

INTEGRATION PAPER

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Abstract

Starting with the supremacy and inerrancy of scripture, this paper first examines the Christian worldview of this faculty member through sufficiency and self-authentication of scripture as God's revelatory word to humanity as a means of providing a pathway to restorative relationship between man and creator. Scripture is essentially the presentation of special revelation through which God has communicated to all humanity, and is therefore "useful for teaching, rebuking, correcting and training in righteousness" (1 Timothy 3:16). Next, this paper discusses the correlation between scripture and the disciplines of international studies and political science to expose where and how scripture aligns—what can be affirmed, rejected, or redeemed—with major theories in the field, and how I display this distinction in the classroom. In particular, this section highlights my published works showing my desire to make the gospel known in international studies and political science. The third section discusses the commitment of this faculty member's to Christian higher education, specifically at Cedarville University. Fourth, my faith is intertwined with practice as demonstrated through my teaching philosophy and lifestyle. Finally, the means and methods of communicating these beliefs in the classroom are described in detail.

Introduction

If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved (Romans 10:9).

In contemplating the Christian faith, Romans 10:9 neatly summarizes its core tenets by asking each person to declare with their mouth that only Jesus is Lord, whilst also asking that the individual believe in their heart that He was resurrected—around these two points, any person can be saved. After accepting Jesus as Lord on July 2, 2000, my life began a transformation to make Christ the center. Although it took until May 2004 to transfer this “head knowledge” to the heart, my lifestyle began to change—moving away from alcohol, anger, partying, and profane language—to one that is better refined by the word of God. I am still a sinner, falling short in many areas of life, but secure in the saving grace of Jesus Christ alone. Every Christian should seek to share the gospel as it is mandated by God (Matthew 28:16-20), but it is incumbent upon the Christian educator to use one’s gifts and talents for the glory of God. As a scholar and a Christian, I have long attempted to integrate my teaching and publications with my faith; for example, I wrote a book chapter investigating the foreign policy of US President George W. Bush, whilst simultaneously considering how a Christian worldview would change a major theory in International Relations (see Duerr 2009). At Cedarville University, this integration has been placed further at the forefront of my daily life (Holmes 1987) since we are called to love God with our minds (Dockery 2008). The integration paper contained herein seeks to specify where and how integration has been purposed on a daily basis.

This integration paper will specifically address the following five points: 1) The faculty member’s Christian worldview (e.g., beliefs concerning God, creation, man, and epistemology), 2) The correlation between Scripture or scriptural principles and his or her discipline, 3) The

faculty member's role in and commitment to Christian higher education, 4) The relationship between faith and practice as demonstrated in teaching philosophy and lifestyle, and 5) The methods and means for communicating these beliefs in the classroom. In this paper, it is argued that the disciplines of Political Science and International Studies must be properly assessed for their sinful shortcomings; aspects of each can be utilized for the glory of God by transforming the redeemable aspects through a Christian worldview. Finding the correct intersection of scripture and the discipline is a mandate at Cedarville University, which can be exemplified by clear communication in the classroom by way of teaching and lifestyle.

I. **Christian Worldview**

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it (John 1:1-4).

A. Scripture

The gospel of John begins with an admonition on the centrality of scripture to God as well as His creation of all things. Thus, scripture is wholly sufficient, self-authenticating, and also “useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Timothy 3:16). It is God’s special revelation to humanity, which presents an opportunity for fallen human beings (Genesis 3) to rectify their broken relationship with their creator. Scripture undergirds general revelation in that human beings can view the majesty of God in His creative works such as a sunrise, a view of the mountains, childbirth, or any other magisterial moment in life, but all of these observations offer

only a glimpse of what God has revealed about Himself in scripture (Genesis 1). God is revealed in creation, but all human beings suppress the truth (Romans 1:18-32), thus God's special revelation to us is paramount in its importance.

Scripture is fully authoritative, worthy for reproof, and ultimately life giving (Pratt 1979, 3). In its original form and in its original language, it is fully inerrant and inspired since God "cannot lie or speak falsely" (Grudem 2000, 90). For Christians, it is the one source of guidance that should be sought daily regardless of circumstances or location: "it stands above every statement of the church and its teachers" (Van Til 2003, 61). The Holy Spirit uses scripture reading to reveal God's words, but also God's plans for the life of the Christian (Jeremiah 29:11). For these reasons, scripture reading should be part of the daily walk of all followers of Christ as a means of guiding and understanding life.

Scripture comprises a complete canon that is fully inspired by God encompassing 39 books in the Old Testament, and 27 Books in the New Testament. God weaves together a comprehensive book, speaking through 39 or 40 different authors (depending on who wrote the Book of Hebrews). This is a magisterial work given that the entire canon transcends hundreds of years, and different times and places, but does so with a complete work on how sinful human beings can begin a personal relationship with God—meted out specifically by the life, death, and resurrection of Jesus Christ who is the central figure in New Testaments, and is prophesied about in depth in the Old Testament. The Bible is fully instructive on how human beings can live productive and God-honoring lives even in the 21st century.

B. God

Scripture describes God in three distinct persons—Father, Son, and Holy Spirit. The triune God is equal wherein each member of the trinity is God, but yet the Father, Son, and Holy Spirit are

also distinct with different roles. God is omnipotent, omnipresent, and omniscient—He is all-powerful, He is ever-present, and He is all-knowing. For these reasons, God is wholly worthy of our praise, and our lives should be lived as an offering to Him. Thus, for the Christian, one's vocation is also a means of worshipping the Creator, which is the daily goal of this faculty member at Cedarville University.

In Genesis 1:1, God created the heavens and the earth. The starting point with God is that He is powerful and creative such that, from nothing, He created the universe and all things—living and inanimate. Throughout the first chapter in Genesis, there is a detailed description of how God created the universe in six literal days in line with a young earth account. In Genesis 1:26, man is made in “Our” likeness—God the Father, God the Son, and God the Holy Spirit. Moreover, man is granted dominion over the other created things such as the fish of the sea, birds of the sky, cattle, and “every creeping thing that creeps on the earth.” In all of God's creation, man has a special place, and is made in the image of God.

C. Man and Sin

In Genesis 1:27, God created humanity male and female with provision, design, and purpose. God also created the institution of marriage, which is a covenant between one man and one woman. There are several core tenets to a biblical marriage: a man should love his wife akin to how Christ loves the church meaning that he will treat her well, sacrifice, and work hard for her (Ephesians 5:25), whilst simultaneously assuming headship of the family (Ephesians 5:23). A biblical marriage juxtaposed on regular prayer, bible reading, and fellowship can best display the relationship between the church and God.

Every human being is born with a sin nature. As a father of three young children, I know first-hand that even the most innocent young children are capable of sin. In essence, humans are

born depraved in that every person falls short of the glory of God (Romans 3:23), and His standards for human behavior—perfection. In fact, only one person—Jesus Christ—ever lived a spotless, sinless life. This is the reason why Christ alone is an acceptable atonement for our sins. In order for a person to be sinless, he or she would have to—through the duration of their entire life—fulfill all components of Mosaic Law, and do so daily without fault. For this reason, every person falls short of God’s perfect standard and is thus in need of a savior, Jesus Christ, to bridge the gulf between God and man (John 3:16; Romans 10:9). In both Political Science and International Relations, both fields primarily study the actions of human beings—people prone to sin who fall short of the glory of God (Romans 3).

D. Epistemology

Epistemology is a study of how we know what we know. My epistemological belief—justified true belief—comes from Scripture. The all-powerful God spoke the world into existence. The Bible reveals the characteristics of God, which are both justified and true beliefs—God is the creator of all knowledge and truth. Scripture describes the attributes of God, which bridge nuanced issues like God being akin to both a lion and a lamb (Revelation 5:5-6); God being a righteous judge, but yet also merciful; and God being the only one worthy of our praise, but loving enough to send his one and only son to earth as a perfect sacrifice for our sins (John 3:16).

Ultimately, sin nature undercuts the ability of human beings to attain truth. Common grace allows some knowledge to be found (Kuyper 2011), but the sinful nature of human beings will limit what we can know. Thus, in order to know how to properly ascertain information, human beings must seek Scripture as the only infallible source of truth. Without Scripture, information will ultimately be wrongly applied. Human beings, therefore, cannot operate

epistemologically as autonomous¹—the finite nature of human life and knowledge means that there are built in limitations of what people can know, and how that knowledge can be applied apart from God.

General revelation provides copious amounts of information that describe the ordered nature of the world, and beyond the world in space. Scientists, of varying stripes, may ascertain the ways in which certain things work, but all of this information points to a Creator who, in the beginning, created the heavens and the earth (Genesis 1:1). The empirical method, used in many disciplines including Political Science, helps human beings learn about a range of different behaviors, actions, and events. Nevertheless, we cannot know whether some phenomenon is actually true until said information is critically investigated first through the lens of Scripture.²

II. The Correlation between Scripture or Scriptural Principles and his or her Discipline.

Integrating scriptural principles into one's discipline is a lifelong endeavor, but there are myriad ways to incorporate and evaluate the biblical basis for a field/theory/discipline. At the outset, one must express distance between the field and the scholar if the discipline is not theology. Political Science and International Studies are not grounded primarily in scripture, so an initial evaluation of these fields is useful in order to ascertain a qualitative correlation between the Word of God and these disciplines. In evaluating the fields of Political Science and International Studies, there are three core decisions—affirm, reject, or redeem—that are important for the Christian to discern when investigating any subjects within these disciplines. Since both Political Science and International Studies are both relatively new fields, not historically laced with the tenets of

¹ I would like to thank Dr. Marc Clauson for this point.

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Scripture, removing oneself sufficiently is important. Thus, many facets of both fields of study must be initially rejected because they do not align with Scripture, nor were they developed with any sense of biblical purpose.

There are, however, some redeemable qualities, and some components that should be accepted. Perhaps the best example of a positive outcome in the “affirm or reject” dichotomy is in a discussion of international relations theory. The two major theories—realism and liberalism—debate on the inherent nature of humanity. A realist espouses that humans are inherently bad or sinful from both secular and theological perspectives (Morgenthau 1948). For Christians, this position aligns with Scripture—that man is depraved and sinful—and thus can be affirmed from a Christian worldview. By contrast, a liberal argues that human beings are inherently good, or at least neutral (Keohane 1984)—as akin to a Lockean “blank slate” (Locke 1690). This position must be rejected according to a Christian worldview because it violates Genesis 3. Taken further, there are liberal scholars who argue that the world is improving because human nature is improving through our “better angels” (Pinker 2011; Goldstein 2011). Although some indicators such as health, wealth, and peace are improving in the short-term, it is due to the grace of God in matters of war and peace (Ecclesiastes 3:8), not because human beings are becoming better. This position of an improving human spirit must be rejected—all people remain sinful.

Thinking outside of the affirm, reject, redeem trichotomy, a given world leader can be evaluated in terms of Scriptural principles as overlaying different theories (in this example, investigating the international relations theories of realism and liberalism once again). The presidency of George W. Bush, for example, is hotly debated with scholars taking a range of different viewpoints. In my own research, I evaluated Bush’s foreign policy through the lens of

evangelical realism, and applied Scriptural principles, in tandem with realism, as a means of best describing the Bush 43 administration (Duerr 2009).

At times, the integration can be overt, and present an unabashed biblical worldview. For example, my current project focuses on creating a theology of nationalism (Duerr 2019). What should followers of Christ do or think in regards to national identity, broadly speaking. Many scholars in the field of nationalism proffer the idea that nationalism is a new phenomenon. In some respects, they are right in that nationalism was not a central tenet in world affairs for many centuries, especially during periods where major empires predominated. Yet, in Psalm 74:17, it reads, “It was you who set all the boundaries of the earth.” The conquest of Israel in Joshua came through wars against various kingdoms from Jericho, Ai, Gibeon, and numerous Amorite kings among others. In various books of the Old Testament, nearby nations such as Ammon, Edom, Aram, and Moab among others are frequently at war with Israel. A biblical worldview not only presents a case that the existence of nationalism is ancient, in addition to the modern nationalism that exists today—sin nature mandates that conflict will occur, some of which will happen between human beings in different national units (Duerr 2019). Moreover, Jesus himself even said, “Nation will rise against nation, and kingdom against kingdom” in reference to what will happen in the End Times (Matthew 24: 7). Thus, a proper biblical worldview is that the existence of nationalism is not only ancient and modern, but that it will also exist to some degree in the future (Duerr 2019).

At other times, especially when interacting with a secular, or anti-Christian academic publishing industry, quietly and sophisticatedly purporting nuances within a Christian worldview can prompt readers to consider the claims of Christ. Subtle admonitions on the claims of Christ

help to disentangle how the Bible is viewed or distorted elsewhere in the world (Duerr 2014; Duerr 2015).

In many areas, the fields of Political Science and International Studies can be plausibly redeemed. As history moves from the church age to the new creation, many of these sinful, earthly things will be redeemed when Jesus returns (D’Souza and Rogers 2007). Take, for example, human rights. There are many presuppositions of human rights that are based on the concept of improving the treatment of human beings, simply because people are made in the image of God (Genesis 1). Racism, for example, must be rejected (Ham and Ware 2010), as all people—regardless of race or ethnicity—are designed and made by God (Psalm 139). Sinful people have added components to the study of human rights that oppose God’s design for gender, sexuality, and life. In the short term, all of these positions should be rejected, whilst also noting that the people holding these positions can be redeemed either through coming to know Christ, or seeing Him when He returns.

For many years, I have been thinking about the correlation between Scripture and my discipline, and I try to utilize my academic platform as a means of sharing the gospel. Opportunities are frequently available for me to write encyclopedia entries that provide a platform to point people towards the gospel (Duerr 2016b; Duerr 2016c), or to discuss people like C.S. Lewis who so eloquently presented the tenets of the faith to a wider audience (Duerr 2016a), or how Christians participate in politics (Duerr 2008).

For example, in my encyclopedia entry on C.S. Lewis, the discussion allowed for an apologetic of the gospel in a secular encyclopedia:

Lewis ultimately argues that there is a central decision that must be made on the issue of miracles. He argues that “Miracles in first-century Palestine are either lies, legends, or history” (Lewis 1958, 107) alluding to the point that either miracles happened at the time

of Christ, or they are a fabrication, or a myth. This discussion parallels Lewis's trilemma—a means of choosing an option from three, often challenging, choices—in another work, *Mere Christianity*, first published in 1952, that Jesus is either a lunatic, a liar, or Lord.

Lewis cautiously presents the idea that “a miracle is...the most improbable of all events” (p.134), but notes that while a miracle is improbable, it is not impossible. In fact, Lewis spends time examining the criteria for accepting miracles, which both pertain to the believer and the skeptic—the threshold at which one accepts a given event as a miracle. He concludes that miracles do exist, but that they are rare. (Duerr 2016a)

As another example, here is an encyclopedia entry by the present author entitled, “Non-Denominational Churches:”

Typically, Non-denominational churches are firm in their adherence to biblical orthodoxy, that is, they place Scripture at the center of teaching and stress its inerrancy. The key ingredient is a commitment to a minimum number of practices that are not otherwise explicitly commanded in the Bible. All other overtly denominational practices—such as going through a given number of sacraments, or being baptized in a specific way—are usually relegated in terms of importance.

Non-denominational churches vary in terms of their specific doctrinal statements. Typically these churches purport the following items in their doctrinal statements: teaching conforms to a biblical model that adheres to the inerrancy of Scripture; the trinity consisting of three distinct, but united persons (God the Father, Jesus the Son, and the Holy Spirit); the innate belief that Christ lived a sinless life on earth, died, and was resurrected; a statement on sin and the need for every individual to accept Jesus Christ as a means of salvation; fellowship of Christians (preferably in church); and some acknowledgement that Christ will return. Each church tends to differ slightly on each of these statements, but they are usually written in such a way so as to not exclude people of any Christian background. (Duerr 2016b)

Another area where the field of political science aligns with Scripture is in a discussion of the persecuted church. In this encyclopedia entry entitled, “Persecution of Christians Overseas” there is integration of human rights with Scripture.

The persecution of Christians overseas is a major issue for the Christian community of the United States but also for some atheists or persons from other religious backgrounds who view human rights, especially the right to worship freely, as a universal freedom (Hertzke 2004). The persecution of Christians is a practice that has been going on since the death of Jesus Christ, but the number of people killed because of their belief in Jesus was higher in the 20th century than all other centuries combined (www.opendoorsusa.org). It has become a significant issue for many Christian voters in the United States and while foreign concerns are often trumped by other issues such as economic and/or social policies, the persecution of Christians is a topic discussed at numerous town halls throughout the country. In fact, many Protestants throughout the United States are quite familiar with stories of persecution and lobby the members of Congress to avoid working with governments that oppress Christians, forbid Christian proselytizing, and those who punish Christian converts from Islam (Hertzke 2004). Persecution exists on a continuum from relatively mild forms of persecution like mockery, unfavorable published comments, and overt public questioning to extreme forms of persecution including the forced recanting of one’s faith, imprisonment, torture, rape, or even death. Typically, most Christians in the United States are concerned with the more overt forms of persecution like imprisonment, torture, rape, or death. There are global norms against these behaviors, but the persecution of Christians remains widespread.

This is one reason why many Christians in the United States are so skeptical of international organizations like the United Nations (UN) because so little is done to stop the persecution of Christians. The UN regularly cooperates with countries that oppress Christians, outlaw the development of new churches, and forbid Christian proselytism (Mead 2006, 29). The UN cannot be blamed for everything because it provides many good services to humanity, but the persecution of Christians remains widespread and has not been tackled with any real sincerity.

Of all the violations of religious liberty across the world, it is said that 75 percent of those occur against Christians (Schirmacher 2008, 13). Whether or not this number can be accurately measured or not is a point of academic debate. However, what is known is that persecution against Christians is widespread. Typically, persecution occurs in four different types of countries: with majority Muslim populations, with majority Hindu populations, with majority Buddhist populations, and with Communist (and officially atheistic) governments. There is no one set of people who are responsible for persecuting Christians. Most people in these countries committing the persecution are trying to maintain the status quo, but they are doing so in ways that are often egregious and violate basic human rights.

Persecution persists in the remaining Communist countries—China, Vietnam, Laos, North Korea and Cuba—usually as a means to protect the overt atheistic stance of the government. And while the economies in each of these countries have liberalized in the last few decades, toleration of religious minorities has not (Hertzke 2004, 43). Persecution persists in some majority Muslim states. Some majority Muslim states have become democratic, open, and tolerant. However, in Nigeria and Indonesia, the number of Christians killed by Muslims is in the tens of thousands. Persecution also persists in majority Hindu states like Nepal and India. Christian evangelism has been particularly successful amongst the Dalit population because the Bible teaches equality (Jenkins 2006, 122). However, there has been a tremendous backlash against the Dalit, which is often violent. Persecution in majority Buddhist states tends to be more tepid comparatively than the other states. In countries like Bhutan or Burma/Myanmar, persecution is often in the form of government oppression of Christian ethnic minorities and intolerance of conversions. (Duerr 2016c)

All three of these encyclopedia entries show how Christians can utilize their scholarly work for God's glory. In the first entry, I was able to show C.S. Lewis' arguments on miracles to highlight the ability of God to bend natural laws for His purposes. In the second entry on non-denominational churches, I was able to, in a concise and rudimentary way, share the gospel by

simply explaining what people in these churches believe. Finally, I was able to highlight the suffering of persecuted Christians, and note areas that must be rejected in a Christian worldview.

III. **Role in and Commitment to Christian Higher Education**

Christian higher education has a long and illustrious history such that most institutions in the Western world followed this calling for centuries. Most institutions of higher education, especially in the West, were founded as Christian institutions with the promise to place the Bible at the center of learning. For example, the University of Oxford, founded circa 1096, still has the motto, “the Lord is my Light” (Psalm 27). In the United States, many Ivy-League institutions were created to educate young men to enter the pastorate. Even conceptually, the very idea of a university was for all disciplines to follow and study the one, true God. Theology was the central mode of study at any institution of higher education, wherein all disciplines converged for students to gain a grounding in God’s Word before exploring their own respective disciplines.

Obviously, this has changed. Many, once Christian institutions of higher education, have abandoned their roots. My personal commitment to Christian higher education is rooted primarily in my core beliefs on Scripture, God, man, and sin, as outlined in section one. Without a recognition of these core doctrines, the study of general revelation will always be subject to misguidance. Common grace allows scientists to find new elements in the world and to make new discoveries, but it is all due to His grace (Kuyper 2011).

Cedarville University, founded in 1887, is a Christian institution of higher learning predicated on equipping students to enter the workforce in a manner that upholds “the Word of God and the testimony of Jesus Christ” (Revelation 1:9). Any faculty member that teaches at the university must strive to equip young persons with a Christian worldview through which they

can see secular workplaces and problems through the lens of Scripture. I am dedicating my teaching career to equipping young people to integrate their faith in to whatever vocation God calls them. Cedarville University is a phenomenal institution that typically “punches above its weight” in numerous areas because the faculty and staff members are dedicated to excellence as a means of shining a light for the gospel.

My motivation for coming to Cedarville University was to ascertain the overwhelmingly positive sentiment of so many graduates of the institution at my home church in Kent, Ohio. The lead pastor, Brian Bales, is a graduate of Cedarville University who highly recommended my application. In tandem with this thought, I was often frustrated whilst teaching at other institutions by the lack of opportunity to integrate my faith into the material being discussed at class. I enjoyed covertly sharing my faith at some of these institutions, but always expressed reticence over not being able to properly assess the material through the lens of Scripture—a shortcoming I lamented in numerous institutions of higher learning. In assessing the institution of Cedarville University for myself, I am continually motivated to think differently about my fields of study. What does Scripture say about various areas of interest like nationalism, or trade, or diplomacy? God has revealed in His Word that some of my presuppositions, or, posed more accurately, some of the presuppositions I learned in the field, do not align with Scripture. Thus my research motivation for coming to, and staying at, Cedarville University has been to spend time learning specifically about what Scripture reveals regarding broad areas in my studies, government, and international relations. I spend exhaustive amounts of time on my research because, in my view, it makes me a better teacher. Therefore, my entrance into the classroom is proscribed not only with knowledge of the most up-to-date scholarship in the field, but with the means to refute it where necessary, and my own arsenal of publications that either overtly or

covertly nudge people towards the truth of the gospel of Jesus Christ. Moreover, my commitment to teaching at Cedarville University has allowed me to work towards more substantive publications that integrate areas of academic interest such as nationalism, war, and democracy.

My philosophy of education is to make disciples (Matthew 28). At Cedarville University, this philosophy of discipleship comes through multiple modes such as teaching to the best of my ability, providing guidance on areas of life, and modeling (to the best of my ability) a Christian walk. At all junctures, it is important to reference Scripture in the classroom as a means of showing students the biblical lens that allows them to see which sections of a given philosophy, if any, align with Scripture and where. If there is no alignment with Scripture, it is important to notify students that a certain subject area is in need of redemption, or should be rejected as unbiblical.

IV. Relationship between Faith and Practice as Demonstrated in Teaching Philosophy and Lifestyle

A. Teaching Philosophy

In many regards, my teaching is ultimately buttressed by my academic writing, which, where applicable, seeks to integrate my faith with academic areas of interest. As a general philosophy, I seek to present and defend the gospel in the academic arena, and to provoke people to think more about the claims of Christ. This academic philosophy permeates research, teaching, and service.

The central idea in my philosophy of integration is to start with Scripture, which then instructs theology. My theology then translates into a Christian worldview, which covers ethical and practical questions.³ This Christian worldview then informs how I should view the

³ I would like to thank Dr. Jeremy Kimble for this point.

disciplines on International Studies and Political Science. To start, my philosophy rests on instructing students through the entirety of the Bible—from Creation to New Creation: Creation (Genesis 1) –Fall (Genesis 3)-Israel (Joshua)-Redemption (1 Corinthians 15)-Church (Acts)-Restoration/New Creation (Revelation).⁴ The important distinction here is to start with creation and move all the way through the end of the book of Revelation with restoration.

As a teaching philosophy, the background is the full gospel from creation to restoration. In the classroom, I often repeat that human beings are image bearers of God (Genesis 1), are therefore worthy of dignity, and respect in the world. This is a starting point, and extremely important when considering topics such as war, nationalism, and genocide. Since human beings are fallen (Genesis 3), this provides explanation as to why the world is conflict-prone. The Genesis 1 world as compared to the Genesis 3 world shows how human beings could cause such carnage in the world that God created. Next, I examine the special purpose of the Israelites—God’s people—and the myriad lessons they experienced as a mighty kingdom under Saul, David, and Solomon, to an exilic people who were divided after the Assyrians and Babylonians conquered Israel. Redemption through the atoning blood of Jesus Christ is the most vital component for every human being, and all discussions must come back to the death and resurrection of Christ as the atonement for sin. Next, the Church age is important because, as believers in Christ, we face numerous issues in the 21st century. The Bible remains fully authoritative and instructive with principles on how to traverse modern issues. Finally, New Creation is also integral to my teaching philosophy. This worldview is particularly important when teaching International Relations with the ability to detonate nuclear weapons, or engage in

⁴ I would also like to thank Dr. Jeremy Kimble for this point.

total war, both of which point towards an end of the world type scenario. Without the Bible, this discussion is a hopeless endeavor, but in Christ, there is hope even in the difficult things of life.

B. In the classroom

My primary objective in teaching is to expose students to a Christian worldview whilst simultaneously grappling with theories and ideas presented in the secular and non-Christian worlds. Given my expertise in Comparative Politics and the significant traveling I have done throughout the world, it is my hope that the information I relay will be exciting and encourage the students to research areas that appeal to them. (I frequently utilize my own pictures/experiences in lectures.) In this sense, I try to model Christian behaviors, and to tell students about my missionary work around the world, as well as opportunities for a Christian layperson when interacting with people in different countries.

I tend to view the classroom setting as a conversation between the students and the professor on critical issues around the world. I ask many questions even in the lecture setting. Given the advances of globalization around the world, I remind the students that actions in one part of the world have very real and tangible consequences for other parts of the world. This dynamic has very important repercussions for the global church in that while some circumstances may seem dire, the Lord is raising up people in different corners of the world for particular purposes (Jenkins 2006).

I utilize many different forms of evaluation including: written assignments, exams, presentations, mock summits, small group work, participation, and specialized projects. By utilizing a range of different forms of evaluation, I feel that more students can participate in the class and show their strengths. In all of these areas, I seek to integrate faith and learning. There are many, seamless ways to discuss faith related issues. For example, I often break up my class

time into segments. This provides an opportunity to discuss a question related to faith, or to investigate the life of a prominent Christian who lived through a particular time, or situation. Then, on exams and assignments, these integrative elements can be compared as a means for the students to discern what is Godly, what is not, and what can be redeemed.

C. Lifestyle

In terms of lifestyle, the dictates of Scripture control the life of this faculty member in spite of his own personal, inherent sinful nature. Prior to making a confession of faith on July 2, 2000, I engaged in numerous non-biblical, lifestyle choices such as alcohol, gambling, and obscene language among other sinful shortcomings. Although it took until May 2004, the 180-degree change in my lifestyle has been significant. Areas of sin remain such as anger, impatience, and shortsightedness among others, but the desire to change and live a lifestyle that is holy and pleasing to the one true God is the goal to which this faculty member is striving. Scripture has clearly impacted my life, and my lifestyle in myriad, in-depth ways.

Since making a more formal commitment to the Christian faith in 2004, I have regularly attended church, served in a range of different ministries, and developed teaching and research materials to defend and promote the gospel. I attended Riverwood Community Chapel from 2006 to 2012 as a Ph.D. student in Kent, Ohio, and served in the Junior High ministry, greeting ministry, led a Bible Study, and helped with maintenance of the building. Since moving to the Miami Valley in 2012, I have always attended Far Hills Community Church where I have served as leader of a Bible Study, alongside my wife in the Junior High ministry, and in the greeting ministry. Service is a key aspect of a Christian lifestyle.

V. **The Methods and Means for Communicating These Beliefs in the Classroom**

The most prominent method/means for communicating the gospel in the classroom is to discuss a text through expository exegesis. Although, my academic training is in Political Science, there are sections of scripture that lend themselves to a discussion of government. For example, democracy is not inherently wedded within the text of the Bible. Nevertheless, Romans 13:1-7 provides a framework of how Christians can think about—and obey—their governing rulers. The Book of Judges describes the need for fair and just judges, which help to provide the need for a judicial wing of governance. The Book of Daniel describes Daniel providing advice to King Nebuchadnezzar in several instances; godly advice is another important tenet of optimal democratic systems.

To cite another example of expository teaching intertwining the Bible and politics is an example of secession—to be clear, secession is not biblical, but there is an example of secession in the Bible. There is no clear biblical case for secession because in Romans 13:1-7, and Matthew 22:21, both sections of scripture admonish believers in Christ to follow the existing structures of the governing body. However, 1 Kings 12 provides a model of what can happen when suboptimal governance ensues. In this specific case, the political conflict led to the division of the kingdom. When Rehoboam ascended to the throne following the death of his father, King Solomon, he sought advice from two groups of people. The first group of advisers were loyal to Solomon and admonished Rehoboam to continue the steady course of his father (1 Kings 12:7); the second group pushed Rehoboam to chart his own quixotic course and subjugate the people to his will (1 Kings 12:10-11). Thus, the people of the northern ten tribes rebelled against Rehoboam by joining Jeroboam, which almost led to a civil war (1 Kings 12:21) since 180,000 troops were amassed to maintain the territorial integrity of the kingdom. Fortunately, God

intervened in the scenario thus avoiding the impending carnage. Nevertheless, the kingdom split into the Kingdom of Israel under Jereboam with the ten northern-most tribes, and the Kingdom of Judah under Rehoboam with Judah and Benjamin—the two remaining tribes. This account in 1 Kings 12 is an example of how I exposit work through a text to show what tenets are biblical, and the consequences of what can happen when Godly advice is ignored.

The second most prominent method of communicating in the classroom is through discussing the lives of prominent Christian political leaders and philosophers. For example, providing a presentation of the life of William Wilberforce is replete with the gospel message. This message includes a man running away from God, returning to God by asking Him for the forgiveness of his sins, and then leading a life with the core objective of presenting God's view of humanity—that all people are made in the image of God (Metaxas 2007; Metaxas 2013). Wilberforce's life highlights the sovereignty of God who worked so fervently to make the 1807 Abolition of the Slave Trade Act and the 1833 Slavery Abolition Act. As another example, Dietrich Bonhoeffer, a German Christian who had a prominent ministry during the time of Nazism (1933-1945) in his homeland (Metaxas 2011). Simply raising ethical questions that Bonhoeffer faced forces Christians to think through what scripture has to say about good and evil.

The third method of communicating scriptural beliefs in the classroom is through assignments, which allow the students to explore an area of scripture, and then apply said area to International Studies, Political Science, and History. For example, in International Relations, the students complete a "War Paper" assignment, which assesses four different Christian views on war including pacifism, nonresistance, just war, and preventive war.

"First, after reading the Clouse text, briefly summarize each of the four positions.

Second, update each argument to 2017—what would each author say about the use of

drones, cyberwarfare, and counterterrorism. Third, consider the position of Lebanese President, Michel Aoun—a Christian in a position of leadership. Provide some background on Mr. Aoun. How has he dealt with Hezbollah and Islamic State? Finally, provide your own view of war. How should Christians act? Then, provide some advice to President Aoun based on your own position.” (Spring 2017 syllabus)

The assignment, in general, is very well received by the students. Here are some evaluation comments from recent semesters:

Student evaluation—Spring 2017

“My favorite assignment was probably the War Paper, for which we had to read a book about 4 Christian views of war and then write a paper. I have never thought through the issue of war from a Biblical perspective before, so it was nice to think through relevant Scripture passages and find out which position I align with more. Though this was a challenging assignment, I gleaned so much from the process of thinking critically through hard issues and integrating Biblical principles with the topic of war.”

Student evaluation—Fall 2016

“For example, I actually enjoyed writing my 12 page War Paper and all the hours I spent working on it. Now I am heavily biased because I enjoy studying war and want to figure out how a Christian should view it.”

Student evaluation—Fall 2015

“The War Paper. It was a hard assignment, but it's so helpful to consider and choose the view that we would hold in the Christian life. This is a fantastic way - better than any other way that I've seen - to integrate our Christian lives with a Poli/Sci class.”

As another example, my Current Events assignment in Comparative Politics aims to have students think about events in the world through a Christian lens:

Throughout the course we will be discussing international current events. You are to write a four-page paper on one of the following topics. Please provide a) an overview of the issue, b) analysis of what has happened so far, c) a prediction on what will most likely happen in the future, and d) if the impact on Christians.

Moreover, on exams, I frequently utilize a question similar to the one below that asks students to analyze the state of Evangelical Christianity in a given region of the world:

“Analyze the successes and drawbacks of the state of Evangelical Christianity in Eastern Europe with specific reference to at least four cases.”

On a different note, a fourth method/means of communicating beliefs of philosophy and lifestyle pertain to actions. Merely trying to display the fruit of the spirit (Galatians 5:22-23) is a prominent way of communicating with students the saving grace of Jesus Christ. Exemplifying “love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control” is a means of displaying that Jesus Christ is real, and died for my sins. Displaying the fruit of the spirit is exemplification of a life that has been changed by Christ.

Finally, as a fifth major means/method is best accomplished by providing excellence in the classroom is another means of communicating certain core beliefs with one’s students. Diligently presenting material with excellence is a key means of working unto the Lord (Colossians 3:23) for His glory. Taking the time to care for students is another. Grading their work with specificity and love is a third example of working diligently as a means of highlighting the greatness of God, and the impact He has made on my life. Then, writing letters of recommendation—based on their body of work in and around class—is a mechanism through which faculty members can communicate philosophy and lifestyle to students as they transition from Cedarville University to their respective workplaces.

Beyond the five central means and modes of communicating in the classroom, the following is an overview of how I approach integration in every class I teach at Cedarville

University. For example, the following quote is how I started the Fall 2013 semester in my Global Issues class:

“Global Issues is a lot like Sunday school for five year-olds, every answer is Jesus.”

The world is replete with numerous major issues from overt war, to problems with the environment, to human trafficking, to the proliferation of nuclear weapons, among others. The answer to every issue—broadly speaking—is the blood of Jesus Christ. Whilst many people—including Christ-followers and non-Christ-followers alike—are capable of many good acts, the ultimate answer is an abiding faith in Christ (Romans 10:9), which compels the repentant believer to a life of humility and meekness before God (Micah 6:8). Human problems typically dissipate when people pursue God instead of themselves. Genuine followers of Christ are still sinful and will pursue impure motives, at times. However, when confronted on the issue of sin, a mature believer should at the very least consider what others are saying.

There are more natural points of integration in the classroom. For example, political scientists will note that the opening passage in Romans 13 is paramount to any discussion on the relationship between the Christian and the government. Another example is to use the life (and scholarship) of a believer who has served in political office at the highest level such as President, George W. Bush (Bush 2010). In the following sections, I discuss how I integrate in various different classes starting with my global classes (Comparative Politics, International Relations, and Global Issues), my regional classes (History and Politics of Russia and Eastern Europe, Western Europe, and the British Isles and Canada), and also my research classes (Quantitative Methods, Qualitative Methods, and Research in Political Science/International Studies).

These integrative topics have a deep impact on my pedagogy in that I often stop lectures to simply discuss the biblical implications of a subject matter. For example, when touring the

International Court of Justice in The Hague, Netherlands, with a May term class, a question was asked of the group: which is more important, peace or justice? There are earthly answers to this question, which we discuss in class. Nevertheless, there are also answers drawn from Scripture, which we can then dissect in order to provide a more rounded, biblical answer.

A. Global Courses

There are three major, global courses in the Department of History and Government at Cedarville University: Global Issues, Comparative Politics, and International Relations. Each of the three courses presents opportunities to integrate learning with the Christian faith. In the below paragraphs, I have listed a number of anecdotes, wherein integration takes place in my classroom. Integrative questions stem from these discussions, and I often encourage the students to think first with Scripture, and then to what is most expedient, and/or optimal.

There are a range of different ways this can occur, but, given the global nature of Christianity, the most obvious is the aforementioned biblical conceptualization of citizenship—citizenship in heaven (Philippians 3:20), which makes the concept easier to understand. If each student realizes that he/she is part of a larger body of Christ that is global in nature, then it provides an important starting point.

A major part of the discussion of integration in International Relations is conducted through a paper on Christian viewpoints on War (Clouse 1986). In the book, four prominent authors debate major Christian positions on war: nonresistance, pacifism, just war, and preventive war. In some senses, the positions can be grouped into two major camps: the conditions for acceptable war versus not going to war under any conditions. Obviously, nuances exist within Christian positions on war. Nonresistance argues that Christians can participate in war only as medics and clergymen; pacifists argue that Christians cannot take part in any war—

regardless of the situation. Just war advocates argue that certain criteria have to present in order for a country—and the Christian in the military—to go to war. Preventive war advocates argue that there are times—especially if one’s country is threatened by another—that war is acceptable for Christians. (Clouse 1986)

A pertinent question often raised in a discussion of Christianity and Politics in the United States is, “Is the United States a Christian nation?” Theologian, Wayne Grudem, assesses the question by breaking it down into nine different, but related, questions. His conclusion acknowledges that on five questions, Christians have played a major historical role in shaping the United States, but also notes that on four more contemporary cultural and institutional questions, the United States is not a Christian nation (Grudem 2010, 64-65).

Another pertinent question often discussed is the role of government according to the Bible. Again, scholar Wayne Grudem has some interesting insights. He argues that the government should play a role to encourage good and to punish evil (Romans 13:1-7; 1 Peter 2:13-14) (Grudem 2010, 79-82). What is important here is a global focus on government, rather than an examination of the text based on cultural issues within a specific country. Obviously, this is a difficult task given that the human lens is best suited to a particular circumstance.

When discussing the persecuted church, for example, there are numerous areas of integration when discussing human rights, constitutions, and global politics. The book of 1 Peter, for example, was written to strengthen persecuted believers in modern-day Turkey (Penner 2004, 235). This is difficult to describe to people in the United States in the 21st century, but there is a sense of sympathy for people who are persecuted for doing the same things that we do in class: prayer, reading the Bible, fellowshiping, and attending Church. Moreover, in these classes, we often engage in discussions on the persecuted church such as the captivity of Christians in Iran

(Rostampour and Amirizadeh 2013), and the issues facing China’s underground churches (Yun 2002; Aikman 2003). Tangentially, a discussion of human rights and the role of a Christ follower then ensues. If we know persecution is happening, what can we tangibly do to help alleviate the suffering of fellow believers (D’Souza and Rogers 2007).

Another interesting facet of a global discussion of Christianity is the way, in recent decades, the global church has changed. There has been a significant shift away from the traditional power centers of Christianity: Western Europe, Canada, Australasia, and even the United States. Christianity, specifically evangelical Christianity, has grown dramatically in Sub-Saharan Africa, East Asia, and Latin America (Jenkins 2002; Jenkins 2006). Countries like South Korea, Brazil, and Nigeria are beginning to take the lead in global missions—and global Christianity. (Although, the United States remains the world’s largest “Christian” country, and still provides the most missionaries, and support for missionaries.) Even in a country like China, which has historically been Communist, or linked with ideas like Confucianism, the growth of the Christianity has been dramatic (Aikman 2002). In the backdrop of these changes, it is relatively easy to integrate a discussion of faith with global changes.

Table 1—Overall (broadly defined) Christian populations of the world, 2000-2050

Estimated Christian Population	2000	2025	2050
United States	225	270	330
Brazil	160	190	195
Mexico	95	127	145
Philippines	77	116	145
Nigeria	50	83	123
DR Congo	34	70	121

Ethiopia	36	65	79
Russia	90?	85	80
China	50?	60	60
Germany	58	61	57

Source: Jenkins 2002, 90; Pew Forum 2011

One of the most exciting components of the global Christian Church in the 21st century is that it, more and more, resembles the vision of Revelation 7:9 where a multitude is around the throne of God, people from all countries, and all language groups. This discussion is very natural in globally oriented classes.

Table 1 should also remind students at Cedarville University that the United States—despite any perceived decline in Christianity within the country—is still pivotal for global Christianity and for the future of missions. While the figures in Table 1 are predicated on prognostication (which will likely be wrong), and self-reporting of Christian belief (which overstates the actual number of Christians), these statistics provide an interesting guide. Many guest speakers in chapel at the university are apt to mention that Christianity in the United States, and morality more generally, are on the decline in this country, but a more global view, reveals much reason for optimism in God’s sovereign plan. It means that missions in the 21st century are more multiethnic and involve greater relationships with people across the world. It also means that more and more missions should come into the United States with the intention of reaching Americans for Jesus Christ. As local believers, we can help foreign missionaries who come to the country with the purpose of evangelizing the population.

In International Relations, there is one major theory—for which I have some sympathy—that examines economic, political, and military power in the world. The world, I argue, is

currently unipolar—that is the United States is the foremost power in the international system. China is a rising power in the world and, increasingly, challenges the power of the United States, which could be perceived as another “Cold War type situation.” However, as a Christian, there is a transnational unity that supersedes national identity. The Chinese and the American, or the Iranian/North Korean and the American, if both have faith in Christ, are brothers/sisters in Christ, and never enemies. This is a point that is made frequently during the global classes. Furthermore, even if the Christian is perceived as an enemy by another, biblically, the follower of Christ should love their enemy. Christians, I believe, can participate in war, and can do what is necessary in war, but must also show (and preach) the gospel at all times. For example, in Acts 10, a Roman centurion comes to faith in Christ—he is not told to give up his life in the military, but he is expected, as a Christian, to share the gospel. He also has to be cautious in his actions knowing that the person on the other side of the war could also be a follower of Christ, or, also important, that the person may not be a follower of Christ and face the implications of not knowing Jesus Christ as savior.

B. Regional courses

Courses at Cedarville University such as the History and Politics of Western Europe, the History of Politics of Russia and Eastern Europe, and the History and Politics of the British Isles and Canada, provide plenty of opportunities to discuss issues of faith. (Several other regional courses on Latin America, Asia, and the Middle East are taught by esteemed colleagues.) These classes are approached with an idea that runs counter to what many students have heard. For many, their conceptualization of Christian missions is going to the jungle, the Amazon, the 10/40 window, or to meet with a previously unknown tribe of people. In fact, the most pertinent mission field of the 21st century is actually Europe and Russia, where high percentages of people no longer attend

church. Agnosticism, atheism, and other religions have become predominant in regions where Christianity used to be central to the life of many people in these societies. For example, in the Czech Republic, the home of the historic reformer, Jan Hus, the population of agnostics and atheists is now a majority in the society.

Perhaps more so than Eastern Europe, the primary mission field of the 21st century may well be Western Europe given the overall decline of the Christian faith in the region, which significantly surpasses unbelief in Eastern Europe; in fact, animosity towards Christendom is rising here, not just a rejection of God's word. In the words of famed writer, Hilaire Belloc, "Europe is the faith" (quoted in Jenkins 2002, 1) in reference to the overwhelming dominance of the region in the adherence, consumption, and proselytization of the Christian faith, is no longer the norm coming from the region.

Given my personal history in Western Europe, I am able to talk about the nature of the church in the region, and to describe successes and shortcomings of what is happening. Overt agnosticism, atheism, and the rise of other religions in Western Europe provides a contrast with the life of the Christian, and helps to refine how the Christ follower should conduct themselves in society. There is freedom in Christ to do anything, but not everything is beneficial to the body of Christ (1 Corinthians 10:23).

In recent years, 2015-2017, I have also introduced a component in each lecture entitled, "The State of the Church." In tandem with a discussion of a particular country, for example, Belgium, I discuss background information such as the percentage of Christians in the country, bible-believing churches, and challenges facing Christians. I also describe the churches wherein I have had the privilege of worshipping, and outline the "State of the Church" on the ground, and how it pertains to believers.

Western Europe is also helpful because many societies in the region are very culturally Christian. However, cultural elements of Christianity do not mean that the society has a vibrant faith. One measure, church attendance, has fallen dramatically in Western Europe, which provides some evidence of cultural Christianity, rather than a vibrant, biblical faith (Jenkins 2007). This context allows for a greater conversation of why we are doing what we are doing at Cedarville University in 2017. I frequently discuss the intellectual contributions of Europeans such as Luther, Zwingli, Calvin, Wycliffe, Hus, and others, to our present situation in the Midwest of the United States in 2017.

In Russia and Eastern Europe, a discussion on integration comes with a historical discussion of Orthodox Christianity and Roman Catholicism, which, along with Islam, are the predominant religions of the region. A discussion here helps to provide a comparison with evangelicalism and the main points of differentiation from our faith to Orthodox Christianity and Catholicism in particular.

In the British Isles and Canada, a similar discussion of integration is possible. Given the similar traditions of the United Kingdom, Ireland, and Canada, to the United States, there are common faith and denominational threads that exist in a conversation of these four countries. Moreover, given the history of emigration from the British Isles to North America, there are commonalities of faith, and larger debates within these societies, that are more commonly known to the average American student.

Another interesting integrative topic that naturally flows from a discussion of the USA and the UK is the monarchy. For many Americans, the monarchy is viewed as an antiquated, hierarchical vestige of history. A monarchical system is certainly suboptimal compared to a robust democracy, even if the monarch serves as a figurehead. The integrative lesson, though, is

that a monarchy is useful for instruction because when Christ returns He will do so as king where every knee will bow, and every tongue will confess that He is Lord (Philippians 2:10-11). No earthly argument will be suitable because Jesus is the King of Kings—for this reason, an understanding of the absolute power of a monarchy is important.

In examining, the regions of Europe—from the British Isles to Russia—there are many lessons of faith. (Likewise, a discussion of Canadian history and politics also sheds light on the practice of the Christian faith.) Many men and women of faith lived in these societies and provide lessons today for Christ followers. Europe was the faith for many centuries, and this history can be represented through many people.

C. Quantitative Methods/Qualitative Methodology and Reasoning

The most difficult classes for robust integration are Quantitative Methods (formerly Data Analysis/Research Methods) and Qualitative Methods. At the same time, there are obvious areas of integration: the world is ordered and structured, God is a righteous judge, and wisdom comes from the Lord (Proverbs 2:6). God is complex, worthy of length study, and nuanced in His interactions with human beings. In His word, God also measures human beings and often initiates His wrath at certain points—for example, a plumb line is used in Amos 7:8. In day-to-day discussions of statistical tests such as linear regression, or components of qualitative methods such as ethnography, there are more challenges with overt integration in the field.

Integration is not always obvious in these classes, but both rely on an empirical epistemological foundation. This empiricism is based on probability and statistical likelihoods; Scripture, on the other hand, is truth, and always supersedes probabilistic knowledge. Thus, this pursuit of empirical knowledge should provide humans with awe as to the greatness of God, and His matchless power in the universe.

Moreover, there are many lessons that can be gleaned from the Book of Proverbs.

Lessons on the pursuit of knowledge and wisdom are paramount. Statistics is a subject wherein the presentation of one's work to colleagues and peers provides significant help. Proverbs 27:17 reads, "As iron sharpens iron, so one man sharpens another." This verse is apt for the improvement of one's work when using quantitative methods. Similarly, for qualitative methods, Proverbs 12:24 says, "Diligent hands will rule, but laziness ends in forced labor."

D. Research in Political Science/International Studies

The fields of Political Science and International Studies are relatively new when compared to a range of other areas of study. As a separate area of study, Political Science can be traced back to the 19th century; although, Plato and Aristotle provide Political Science with ancient roots. In the history that Political Science does have, it has a deep history of examining Christian thought, Christianity in general, and the relationship between Christians and politics. Although students are not required to overtly integrate their paper, they are encouraged to think about their chosen issue(s) biblically. Some students often chose overt integration in their capstone paper, which allows for biblical guidance on the subject matter.

Even research in secular subjects, however, can be guided biblically. Galatians 3:23 asks believers to "work unto the Lord" in everything that they do, exemplifying excellence in all types of work. Secular research can provide a believer with an opportunity to share the gospel and to engage in conversations, which impact the world, as a result of excellence in work. This is, for the Christian, an utmost goal.

Conclusion

The subject of biblical integration is at the forefront at Cedarville University. From a starting point of Scripture and special revelation to the epistemological underpinning to the actual exposition of information in the classroom to the publication of new and innovative arguments in the academy, the biblical pretext is of paramount importance to the university. Not all topics are specifically intertwined biblically (e.g. a study of nationalism in contemporary Quebec), but all topics should be informed by biblical principles even if the subject matter does not directly examine the biblical connection to the topic. The goal is to work hard for an audience of one—God (Colossians 3:23).

This paper has argued that the disciplines of International Studies and Political Science, provided that one is removed from the beginning using the Word of God as a starting point, can be utilized for the glory of God. This is accomplished through an invocation of worldview and the interconnection of scripture and the discipline at Cedarville University through clear communication in the classroom by way of teaching and lifestyle. In my daily life, I have wholeheartedly tried to implement all of the components in this integration paper in order to uphold the Word of God and the testimony of Jesus Christ (Revelation 1:9) for which Cedarville University stands.

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