doubleday, New York, 1988.
- [41] H. Küng, *Christianity: Essence, History and Future*, J. Bowden (trans.), New York, Continuum, 1995.
- [42] J.E. Gary, Creating the future of faith: foresighted pastors and organic theologians, *Dialog: A Journal of Theology* 43 (1) (2004 (Spg)) 36–40.
- [43] W.A. Gamson, *The Strategy of Social Protest*, second ed., Wadsworth, Belmont, CA, 1990.
- [44] S. Sizer, *Christian Zionism: Road-Map to Armageddon*, Inter-Varsity, Leicester, England, 2004.
- [45] J.H. Elliott, Social-scientific criticism of the new testament: more on methods and models, *Semeia* 35 (1986) 1–33.
- [46] B.J. Malina, *The Social World of Jesus and the Gospels*, Routledge, New York, 1996.
- [47] B.J. Malina, *The New Testament World: Insights from Cultural Anthropology*, third ed., Westminster John Knox, Louisville, KY, 2001.
- [48] B.J. Malina, *The Social Gospel of Jesus: The Kingdom of God in Mediterranean Perspective*, Fortress, Minneapolis, 2001.
- [49] W. Stegemann, B.J. Malina, G. Theissen, *The Social Setting of Jesus and the Gospels*, Fortress, Minneapolis, MN, 2002.
- [50] M. Sawicki, *Crossing Galilee: Architectures of Contact in the Occupied Land of Jesus*, Trinity, Harrisburg, PA, 2000.
- [51] B.J. Malina, Christ and time: Swiss or Mediterranean?, *Catholic Biblical Quarterly* 51 (1989) 1–31.
- [52] H.W. Bateman, *Three Central Issues in Contemporary Dispensationalism: A Comparison of Traditional and Progressive Views*, Kregel, Grand Rapids, MI, 1999.
- [53] P. Johnston, P. Walker, *The Land of Promise: Biblical, Theological, and Contemporary Perspectives*, InterVarsity, Downers Grove, IL, 2000.
- [54] G. DeMar, *End Times Fiction: A Biblical Consideration of the Left Behind Theology*, Thomas Nelson, Nashville, TN, 2001.
- [55] O.P. Robertson, *The Israel of God: Yesterday, Today, and Tomorrow*, P&R Publishers, Phillipsburg, NJ, 2000.
- [56] H. Schwartz, *Century's End: A Cultural History of the Fin de Siècle—From the 990s Through the 1990s*, Doubleday, New York, 1990.
- [57] M. Hengel, *The Zealots: Investigations into the Jewish Freedom Movement in the Period from Herod I Until 70 A.D.*, T.&T. Clark, Edinburgh, 1989.
- [58] T. Hobbes, The natural condition of mankind as concerning their felicity and misery <<http://oregonstate.edu/instruct/phl302/texts/hobbes/leviathan-c.html#CHAPTERXIII>> 1651 (Accessed 24 July 2006).
- [59] E. Stegemann, W. Stegemann, *The Jesus Movement: A Social History of its First Century*, Fortress, Minneapolis, MN, 1999.
- [60] J.D. Crossan, J.L. Reed, *Excavating Jesus: Beneath the Stones, Behind the Texts*, Harper, San Francisco, 2001.
- [61] Mark 1:15; Matthew 3:2; 4:17, Bible, M.D. Coogan, M.Z. Brettler, C.A. Newsom, P. Perkins, *The New Oxford Annotated Bible: With the Apocryphal/Deuterocanonical Books*, third ed., New Revised Standard Version, Oxford University Press, Oxford, 2001.
- [62] E.P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*, Fortress, Philadelphia, 1977.
- [63] C.M. Pate, *Communities of the Last Days: The Dead Sea Scrolls, the New Testament & the Story of Israel*, InterVarsity, Downers Grove, IL, 2000.
- [64] R.A. Horsley, J.S. Hanson, *Bandits, Prophets & Messiahs: Popular Movements in the Time of Jesus*, Trinity Press, Harrisburg, PA, 1999.
- [65] The War Scroll: 1QM 1:1–7; cf. Damascus Doc. 20:13–16.
- [66] M.O. Wise, *The First Messiah: Investigating the Savior Before Jesus*, Harper, San Francisco, 1999.
- [67] Matthew 7:26
- [68] Matthew 24:21
- [69] Matthew 7:13
- [70] 1–4 Maccabees
- [71] Matthew 24:2; cf. Mark 13:2; Luke 19:44; 21:6.
- [72] J. Nelson-Pallmeyer, *Jesus Against Christianity: Reclaiming the Missing Jesus*, Trinity Press, Harrisburg, PA, 2001.
- [73] J.W. Douglass, *The Non-Violent Cross: Theology of Revolution and Peace*, Macmillan, New York, 1968.
- [74] J.W. Douglass, *The Nonviolent Coming of God*, Orbis, Maryknoll, NY, 1991.
- [75] Antiquities 17.271.
- [76] Antiquities 17.10.10.
- [77] H.H. Milman, *The History of the Jews*, Dutton, New York, 1930.
- [78] Luke 23:28–31.
- [79] Matthew 3:12; 13:24–30; 21:33–41.
- [80] Matthew 23:34–38.
- [81] S. Inayatullah, *Questioning the Future: Futures Studies, Action Learning and Organizational Transformation*, Tamkang University Press, Tamsui, Taiwan, 2002.
- [82] M. Mitchell, *Gone with the Wind*, Motion Picture ed., Macmillan, New York, 1939.
- [83] R.H. Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution*, second ed., Eerdmans, Grand Rapids, MI, 1994.
- [84] Matthew 22:7; Luke 19:42–44; 21:20–24; Mark 13:14–20.

- [85] D.C. Sim, *The Gospel of Matthew and Christian Judaism: The History and Social Setting of the Matthean Community*, Studies of the New Testament and its world, T.&T. Clark, Edinburgh, 1998.
- [86] R.B. Mackay, P. McKiernan, *The Role of Hindsight in Foresight: Refining Strategic Reasoning*, *Futures* 36 (2004) 161–179.
- [87] C.H. Dodd, *The Parables of the Kingdom*, Nisbet, London, 1935.
- [88] C.H. Dodd, *The fall of Jerusalem and the 'Abomination of Desolation'*, *Journal of Roman Studies* 37 (1947) 47–54.
- [89] S. McKnight, G.R. Osborne, *The Face of New Testament Studies: A Survey of Recent Research*, Baker Academic, Grand Rapids, MI, 2004.
- [90] Mark 1:15.
- [91] D.E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*, Eerdmans, Grand Rapids, MI, 1983.
- [92] B. Witherington III., *Jesus the Seer: The Progress of Prophecy*, Hendrickson, Peabody, MA, 1999.
- [93] J. Bright, *The Kingdom of God: The Biblical Concept and Its Meaning for the Church*, Abingdon-Cokesbury, Nashville, 1953.
- [94] A.A. Hoekema, *The Bible and the Future*, Eerdmans, Grand Rapids, MI, 1979.
- [95] J. Weiss, *Jesus' Proclamation of the Kingdom of God* (R.H. Hiers, D.L. Holland Trans.), SCM, London [1892], 1971.
- [96] A. Schweitzer, *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede* (W. Montgomery Trans.), Macmillan, New York, [1906], 1968.
- [97] Matthew 10:23.
- [98] R.K. Bultmann, *History and Eschatology: The Presence of Eternity*, Harper, New York, 1957.
- [99] C.H. Dodd, *The Apostolic Preaching and its Developments*, Hodder & Stoughton, London, 1936.
- [100] Matthew 12:28; 13:11.
- [101] R.H. Fuller, *The Mission and Achievement of Jesus: An Examination of the Presuppositions of New Testament Theology*, Allenson, Chicago, 1954.
- [102] W.G. Kümmel, *Promise and Fulfillment: The Eschatological Message of Jesus*, Allenson, Naperville, IL, 1957.
- [103] W. Pannenberg, *Theology and the Kingdom of God*, Westminster Press, Philadelphia, 1969.
- [104] G.E. Ladd, *The Presence of the Future: The Eschatology of Biblical Realism*, Eerdmans, Grand Rapids, MI, 1974.
- [105] G. Vos, *The Pauline Eschatology*, Eerdmans, Grand Rapids, MI, 1952.
- [106] O. Cullmann, *Salvation in History*, Harper & Row, New York, 1967.
- [107] O. Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, Westminster, Philadelphia, 1950.
- [108] C.M. Pate, *The End of the Age has Come: The Theology of Paul*, Zondervan, Grand Rapids, MI, 1995.
- [109] N.T. Wright, *The Challenge of Jesus*, Downers Grove, IL, Inter Varsity, 1999.
- [110] J. Gebser, *The Ever-Present Origin*, Ohio University Press, Athens, OH, 1985.
- [111] D.C. Sim, *Apocalyptic Eschatology in the Gospel of Matthew*, Cambridge University Press, New York, 1996.
- [112] J. Galtung, S. Inayatullah, *Macrohistory and Macrohistorians: Perspectives on Individual, Social, and Civilizational Change*, Praeger, Westport, CT, 1997.
- [113] J.E. Gary, *Future—proof your ministry—live with Jay Gary*. 2006. <http://www.christianfutures.com/futureproof_online.shtml> (Accessed 24 July 2006).
- [114] E.B. Masini, *Why Futures Studies?*, Grey Seal, London, 1993.
- [115] N. Eldredge, S.J. Gulid, *Punctuated Equilibria: An Alternative to Phyletic Gradualism in Models*, in: T.J.M. Schopf (Ed.), *Paleobiology*, Freeman, Cooper & Co., San Francisco, 1972, pp. 82–115.
- [116] A. Levy, U. Merry, *Organizational Transformation: Approaches, Strategies, Theories*, Praeger, New York, 1986.
- [117] R.F. Bulman, *The Lure of the Millennium: The Year 2000 and Beyond*, Orbis Books, Maryknoll, NY, 1999.
- [118] H. Tibbs, "Millennium Scenarios", *YES! A Journal of Positive Futures*, Spring, 1998.
- [119] S. Inayatullah (Ed.), *The Causal Layered Analysis Reader: Theory and Case Studies of an Integrative and Transformative Methodology*, Tamkang University Press, Tamsui, Taiwan, 2004.
- [120] W.W. Wagar, *The Next Three Futures: Paradigms of Things to Come*, Praeger, New York, 1991.
- [121] W. Bell, *Foundations of Futures Studies: History, Purposes, and Knowledge*, vol. 1, Transaction, New Brunswick, NJ, 1996.
- [122] G. Lakoff, *Moral Politics: What Conservatives Know that Liberals don't*, University of Chicago Press, Chicago, 1996.
- [123] G. Lakoff, *Don't Think of an Elephant! Know Your Values and Frame the Debate: The Essential Guide for Progressives*, Chelsea Green, White River Junction, VT, 2004.
- [124] C. Berlet, M.N. Lyons, *Right-Wing Populism in America: Too Close for Comfort*, Guilford Press, New York, 2000.
- [125] S.P. Huntington, *The Clash of Civilizations?* *Foreign Affairs* 72 (3) (1993) 22–49.
- [126] R.W. Bulliet, *The Case for Islamo-Christian Civilization*, Columbia University Press, New York, 2004.
- [127] R.A. Horsley, *Jesus and Empire: The Kingdom of God and the New World Disorder*, Fortress Press, Minneapolis, MN, 2003.
- [128] M. Weber, *The Sociology of Religion* (E. Fischoff, Trans.), Beacon, Boston, 1963.
- [129] M.I. Lichbach, *The Rebel's Dilemma*, University of Michigan Press, Ann Arbor, 1995.
- [130] R.A. Slaughter, *Critical futures studies and curriculum renewal*, Diss., University of Lancaster, 1982.
- [131] J.M. Ramos, *From Critique to Cultural Recovery: Critical Futures Studies and Casual Layered Analysis*, AFI Monograph Series, vol. 2, Australian Foresight Institute, Hawthorn, Australia, 2003.