


CHRISTIAN LEADERSHIP

The Source of the Vision

by
Samuel B. Casey
and
Vickie M. Collins

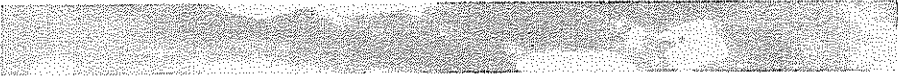


CHRISTIAN LEGAL SOCIETY



*Christian Leadership:
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Some Opening Thoughts on Christian Leadership

“He has showed you, O man, what is good.
And what the does the Lord require of you?
To act justly and to love mercy and to walk humbly with your God.
Listen!
(Micah 6:8-9)

“You are the salt of the earth...
You are the light of the world.
A city on the hill cannot be hidden...
in the same way, let your light shine before men,
that they may see your good deeds and praise your Father in Heaven.”
(Matthew 5:13-16)

“Therefore go and make disciples of all nations...
Teaching them to obey all I have commanded you...”
(Matthew 28:19-20)

“For we are his workmanship, created in Christ Jesus for good works,
which God prepared beforehand, that we should walk in them.”
(Ephesians 2:10)

“Making an open stand against all the ungodliness and unrighteousness
which overspreads our land as a flood,
is one of the noblest ways of confessing Christ
in the face of his enemies.”
(Evangelist John Wesley)

“For if Christ is not only truth, but the truth of life and all creation, then Christians belong in the political arena, just as they belong in all legitimate fields and activities, that the ‘blessings of God might show forth in every area of life’ Indeed, it is the Christian’s duty to see that God’s standards of righteousness are upheld in the governing process. This may be accomplished from within the structures themselves or from the outside by organizing public pressure to influence the system.”
(Colson, C., *Loving God*, at page 168, quoting the Puritan pastor, Cotton Mather)

“God is calling leaders. Not power holders. Not Madison Avenue hype artists. Not mutual congratulation experts. Not influence peddlers. Not crowd-manipulating, exhibitionistic demagogues. God is calling leaders!”
(Haggai, J., *Lead On*, at Page 1)

Introduction

An Introduction for the Biblical Discussion of Key Characteristics of Christian Leadership

“Leadership is the discipline of deliberately exerting special influence within a group to move it towards goals of beneficial permanence that fulfill the group’s real needs.” (Haggai, J., *Lead On! Leadership that Endures in a Changing World*. Waco: Word, 1986, page 4).

This study provides “discussion questions” for each of its parts as an aid for group conversation.

As you prepare to study and discuss some of the biblical principles of Christian leadership, pray that through the Holy Spirit, God would single you out for special attention as you consider your own call to such leadership.

It also may be useful to begin by reflecting upon why this topic is so important today to the Christian attorney and the Christian Legal Society. The following introductory thoughts are offered as an aid to that reflection.

Above all enjoy your fellowship as you prayerfully meet together and consider this call to Christian leadership. May it encourage you in the “love and good works” that God has “prepared in advance for you to do” (Heb. 10:24, Eph. 2:10). And may it rekindle a mutual acknowledgment that the Christian life is calling to live ever more selflessly in a communal body following a common leader—Jesus. In such a community:

- Every act of authentic self-disclosure makes one person’s story a gift to the becoming of another.
- Every act of genuine understanding of another’s story enhances the size of the listener’s spirit.
- Every act of responsible challenge in the spirit of understanding is an invitation to an increase in stature.
- Every act to non-defensive exploration in response to challenge reflects a commitment to a life of larger dimensions” (Gorman, Julie A. *Community That Is Christian: A Handbook on Small Groups*. Wheaton, IL, Victor Books, 1993, page 16).

The Call to Christian Leadership

The Leadership Crisis: Business, Government, Schools, Church, Home

A recent article on “leadership theory” in the *Administrative Science Quarterly* underscores the self-confessed intellectual bankruptcy of current non-biblical “leadership” theories:

As we survey the path leadership theory has taken, we spot the wreckage of ‘trait theory,’ the ‘great man’ theory, and the ‘situationalist’ critique, leadership styles, functional leadership, and, finally, leaderless leadership, to say nothing of bureaucratic leadership, charismatic leadership, group-centered leadership, reality-centered leadership, leadership by objective, and so on. The dialectic and reversals of emphases in this area very nearly rival the tortuous twists and turns of child-rearing practices, and one can paraphrase Gertrude Stein by saying, ‘a leader is a follower is a leader.’

In their 1991 poll of America, *The Day America Told the Truth: What People Really Believe about Everything that Really Matters* (New York: Prentice Hall, 1991), James Patterson and Peter Kim of the J. Walter Thompson Advertising Agency, summarized American public opinion regarding their leaders as follows:

At this time, America has no leaders and, especially, no moral leadership. Americans believe, across the board, that our current political, religious and business leaders have failed us miserably and completely. Our void in leadership—moral and otherwise—has reached a critical stage. We still want leadership; we just can’t seem to find it.

America’s lack of moral leadership is underscored, if not explained, by Patterson and Kim’s further finding that Americans no longer appear to have a clear consensus on the differences between right and wrong:

Americans are making up their own rules, their own laws. In effect, we’re all making up our own moral codes. Only 13 percent of us believe in all Ten Commandments. Forty percent of us believe in five of the Ten Commandments. Only one in three Americans accept without question the moral guidance of religion, its practitioners or its scriptures. We choose which laws of God we believe in. There is absolutely no moral consensus in this country as there was in the 1950s, when all institutions commanded more respect. Today, there is very little respect for law—for any kind of law.

As we enter the 1990s, only one American in five ever consults a minister, a priest, or a rabbi on everyday issues. Half of us haven't been to a religious service for a minimum of three months. One in three haven't been to a religious service for more than a year. More than half of us (58%) went to services regularly while growing up, but less than half of those (27%) do so today. We have established ourselves as the authority on morality. We now choose which commandments to believe and which ones not to believe. Clearly the god of the 1990s in America is a distant and pale reflection of the God of our forefathers. This is not the "jealous God" of the Old Testament—six in seven Americans think that it is okay not to believe in God. Rather Americans seem to use God to refer to a general principle of good in life—or, sometimes, He (or She) is the creator who set off the Big Bang but doesn't intervene in human affairs.

For most Americans, God is not to be feared or, for that matter, loved.

For evidence that this crisis in moral leadership extends into Christianity today we need only recall the cases of Jim Bakker and Jimmy Swaggart. Or one can consider the Clarence Thomas/Anita Hill hearings before the Senate Judiciary Committee: two admitted Christians, one an Episcopalian and the other a Baptist, calling each other to account on national television. So is it now in the news "leak" and the polygraph we must trust?

A crisis in moral leadership is an oft-repeated theme in the biblical story of God's redemption of mankind. Ironically, the first example that comes to mind is the moral leadership of the pagan King Abimelech, upon the discovery that God's so-called servants Abraham and Sarah had both lied to him about Sarah's identity as a married woman. Prior to this discovery, Abimelech, attracted by Sarah's beauty, "sent and took her" (Gen. 20:2). When God threatened to kill Abimelech if he committed adultery, Abimelech replied, "Lord, will you slay a righteous nation also? Did he (Abraham) not say to me, 'She is my sister?' And she even herself said, 'He is my brother.' In the integrity of my heart and innocence of my hands have I done this" (Gen. 20:5).

Recognizing the moral integrity of this leader in this respect, God spared Abimelech's life and thereby illustrated three important principles: (1) moral leadership can be a life-and-death issue, for an individual or a nation; (2) "pagans" can and do exhibit moral leadership; and (3) need it be said, even God's servants have feet of clay and often do fail in their moral leadership.

Other examples of crisis in moral leadership abound in biblical history. After the deaths of their leaders Moses and Joshua, the Hebrews under the on-again, off-again moral leadership of various "judges" experienced a repeating cycle of social disobedience, destruction and death because "in those days there was no king in Israel; everyone did what was right in his own eyes." (Judges 21:25).

This pattern of moral decline was not arrested even when Israel became a monarchy because, even then, they and their kings were rejecting God and His commands as their true king and source of law. See 1 Sam. 8:7-9. ("Hearken to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them....Now then, hearken to their voice; only, you shall solemnly warn them, and show them the ways of the king who shall reign over them"). See also 1 Kings 11:4-13. (Solomon incurs God's judgment against Israel for disobedience and idolatry leading to the division of the Hebrew people into the kingdoms of Judah and Israel).

So too did God, through Ezekiel, describe the crisis in leadership on the eve of Israel's captivity by the Babylonians in 586 B.C.: "So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one" (Ezek. 22:30).

Just as moral decline is manifested by a lack of moral leadership, the resolution of a moral crisis is often manifested by God's merciful provision of spiritual leadership in answer to prayer. As God said, through His prophet Isaiah: "Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you. Behold, I have inscribed you on the palms of My hands; Your walls are continually before Me" (Isa. 49:15-16). Thus, God raised up the moral leader Nehemiah to survey and then rebuild the broken down walls of Jerusalem. (Neh. 1:4-11).

Later God sent John the Baptist to raise up a religious community preparing the way for the long-awaited Messiah of Israel. (Mal. 4:4-6; Mt. 3:1-12; Mk. 1:1-8).

And when "the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons" (Gal. 4:4-5). "For the law was given through Moses, but grace and truth came through Jesus Christ" (Jn. 1:17).

Since that time all true Christian leaders have variously been referred to as "apostles," "servants," "disciples" or "followers" of that only begotten Son of God, Jesus Christ. See Rom. 1:1. ("Paul, a **servant** of Jesus Christ, called to be an **apostle**"); Acts 22:4 (I persecuted the **followers** of this Way to their death, arresting both men and women and throwing them into prison); Rev. 17:14 ("They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be His called, chosen and faithful **followers**").

Given this identification as "followers," it may be somewhat difficult today for Christians to imagine their role as "leaders." It was not so difficult for Peter or Paul. In Acts 1:20, when choosing Judas' replacement, Peter said, "For it is written in the book of Psalms, 'May his place be deserted; let there be no one to dwell in it,' and, 'May another take his place of leadership.'"; Rom. 12:8, "if it (one's spiritual gift) is....leadership, let him govern diligently."

So too in the intervening centuries, when faced with moral depravity, God has answered the prayers of His people for moral leadership. Evangelical Christian philosopher Carl F. H. Henry summarizes that history and pronounces the challenge of our times, as follows:

Just as there are depths of depravity in human life there are levels of dedication. And just as God progressively abandons renegades to their rebellion, so too He rewards the righteous in the spiritual renewal. When ancient Rome fell, it was the godly Christian remnant that walked head-high into the future. When medieval Christianity compromised its biblical heritage, the Protestant Reformation emerged to bring great blessing to Europe and the world. When the post-enlightenment era spawned an anti-biblical mindset, the 18th century evangelical awakening in England spared that nation the travesty of the French Revolution.

What will be the final verdict on the evangelical confrontation of today's radically secular humanism? We are on the threshold of the decade of destiny...What spiritual situation do we bequeath not only to those who follow us, but also to our contemporaries?

Christianity is qualitatively different or it has nothing distinctive to offer the world. The real arena in which we are to work and witness and win others is the world, or we have ceased to be light, salt and leaven.

Christian duty requires courageous participation at the frontiers of public concern—education, mass media, politics, law, literature and the arts, labor, economics and the whole realm of cultural pursuits. We need to do more than sponsor a Christian subculture. We need a Christian counterculture that sets itself alongside the secular rivals and publishes openly the difference that belief in God and his Christ makes in the arenas of thought and action.

Each of us must find his or her proper station and platform in the "fight of the day" and use our God-given talent to reflect the truth and justice of God in to the world of public affairs.

Have you enlisted, winsomely and courageously, in what Paul calls "the fight of the day?" (CLS' Lawyers' Forum).

By this time next year, there will be ninety million more people on this planet than there are today. Who will lead them? What kind of leadership will these millions of people have? Will their leaders love them or destroy them? Will their leaders improve their world or imperil it? Will their leadership be honorable or corrupt? Self-sacrificing or self-aggrandizing? Humble or haughty? Like Hitler or Sister Theresa? Like Saddam Hussein or John Calvin? Like Nero or St. Paul?

Christian lawyers are often called to be leaders. When they are, they are to “govern diligently” (Rom. 12:8). Historically, Christian lawyer leaders include the Protestant reformer John Calvin and the Puritan founder of Boston, John Winthrop. Among the signers of the Declaration of Independence, numerous Christian attorneys are found.

For some more common examples closer to home, every Christian lawyer who is a father or mother is to be a leader of the children in his or her home (Eph. 6:1-3). Christian husbands are to serve as Christian leaders for their wives, “just as Christ also loved the church and gave himself for it” (Eph. 5:25). In business, Christian lawyers lead or closely advise leadership. Many Christian lawyers serve on the boards of directors of schools, colleges, hospitals and other charitable organizations. Christian lawyers are often leaders in the church.


There are about 4500 Christian attorneys and about 1000 Christian law students with membership in the Christian Legal Society. CLS members live in all 50 states, in more than 1200 cities and attend more than 100 law schools. Most, if not all, of these members are exercising or will soon exercise some Christian leadership responsibilities.

Christian Legal Society itself in June 1991 called all of its members to exercise leadership responsibilities by rekindling the vision of an America that owes it freedoms and legal order to a Creator God. (See Resolution and Explanatory Commentary of the CLS board of directors, June 1, 1991, *On Acknowledging God as the Source of our Inalienable Rights*).

In short, when there is a call for leadership, lawyers can and should be expected to respond to the call. When there is a call for moral leadership, Christians who are lawyers are commanded to respond. The question then for biblical study is how should a Christian lawyer or law student prepare him or herself to lead.

Discussion Questions on the Call to Christian Leadership

1. Regarding God’s call to leadership, what biblical examples in the areas of law and government can we consider as role models for the Christian attorney? What leadership characteristics do you see in these figures:
 - A. Noah (Gen. 6:7-8, 22; 7:5, 16; 8:1, 20-21)
 - B. Moses (Exod. 3:7-10; Num. 27:12-14)
 - C. Joshua (Num. 27:15-23; Deut. 7:7,23; Josh. 1:1, Judges 2:8-10)
 - D. Samuel (1 Sam. 3:10-11, 19-21; 8:1-9)
 - E. Solomon (Eccl. 1:12-18; 12:11-14)

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- F. Isaiah (Isa. 6)
 - G. The “law firm” of Daniel, Hananiah, Mushael and Azariah (Dan. 1:4, 17-21; 5:13-14; 6:1-3)
 - H. Esther (Es. 9:25, 29-32)
 - I. Mordecai (Es. 10:3)
 - J. Jesus Christ (the Great “Law Professor”) (Jn. 1:14-18; Mt. 22:34-40; Lk. 10:25-37; 11:42-52)
 - K. Paul “the Prosecutor” (Acts 8:1-4; Phil. 3:1-9)
 - L. Zenas (Titus 3:13)
2. What barriers exist for Christian lawyers in our day as they seek to respond to a call to Christian leadership?
 3. Do you think all Christian lawyers are in some fashion Christian leaders?
 4. Is there a “crisis” in moral leadership, or are we just over-reacting? What are your thoughts?
 6. Clearly Christ changed the world, but do Christians overestimate or underestimate the impact their “salt” and “light” has had on world history?
 7. Identify the cultural influences in America that pose the greatest challenge to your Christian beliefs and practices, much less your Christian leadership.
 8. Do you resent or object to the proposition that Christians, particularly Christian lawyers and law students, are called to be leaders?
 9. Does legal training and practice today prepare the attorney for Christian leadership in any way? If so, how? If not, why not?
 10. Can you think of any examples or role models of Christian attorneys you know who have responded to the call for leadership in their communities? If so, share how these individuals have impressed or encouraged you.

Can Leadership be Defined?

Can we define our terms? It can be difficult to agree on what we mean by leadership. Indeed, it may take some leadership to do so!

One writer warns that “too often attempts to analyze leadership tend to fail because the would-be analyst misconceives the task. He or she usually does not study leadership at all. Instead, popularity, power, showmanship, or wisdom in long-range planning is studied.” (W.C.H. Prentice, “Understanding Leadership,” *Harvard Business Review*, No. 61511, September, 1961, as quoted in *Paths Toward Personal Progress: Leaders are Made not Born* (Boston: Harvard Business Review, 1980, page 1).

To this list of misconceptions about the study of leadership, Christian evangelist John Haggai would add many more from the present day analysts of Christian leadership: “[the study of] the servant spirit, organizational acumen, administrative expertise and fervency in prayer.” (Haggai, J., *Lead On*, *supra*, at 1).

President Truman, known for his trenchant statement on leadership “The Buck Stops Here,” cynically referred to leaders as “people who can get others to do what they don’t want to do—and make them like it!”

Is that a leader—someone who is able to corral large numbers of people in one direction—the larger the number, the greater the leader? If so, should a Christian leader be the same or distinctively different?

Gordon Aeschliman, the editor of *World Christian Magazine*, thinks there should be a difference. He says:

The Christian leader is, quite simply, the person who, **by example**, is able to lead others to live lives that reflect kingdom values.... Unfortunately, we have been misled to believe that the chief word in the phrase ‘Christian leader’ is ‘leader,’ whereas it is actually ‘Christian.’ ... Put in simple terms, the single most important dimension of leadership (and perhaps the most overlooked) is **the moral courage to live an ethical life. This call to leadership is open to all Christians. Similarly, leadership in the Christian sense is forfeited at the point where one’s public influence outpaces one’s private ethical living.**” (Aeschliman, G., *Global Issues Bible Studies: Leadership in the 21st Century* (Downers Grove, IL: Intervarsity Press, 1990, page 12; emphasis added).

John Haggai also thinks so.* He offers this more functional and personal definition of “leadership” principally derived from the Bible and his study of Christian men and women around the world who, by their example, have successfully so defined Christian leadership in their own lives: **“Leadership is the discipline of deliberately exerting special influence within a group to move it toward goals of beneficial permanence that fulfill the group’s real needs.”**

As we consider Haggai's definition, we may want to reflect upon Haggai's assertion that this definition of leadership is most directly derived from an examination of the life of Jesus Christ, the ultimate example of Christian leadership. As Haggai puts it, Jesus' group consisted of twelve, "including one who doubted, one who denied knowing Him, one who betrayed Him to murderers, and all of whom feared for their lives. Yet, with this small group, He changed the world." (*Id.* at xii).

If Aeschliman and Haggai are correct, every Christian who has the moral courage to follow Christ becomes a "leader" in the biblical sense of that term. As we seek to follow Him, we are reminded that Christ loved God's Word and made it a high order of business after His resurrection to "open" his disciples' "understanding, that they might comprehend the Scripture." (Lk. 24:45). God inspired two of His leaders, David and Solomon, to remind us that God's Word is a "lamp" to our feet and a "light" to our path. (Ps. 119:105; Prov. 6:23).

Will a great distinguishing feature of our leadership be a love affair with the Scriptures—a love that leads to an astute awareness of its completeness and worthiness in guiding us into all truth and into godly lives? Will the Bible be the most dog-eared, pored-over, prayed-through, cried-upon book in the Christian attorney's library? How can we expect to answer our own questions about leadership or the legitimate questions posed by other ideological systems that compete for our influence if we have not studied the Word ourselves? So let's get started!

** Christian evangelist, Dr. John Haggai, is founder and director of the Haggai Institute for Advanced Leadership Training in Singapore. Dr. Haggai speaks throughout the world in world leadership conferences for business, civic and church organizations. His books include Lead On! Leadership that Endures in a Changing World, How to Win Over Worry, and New Hope for Planet Earth. Graduates of the Haggai Institute serve in leadership posts in some eighty-two nations of the world.*

In creating this Bible study, the author has borrowed extensively from the Christian leadership principles identified by Dr. Haggai in Lead On! This Bible study addresses the twelve leadership principles identified by Dr. Haggai: vision, humility, love, goalsetting, self-control, communication, investment, opportunity, energy, staying power, authority and awareness.

Discussion Questions on the Definition of Christian Leadership

1. Discuss each of the terms within this definition, with reference to the cited biblical principles:

A. "Discipline"

1. What is discipline? (2 Tim. 1:7; Gk. "sophronismos;" an admonishing or calling to soundness of mind or to self-control)
2. Is Christian leadership a self-discipline that can be developed by anyone or a spiritual gift given by the Holy Spirit only to some—or both? (Acts 20:28; 1 Cor. 12:28; Rom. 12:8; 1 Pet. 4:10-11. Note: the Greek word for "leadership" in these verses is "proistamenos," lit., "standing over." This word is variously translated "managing," "leading" or "administering")
3. Whether it is a self-discipline, a spiritual gift or both, how is Christian leadership to be exercised? (Rom. 12:8; 1 Pet. 4:10-11)
4. Who is the true source of discipline, and why is discipline so important for a Christian leader? (Ps. 94:12; Prov. 1:7, 5:23, 12:1, 13:18)

B. "Deliberately"

This word indicates a commitment on the part of the leader to his or her calling as a leader. Is such commitment to one's calling as a Christian leader so important to God? (1 Sam. 3:10; Isa. 41:4; Micah 6:9; Mk. 6:7; Rom. 12:8; Eph. 4:1; 2 Thess. 1:11; Heb. 3:1; 2 Pet. 1:10)

C. "Special Influence"

Does Christian leadership require compulsion of others or trust by others? Are true Christian leaders followed out of fear or out of respect and love? (Jn. 14:15)

D. "Within"

What are the biblical foundations of the community the Christian leader is called to live "within?" (Gen. 1:26; 12:2-3; Ex. 19:4-6; Mal. 3:67; 4:5-6; Jn. 17; Rom. 8:39; 17; 1 Cor. 12)

E. "Group"

1. This word indicates the need for the leader to foster unity of purpose or cause. As regards Christian leadership, is such unity of purpose important in God's eyes? (2 Chron. 30:12; Ps. 133:1; Jn. 17:23; Rom. 15:5; Eph. 4:3, 13; Col. 3:14)
2. In Christian understanding, when is a group a group?

F. "Goals"

Broadly, this term refers to the leader's vision, his or her dream of what the group can be or do. The commitment to act on that vision becomes the leader's mission. The plans for accomplishing the mission are the leader's goals.

What does God have to say about the importance of these things? (Josh. 22:3, Prov. 29:18 (KJV) "where there is no vision, the people perish"; 1 Sam. 15:18, 20; 21:2; Lk. 13:32; Acts 12:25; 2 Cor. 5:9; Gal. 3:3; Phil. 3:14; 1 Tim. 1:5; 1 Pet. 1:9)

G. "Beneficial Permanence"

This phrase suggests that the true leader seeks the continuing, enduring and lasting benefit of the group, not goals that are really detrimental to the group.

What does God have to say on this point of Christian leadership? (Mt. 6:19-21; Lk. 6:27-38; Jn. 13:34-35; Rom. 13:8; 1 Pet. 1:22; 1 Jn. 3:11, 23; 4:7, 11-12; 2 Jn. 1:5)

H. "Real Needs"

This phrase suggests the need for a leader to be sensitive and understanding of the group's real needs—even needs the group may not yet recognize.

What does the Bible say about providing people with their real needs? (Ex. 16:16; Deut. 15:8; Isa. 58:10-11; Jer. 5:7; Rom. 12:8; 2 Cor. 9:12; Eph. 4:28-29; Phil. 4:19; James 2:16)

2. What characteristics, if any, should distinguish Christian leadership?
 - A. the motives? (Mt. 28:19; Mk. 16:15; Acts 1:8)
 - B. the means?
 - C. the message? (Lk. 12:15)
 - D. the monarch?

The Principle of Vision

Lincoln had a vision: "...[W]e resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people and for the people, shall not perish from the earth." (*Gettysburg Address*, 1863).

One hundred years later, at the Lincoln Memorial, Martin Luther King, Jr., expressed his vision for America. He wanted "riches of freedom and the security of justice" for all people. He said, "now is the time to open the doors of opportunity to all of God's children....Now is the time to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood....I have a dream...of that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing the words of the old Negro spiritual, 'Free at Last! Free at Last! Thank God Almighty, we are free at last!'" (King, Martin Luther, Jr., "I Have a Dream," Speech, Lincoln Memorial, Wash., DC, August 28, 1963)

Both Lincoln and King were inspired by and followed the greatest visionary of all—Jesus Christ. Jesus announced His vision without failure to a modest number of people, some of whom followed Him. He said, "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He sent me to heal the brokenhearted, to preach deliverance to the captives. And recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord" (Lk. 4:17-21). Later, upon His departure from earth, Jesus restated His vision for His followers to follow:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Mt. 28:18-20).

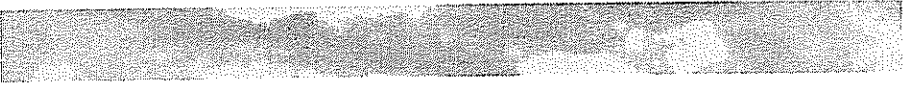
From the foregoing examples, we can see what a "vision" is. Simply, it is a clear picture of what the leader sees his group doing or being. For Jesus Christ and His true followers, it is life where there was death. For Albert Schweitzer, it is health where there was sickness. For Wilberforce, it is freedom where there was callousness and fatalism. For Lincoln and King, equality where there was prejudice.

As we consider our response as Christian attorneys to God's call for Christian leadership, it would be well to begin by asking ourselves these sorts of questions: "Do I have a vision to inspire my own leadership? Am I part of a group led by a leader inspired by a vision worthy of pursuit? As a parent and spouse, do I have a God-given vision for the life of my family? Do my children and my spouse know what my "vision" for my family is? As a law student, do I have a vision for why I am being educated?"

As we consider these topics, let's take a look at Scripture.

Discussion Questions on Applying the Principles of Vision

1. Who is the source of the vision or “revelation” (as it is sometimes translated) worthy of our commitment? (Num. 12:6-8; Lk. 2:25-33; Acts 16:9-10; 18:9; Gal. 1:10-12; Eph. 1:15-21; James 1:17)
2. Why is vision or revelation so important? (Prov. 29:18; Josh. 1:16-18)
3. What are the consequences of a lack of vision? (1 Sam. 3:1; Amos 8:11-12; 1 Sam. 28:6; Ezek. 7:26; 20:1-3; Mic. 3:4-7)
4. Who must understand and believe in the vision? (Prov. 29:18; Josh. 1:16-18)
5. How important is the commitment to act on the vision, which commitment is also referred to in the Bible as the “mission” or “goal”? (Josh. 22:3; Lk. 13:32; Acts 12:25; 2 Cor. 5:9; Gal. 3:3; Phil. 3:14)
6. How important is personal reflection, self-examination, deliberation and solitude before committing one’s time or life to a particular vision or revelation? (Josh. 1:8; Ps. 77:12; 119:15, 23, 48, 99; Mt. 6:5-6, 14:23; Mk. 6:46; Lk. 6:12; 14:28-35)
7. When in need of leadership, Israel turned to the Lord for a prophetic word or guidance. (2 Ki. 19:1-4, 14; 22:13-14; Jer. 21:2; Ezek. 14:3,7) Where do you turn?
8. Who is the “Word” to whom we may turn today for our vision? (Jn. 1)
9. As we seek a vision for Christian leadership, are we subject to the awful “silences” of God as were experienced by the Hebrew people? If so, why? (Jn. 14:15-21)
10. It has been said that the ultimate example of leadership is Jesus Christ. What would you say was the vision of our Lord Jesus Christ? (Lk. 4:17-21; Jn. 13:34; Lk. 24:45; Mt. 28:18-20; Acts 1:8)

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11. What was the apostle Paul's vision? (Rom. 12)
 12. Do you have a vision for Christian leadership? If so, who is the group for whom you bear the burden of such leadership?
 13. Take a few moments to reflect and pray. See if you can think through or write out a vision you believe God has already given or may be in the process of giving you to pursue: (try writing a one- or two-sentence "vision" for each)

A. in your further education:

B. in your family:

C. in the next five years:

D. for the remainder of your life:

Just relax and let your mind and heart inquire of the Lord!
(Ps. 39:3)

The Principle of Goal Setting

Once a leader has developed a vision, goal-setting is the vehicle for accomplishing it. Setting short-term goals and following through with them will almost ensure that the vision will materialize. Anyone who has tried to fulfill a dream without taking smaller steps first knows that it is difficult, if not impossible, to succeed because it is easy to be overwhelmed by the size of a task. In essence, goal-setting is the practical, hands-on aspect of following through on a vision.

For example, does an architect begin building a structure without a blueprint? Does an aircraft navigator begin flights without a pre-drawn chart? Does a lawyer try a capital murder case without a strategy? And if they did, who would enter that building, fly on that airplane or hire that attorney? Probably very few would.

To paraphrase one of Stacy and Paula Rinehart's principles enumerated in *Living for What Really Matters*, not only are goals important for fulfilling a vision, but they help filter out the impertinent and less important tasks. Specific goals keep us focused on the purpose at hand, making us more aware of unnecessary distractions. Although Rinehart primarily discusses the use of goal-setting with regard to "life purposes" as a whole, this principle certainly applies to managing any God-given vision in an effective, leader-oriented manner. Setting and fulfilling goals is a confidence-building exercise for any leader and will assure success as each goal is completed toward realizing the vision.

John Haggai states that goals should be reviewed and redrafted periodically according to changes in circumstances and that they should be based on one's personal behavior rather than the hoped-for behavior of others. Goals should also be S-M-A-R-T: Specific, Measurable, Attainable, Realistic, Tangible (John Haggai. *Lead On!*).

In the Bible study that follows, you'll discern what God says about goal-setting.

Discussion Questions on the Principle of Goal-Setting

1. Review the following Scriptures for God's perspective on making plans and goal-setting. Do any verses seem to contradict each other? If so, how do you reconcile them? What is our part in accomplishing a vision and what is God's part?

A. Psalm 20:4

B. Proverbs 3:5,6

C. Proverbs 14:15

D. Proverbs 16:9

E. Proverbs 19: 21

F. Proverbs 20: 24


G. Proverbs 21:5

H. Isaiah 32:8

I. Isaiah 48:17

J. Phillipians 2:13

2. Read the following chapters and verses: Gen. 12:1-9; 15; 16; 17; and 21:1-13.

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- A. What vision (or promise) was Abram given?
 - B. Who was the source of the vision?
 - C. What practical steps (goals) did Abram take to lay hold of his vision? Who told Abram to take these steps?
 - D. What spiritual disciplines were needed to follow through with Abram's God-given vision?
 - E. What were the specific consequences of not walking in those disciplines?
 - F. Was God faithful to fulfill His vision?
 - G. Does God give His children specific visions today? Or has He already given people their purpose through the Scriptures? Does God get involved in specific goal-setting in families, ministries, businesses, politics, etc.?
3. Read Eph. 6:19, 20; Col. 1:25-27; Acts 13:1-4, 13-15, 42-52; 14:1-3, 6, 7; 20:22-24; 21:12-14.
 - A. What was Paul's God-given vision?
 - B. What measurable steps did he take to fulfill it?
 - C. Who influenced what steps he took?
 4. Based on the foregoing Scriptures, do you believe that goal-setting techniques and follow-through should differ somewhat between secular leaders and Christian leaders? Why or why not?
 5. Knowing the importance of goal-setting, why do you think that people still avoid doing it?
 6. If you wrote down any personal visions when you studied the principle of vision, establish some short-term goals that will enable you to move toward accomplishing them.
 7. Consider your local fellowship group. Does it have a vision and the goals to accomplish it? If not, how can you be a leader and take initiative in determining or following through on goals that would enhance the group's effectiveness?

The Principle of Love

While vision may set a leader apart from a manager, it is love—more than any other virtue—that should distinguish the Christian leader from a power-holder.

Christian evangelist John Haggai sums up the distinction this way:

J.R. Ewing, the star of ‘Dallas’ the then most popular series in television history, failed at being a true leader because he did not move people toward goals of beneficial permanence. He destroyed people. He may have had a vision. He may have had a mission. . . . but he lacked a basic ingredient for leadership—love. . . .

Maintaining one’s position by popularity or power not only fails to emphasize love, but it sees demonstrating love as a definite weakness because one can’t love without making oneself vulnerable. One can’t love while keeping one’s options open. To truly love—whether one’s spouse, children or the people one leads—one must give himself or herself unreservedly in such a way that he or she can be hurt, or even rejected.

(Haggai, J., *Lead On*, *supra* at 44-45)

Love as a central characteristic of leadership may seem out of place. But can there be true leadership without love?

Napoleon Bonaparte’s intellectual prowess and fame as a mercuric, albeit egotistical, “leader” make his tribute to the supremacy of leadership by love particularly striking. He said, “Alexander, Caesar, Charlemagne and myself founded great empires; but upon what did the creation of our genius depend? Upon force. **Jesus alone founded His empire upon love, and to this very day millions would die for Him.**” (Emphasis added)

So the highest example of the principle of love in leadership is Jesus Christ. And since all Christians are to imitate and follow Christ, love as He taught it is absolutely central to any success a Christian lawyer or law student may enjoy as a Christian leader.


The Scriptures tell us that all the requirements of the Law and the Prophets are summed up in the two great commandments to love God and love of our neighbor as ourselves (Deut. 6:5; Lev. 19:18; Mt. 5:43-44; 19:19, 22:37,39; Mk. 12:30-31, 33; Lk. 6:27, 32, 35; 10:27; Jn. 13:34-35; 15:12, 17).


Love is not a fuzzy concept in reality. It is well-defined by word and deed in Scripture. The difficulty is that love is demanding. It requires a concrete response to a God who loved us and to the people that God created (Jn. 13:34-35; 14:15, 21, 23-24, Jn. 15:10, 12-13).

That response or our expression of the love commanded by God is the subject of this day’s study of God’s Word. Let us pray that God will open our minds to the realization that it is upon this principle that Christian leadership must be most distinctively founded.

Discussion Questions on the Principle of Love

1. Christ commanded that you must first love and serve “your God” only. (Mt. 4:7, 10; 22:37; Mk. 12:30; Lk. 4:8, 10:27) How must the Christian leader live so as to leave no doubt as to who his or her “God” is? (Ex. 20:3)
2. It has been said that Isaiah may have been blinded by the glory of his leader King Uzziah until that king died (Isa. 6:1). Are there any other “gods” in your life that are dulling your love for God and blurring your vision?
3. Do you love God with all you have and are? (See the word “all” in Mk. 12:30.) What is holding you back?
4. The apparent foundation for knowing how to love our neighbor is “loving oneself.” Is being truly humble inconsistent with loving yourself? Is “loving oneself” selfish?
 - A. Is the self-acceptance that comes from God’s love for us the key to solving this conundrum? (Ps. 138:8; 139:13-16; Jn. 10:10; 17:3; Rom. 5:8; 2 Cor. 3:1; Eph. 2:10; Col. 2:10; 1 Pet. 2:9)
 - B. Isn’t the real problem loving one’s self first? (2 Tim. 3:2; Phil. 2:21)
 - C. Can you think of any biblical examples of people who “loved themselves first?” (1 Sam. 25:3, 11; Esth. 6:6; Mk. 10:35-37; Eccl. 2:10, 11; Lk. 12:16-21; Lk 16:19) What were the consequences for these “selfish leaders”?
 - D. Generally speaking, what are the consequences when we are selfish? (Prov. 23:21; Rom. 13: 13,14; Gal. 5:16,17)
5. If loving God and accepting God’s love for us is the true biblical foundation for loving ourselves without selfishness, how do we then express our love for our neighbor?
 - A. Discuss and find additional biblical references for the following 10 practical and powerful principles of expressing love outlined by Ted Engstrom, president of World Vision International, in his book *The Fine Art of Friendship*:
 - (1) We must decide to develop friendships in which we demand nothing in return.
 - (2) It takes a conscious effort to nurture an authentic interest in others.

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- (3) Each of us is a one-of-a-kind creation. Therefore, it will always take time—often a long time—to understand one another.
 - (4) Commit yourself to learning how to listen.
 - (5) Simply be there to care, whether you know what to do or not.
 - (6) Always treat others as equals.
 - (7) Be generous with legitimate praise and encouragement.
 - (8) Make your friends Number One, preferring them above yourself.
 - (9) Learn to love God with all your heart, soul, mind and strength. Then love your neighbor as yourself.
 - (10) Emphasize the strengths and virtues of others, not their sins and weaknesses.
6. Who is your neighbor? Does it include your enemy? (Jonah 1-4; Lk. 6:27,35; 10:19, 29-37; Mt. 5:43-44)
 7. What are the enduring characteristics of truly Christian love? (1 Cor.13)
 8. Is it possible to really express a true and authentic love of God, ourselves and our neighbors without the indwelling power promised by God through His Holy Spirit? (Gal. 5:22-25)
 9. Could we say that the eight “fruits” of the Holy Spirit mentioned in Galatians 5:22 -23 after the word “love” in this passage are truly the “expressions” of the love God wishes to be displayed in all His children, particularly Christian leaders?
 10. If so, let’s more closely look at these true characteristics of loving Christian leadership. (Gal. 5:22-23; 1 Cor. 13)
 - A. Joy—Love’s Music. (Mt.13:44; 28:8; Mk. 4:16; Lk 1:44, 58; 2:10; 6:23; 8:13; 10:17, 21; 24:41, 52; Jn. 3:29; 15:11; 16:20-22, 24; 17:13)
 - B. Peace—Love’s Agreement. (Mt. 10:13; Mk. 9:50; Lk. 24:36; Jn. 14:27; 16:33; 20:21; Rom. 5:1; 8:6; 12:18; 14:17-19; 1 Cor. 14:33; Eph. 2:14-15, 17; 4:3; 6:15; Phil 4:7; Col. 1:20; 3:15)

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- C. Long-Suffering—Love's Endurance. (1 Cor. 13:4; 2 Tim. 3:10)
 - D. Kindness—Love's Service. (Acts 14:17; 27:3; 28:2; Rom. 11:22; Col. 3:12; 2 Pet. 1:5-7)
 - E. Goodness—Love's Deportment. (Rom. 15:14; Eph. 5:9; 2 Peter 1:3-5)
 - F. Faithfulness—Love's Measure. (Mt. 23:23; 3 Jn. 1:3; Rev. 13:10)
 - G. Gentleness—Love' Mood. (See study for principle of Humility.)
 - H. Self-Control—Love's Mastery. (Ps. 39:1-2; Prov. 16:32; 25:28; Lk. 8:35; Acts 24:25; 2 Tim. 3:1-5; 1 Pet. 2:11; 2 Pet. 1:5-10)

CONCLUDING PRAYER

Thank you, God. Leadership by love works! It is the outgoing of the leader to others in beneficence and help. As we study further, let us pray for the grace, vision, humility and self-discipline needed to put this "command" to work in our lives.

The Principle of Humility

The well-known pastor Chuck Swindoll has written that “two dangers lurk in the shadow of leadership. One is the reluctance on the part of the leader to become virtually unknown, forgotten and overlooked in the accomplishment of the objective. The second is the negligence of strong, natural leaders who fail to recognize others who really deserve much of the credit.” (Swindoll, Charles R. *Hand Me Another Brick*, Nashville, T. Nelson, 1978, page 170).

The antidote for this chronic disease in the life of the Christian leader is humility.

The former Prime Minister of Israel Golda Meir said it all about humility when she quipped, “don’t think you’re humble, you’re not that great.”

Someone once asked evangelist D.L. Moody about humility: “Are you saying that the humble person doesn’t think much of himself?” Moody retorted, “No, he doesn’t think of himself at all.”

Isn’t that the catch? True humility is unconscious of itself. The man or woman who is truly humble doesn’t know he or she is humble. As one writer puts it, “humility is the ‘eye which sees everything but itself.’”


Contrary to what many think, humility gives tensile strength to leadership. Exhibit A in support of this conclusion is the life of Jesus Christ.

Jesus Christ gave life, vitality and glory to the word “humility.” He did not take offense or fight against His enemies. He turned the other cheek to those who hit Him. Yet, in Him, humility is not masked cowardice, it is high courage. He took a lower place than He deserved, keeping quiet about His own merits in deference to His Father in Heaven. He bore our existence, pains, slights, insults and false accusations for the sake of a higher purpose. He demonstrated that lowliness of mind that should pervade the true Christian leader’s consciousness when he contemplates God’s holy majesty and superabundant love in contrast to his or her own helplessness apart from the grace of God. When referred to as a “good teacher” by the rich young ruler, Jesus replied: “Why do you call Me good? No one is good but One, that is, God” (Mt. 19:16-17, NKJV).

Talking about humility seems to make us less humble—not more—because humility possesses no self-consciousness. To develop humility it may be more helpful to study what the Bible has to say on the subject, than it may be to talk about ourselves.

DISCUSSION QUESTIONS ON THE PRINCIPLE OF HUMILITY

1. Is humility a common characteristic of a great moral leader? (Num. 12:3; Phil. 2:5-8; Acts 20:19)
2. What does God think of false humility? (Col 2:18,23)

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3. How important is humility to the success of a leader? What results can the truly humble leader expect? (2 Chron. 7:14; Ps. 18:27; 25:9; 147:6; Prov. 3:34; 11:2; 15:33; 22:4; Phil. 4:13; 1 Pet. 5:6)
 4. What commands to humble ourselves are found in Scripture? (Isa. 66:2; Phil 2:3; Col. 3:12; Titus 3:2; James 3:13; 1 Pet. 3:8; 5:5)
 5. Can Humility be nurtured:
 - A. by prayer and repentance? (2 Chron. 7:14)
 - B. by an openness and thirst for God's Word? (Ps. 25:9)
 - C. by acknowledgment of God's grace? (Prov. 3:34)
 - D. by curbing one's own pride? (Prov. 3:34)
 - E. by patience and love toward one another? (Eph. 4:2)
 - F. by exchanging self-centeredness for a concern for others? (Phil. 2:3)
 - G. by obeying God's commandments? (Jn. 15:10-12)
 6. In what areas of life should the Christian leader nurture humility in himself or herself?
 - A. social life (Rom. 12:10)
 - B. intellectual life (Phil. 2:3-16)
 - C. financial life (Mt. 19:16-26)
 - D. physical life (1 Cor. 6:17-20)
 - E. family life (Eph. 5:22-3; 6:4; 1 Pet. 3:1-12)
 - G. by listening to the wisdom of those who are older (1 Pet. 5:5)
 7. Is humility a characteristic of God? (Ps. 113; Isa. 57:15-18; Phil. 2:5-8)
 8. Does humility exclude one's self-confidence? (Heb. 10:35)
 9. Have you thought of yourself as too lowly or humble to be of the stuff "leaders" are made of? If so, how has this study changed your thinking?
 10. On the other hand, are you reluctant to lead because you are afraid of becoming unknown, ignored or forgotten?
 11. How would you describe your leadership style? Who gets the credit in your mind? What would those who follow your leadership say?

The Principle of Self-Control

Generally, Americans today are an overly consumptive population. On the whole, Americans do everything to extremes. Where is our will power? Where is the balance in enjoying God-given pleasures without refraining out of legalism or excessively indulging? Advertisements flooding the market sell a quick-fix (like diet pills) for our over-indulgences, and consumers rarely address the issue of why we cannot control our voracious appetites for food, sex, alcohol, work, sports and other pleasures that can be good in moderation.


But for leaders, the tendency to be out of control is not just personally dangerous, but also hazardous to their followers: either because of the leaders' poor example or the lack of confidence and trust resulting from their indulgences. John Haggai states, "Self-control is an essential attitude and characteristic for a leader. Without it, the leader diminishes his effectiveness, and he will lose the respect of his followers. With it, people view him as one who has the determination and strength to be in charge" (Haggai 74).

The Bible has addressed this problem for centuries. It is the age-old problem of living under the law (being in bondage to our flesh) versus living under grace. But isn't this a nebulous concept? How do we practically walk in the Spirit? Surely each Christian must play a part in not doing certain things that God has revealed through the Bible are unhealthy, unwise or sinful.

Many people believe that by just exercising will power (*i.e.*, using their own strength to control themselves), they can control their excesses. Doctors Henry Cloud and John Townsend disagree, and in their book entitled *Boundaries*, they state, "If we depend on willpower alone, we are guaranteed to fail. We are denying the power of the relationship promised in the cross. If all we need is our will to overcome evil, we certainly don't need a Savior...In other words, these self-denying practices that appear so spiritual don't stop out-of-control behavior. The boundaryless part of the soul simply becomes more resentful under the domination of the will—and it rebels" (Dr. Henry Cloud and Dr. John Townsend. *Boundaries*, Zondervan Publishing House, 1992, pgs. 218-219). They view lack of self-control as a problem of setting boundaries on one's self (or difficulty in tapping into the power of the Holy Spirit). A person's "internal no" has not been developed (for one reason or another), and even when it has, emotional issues may cause one to make bad choices until they are dealt with before God.

In essence, godly self-control is being Holy Spirit-controlled. The focus shifts off of self and the object of desire and instead puts it on God. Strangely enough, objects and desires lose their mastery over us as we focus on God. The following song rings true: "Turn your eyes upon Jesus. Look full in his wonderful face. And the things of earth will grow strangely dim, in the light of His glory and grace." The book of Galatians, which will be part of this study, expounds on this concept of living under the law, *i.e.*, living by will power. No human being through will power alone can adhere to God's teachings about purity of heart, mind, body and speech. The Holy Spirit is our enabler.

Often, people compensate for a lack of love or security with food, work and other substitutes. But a leader has a responsibility to address the excessive areas of his or her life. Thankfully, God can meet those needs and bless his children with godly self-control.



It is God's protective grace that daily constrains our behavior and enables us to live God-honoring lives, and change those parts of our lives that ought to be further transformed into a greater likeness of His image in us.

Discussion Questions on the Principle of Self-Control

1. Review the following scriptures. How do they relate to self-control? In question D., consider the rationale behind this Scripture.
 - A. Proverbs 3:11,12
 - B. Proverbs 4:23-27
 - C. Proverbs 10:4,17,19
 - D. Proverbs 25:28
2. It is one thing to know that self-control is necessary, but another to practice it. How should Christians lay hold of it? Review the following Scriptures: Titus 2:11-13; Gal. 2:20-21; 3:1-3; 5:1,13-26; Jude 1:4.
 - A. How can Christians experience self-control?
 - B. Practically, how does one walk in the spirit?
 - C. How does the concept of living under the law relate to the issue of self-control?
 - D. Name some benefits of living under grace.
 - E. How can a Christian know he or she is walking in grace?
 - F. How does one crucify the sinful nature?
3. List two other biblical characters who struggled with the issue of self-control. (Gen. 39; 2 Sam. 11 and 12) Were they successful in their battles? What steps did they take that either led to or prevented their succumbing to pressure? What steps can Christians adhere to today to withstand temptation?
4. Examine your life. Do you struggle with self-control in any area that would hinder your example as a leader? If so, how do you deal with it? Have you seen victory in that area? If so, how? If not, do you know why? Could there be an underlying need in your life that you are trying to meet through indulgence? Have you considered talking to a loving friend or counselor about it?

The Principle of Communication

Never underestimate the importance of communication in any relationship. A leader who does not take the responsibility to communicate the vision to those who will help carry it out will not see the vision accomplished. If a leader's employees or co-workers do not know what is expected of them, how can they be effective in performing their tasks? John Haggai states that "communication is the way the leader unifies and directs the group" (Haggai, 85)—it cements the leader with the followers. Without it, the greatest vision and the most detailed, well-laid plans will probably fail. God himself went to the ultimate length to communicate his message of unconditional love to us. He sent Jesus to earth in a form that we humans can identify with so that we can clearly comprehend His message. God is the ultimate communicator, and He will enable any leader to effectively communicate his vision to his followers.

Most people realize that communication can be difficult. It may take one person expressing himself two or three times before the listener grasps the meaning. Regardless, the ultimate understanding creates a bond between them and opens their spirits for further connection, which otherwise may not occur when confusion and misunderstanding abound. The same principle applies in a business or organizational setting. Whenever people can effectively communicate, the group will function smoother with enhanced relationships among co-workers.

In any society, communication is crucial. For trial lawyers, it is imperative that they effectively communicate to jurors. Air traffic controllers must clearly communicate with airplanes. The FDA must effectively communicate the contents of drugs. Chainsaw manufacturers must clearly instruct the public on the use of their machines. Referring to his and President Bush's 1992 election loss, Dan Quayle stated in his book *Standing Firm*, "The President had a vision and a bold program but it was never effectively communicated" (Dan Quayle. *Standing Firm*, HarperCollins Publisher, 1994, pg. 345). How sad this is!

In *Lead On! Leadership That Endures in a Changing World*, Haggai emphasizes the importance of a leader's ability to communicate.

The leader must be a communicator. He may have other skills because of the field in which he works, but he is to be first and foremost a communicator. The ability to communicate, through speech and writing, is possibly the leader's most valuable asset. There are seven rules of effective communication which, if mastered, will help leaders maximize their effectiveness [:] Rule one: Recognize the importance of effective communication; Rule two: Assess your audience; Rule three: Select the right communication goal; Rule four: Break the preoccupation barrier; Rule five: Refer to the known, the audience's experience; Rule six: Support your assertions; Rule seven: Motivate action by the appeal to desire...Make communication an on-going study, your life-long passion and discipline. (Haggai 103-104)

Discussion Questions on the Principle of Communication

1. Review the Scriptures below and describe how following the commands will lead to more effective communication. What communication technique is discussed in each verse?
 - A. Proverbs 4:24
 - B. Proverbs 12:15,25
 - C. Proverbs 13:3
 - D. Proverbs 18:13
 - E. Proverbs 15:1
 - F. Proverbs 16:24
 - G. Matthew 12:36,37
 - H. Ephesians 4:25-27,29; 5:4
 - I. James 1:19
2. Read Acts 4:1-21; 1 Cor. 2:1-5; Ex. 3,4. Who is the source of the speaking in these passages? How do Moses and Paul differ? Are they eloquent speakers? Do you think that it matters whether they are or not? Did they effectively communicate their messages? Why or why not?
3. What is (are) the most important thing(s) that you would like to communicate with your loved ones? Would you say that you effectively communicate these things with them? If not, what could you do to enhance the level of communication? What does good communication do for your family?
4. Are you presently leading a group of people in some capacity, i.e., a Sunday school class, a Boy Scout troop, a CLS chapter, a Bible study? Ask yourself the same questions listed in question 3 above.
5. In the attorney-client relationship, how can we apply these biblical principles of communication?

The Principle of Investment

God believes in the principle of investment. He invested His most valuable asset, Jesus, in what seems like a worthless market (the human race) and gained millions of new children. God believes in exponential multiplication; He created it.

A leader must also understand the principle of investment, especially with regard to finances. God expects his children to be good stewards of what he has provided, and they do that not by sitting on it, but by making it grow. Consider Jesus' parable of the talents. He left talents with three of his servants, two of whom invested the talents and accrued interest. The third one buried the talents and did nothing with them. When the master returned, he praised the two men who wisely invested his money, but he harshly rebuked the third for not doing more with what he was given. Indeed God takes seriously the concept of making the most of what has been given to us by Himself, the Master. (Mt. 25:14-30)

Leaders also realize the importance of being good stewards of their God-given gifts, as well as money. They do not waste opportunities to use their gifts. They learn early what their strengths are, and with God's help, they strive to enhance them for the good of the company they own or the group they lead. God called the servant who hid his money a "wicked, lazy servant." No successful leader will be considered lazy (not using what God has provided). No Christian leader should be called wicked. Thus, it is important that leaders develop their gifts not to glorify themselves, boost their own egos or purely to make money. A godly leader will aim for excellence through the use of his gifts to the service and glory of God.

In addition to best utilizing their money and their gifts, leaders also invest in other people. Encouraging co-workers, spending quality time with their families, teaching employees aspects of the business or leading them to Christ all are avenues through which leaders give themselves to others. It is God's will for His children to love and minister to others as Christ did for us. John Haggai says that "Worship [of God] is not complete unless you give something...The principle of investment says that if you invest or give something, you will receive it back many times again. You will receive it back based on what you invested (e.g., if you invest friendship, you will have many friends) as well as on how much you invest" (Haggai 105, 121).

At a church in a small southern town works a thirty-five-year-old man with the gift of compassion. There, where outsiders are not always welcome, he reached out to a formerly homosexual man who needed a friend. He took him to church each Sunday and involved him in ushering. Shortly thereafter the homosexual friend died of AIDS. Then, this same man found a new friend: a ten-year-old boy who contracted AIDS through a blood transfusion. The boy's mother was addicted to drugs and sometimes did not feed him properly. Because of his love and compassion, the man befriended the boy and for years now has taken the boy to his weekly check-ups, out to eat frequently, to baseball games and generally has poured his life into him. He understands the concept of investment, and God will multiply his return tenfold.

Discussion Questions on the Principle of Investment

1. Review the following Scriptures on the principle of investment. Explain how these passages can relate to finances and to personal relationships.

- A. Luke 6:38
- B. Galatians 6:7
- C. 2 Corinthians 8:7
- D. 2 Corinthians 9:6-15
- E. Proverbs 11:24-26
- F. Proverbs 22:9
- G. Mark 10:29

2. Read the Scriptures below. For each passage, answer the following questions: Who were the recipients of Jesus' investments? Did Jesus get a return on his investment? If so, what was it? What and how did he invest? What resulted from his investments? Were the results positive or negative?

- A. Mark 1:29-34
- B. Mark 1:40-45
- C. Mark 2:13-17
- D. Mark 3:1-6
- E. Mark 5:21-43
- F. Mark 6:30-44

3. Review the Scriptures below. Using these verses, explain the spiritual concept of being poured out.

- A. Matthew 26:28
- B. Philippians 2:17
- C. 2 Timothy 4:6-8

4. Examine your own areas of investment. Is your money making the most for you? The more income that God blesses us with, the more that Christians have available to pour into His kingdom's work. What are your spiritual gifts? What gifts can you invest in leadership of a group or organization or in individuals? Should Christians minister only in their area of their gifts or wherever a need exists?

The Principle of Opportunity

In the movie *The Sound of Music* the wise nun told Maria that when God closes a door, He always opens a window. This exemplifies the positive attitude necessary for capitalizing on God-given favorable circumstances or turning trials into victories. Many natural leaders inherently exhibit this ability. They know that many opportunities first present themselves as hardships and that true leadership requires embracing positive and negative circumstances.

What characteristics do leaders possess that enable them to respond well to unfavorable circumstances? They are doers, not procrastinators or whiners, nor do they indulge in self-pity. They may at times feel unworthy or fearful, but these emotions do not dominate their lives. Knowing that their choices (or lack thereof) will in part determine their futures, they exercise their rights to choose their responses to given circumstances. Rarely are they “victims”; if they are, it is not for long. When circumstances are challenging, they tap into God’s perspective and “see” above their present circumstances. They maintain a level of spiritual concentration (a phrase borrowed from Henry Blackaby in his Bible study titled “Experiencing God”), which means being focused on God and watching for His work and activity in one’s daily life. With God’s help, leaders not only seize good opportunities when they arise, but they also turn negative circumstances into opportunities for growth and learning; they create opportunities where none existed.

Consider Elisabeth Elliot. She and her husband Jim Elliot were missionaries to the Auca Indians in Ecuador. When the tribe shot and killed Jim with an arrow, Elisabeth could have left the mission field and returned home (few would have blamed her). Instead, she continued to minister to these Indians and ultimately led them to Christ. She allowed God to use a tragedy for His glory and embraced the opportunity to exhibit God’s love.

Consider also General Douglas MacArthur. In the summer of 1950 during the Korean War, the United Nations Forces had been pushed back to the southern tip of South Korea by the North Koreans. Under the leadership of General Walker, the troops withstood the aggressors while waiting for more support to arrive. On September 15, 1950, under General MacArthur’s orders, the Tenth Corps made a remarkable amphibious landing on Inchon—an unbelievable feat that many said could not be completed successfully. This was a major turning point for the war. When most people saw defeat, MacArthur saw an opportunity for victory.

John Haggai states, Every setback has within it the seed of an equivalent advance. You only have to look for it...The principle of opportunity says that life is a series of obstacles, and these obstacles hold the key to your greatest opportunities if you only discipline yourself to see opportunities everywhere...The leader, under God, will develop the habit of creatively converting obstacles into opportunities” (Haggai 124, 125, 135). In order to best do this, Haggai recommends learning “how to handle mistakes, how to cope with errors, and how to profit from blunders” (Haggai 125). Leaders have learned the art of seizing God-given opportunities and finding opportunity where trouble existed.

Discussion Questions on the Principle of Opportunity

1. Review the following Scriptures. What may occur when Christians do not seize the opportunities to do good? How should we respond when opportunities for good arise? Should we seize every opportunity that arises? Why or why not?
 - A. Galatians 6:10
 - B. Romans 7:8
 - C. 2 Corinthians 11:12
 - D. 1 Corinthians 16:12
 - E. Ephesians 5:15-17
 - F. Colossians 4:2-6
 - G. 1 Timothy 5:14,15
 - H. Hebrews 11:15
2. Read Philippians 1:12-14. What opportunity arose out of Paul's situation? Do you think his attitude made his trial easier to handle?
3. Review the story of Joseph located in Genesis chapters 37, 39-45.
 - A. What kind of upbringing did Joseph have? Was he rich or poor? Was he a hard-worker? Could he have been spoiled as a child?
 - B. What position did he hold in Potiphar's household? What skills do you think he acquired?
 - C. How do you think Joseph felt when he landed in prison? What would be a normal reaction to his circumstances? How did he react to being in prison? What position did he hold?
 - D. In chapter 40, what opportunity did Joseph seize?
 - E. What position did Joseph eventually obtain with the Pharaoh? How was it that he was qualified for the position? Did he learn his management skills from his family? What do you think Joseph learned during the two years that he interpreted the cupbearer's dream and when Pharaoh needed an interpretation?
 - F. Was Joseph a leader? How did he make opportunities and use them for his benefit?
4. Can you name an opportunity that God brought your way that you seized? Can you recall a negative circumstance that turned into an opportunity for good? Are you generally open and available to learn what God has for you in your particular circumstance? Have you ever feared seizing an opportunity because you lacked self-worth and self-esteem? Have you ever felt unmotivated to make the best of a situation?

the Principle of Energy

Energy, according to John Haggai, is the tool needed to accomplish a purpose. It is the gas that keeps a train roaring and an airplane soaring. All great leaders have in common the existence of a high energy level, says Haggai. "The effective leader works longer hours, reads more voluminously, wastes less time, and generally lives life optimally. He glows with energy...Study any area of human endeavor, and you will find a correlation between the level...of energy and the effectiveness of leadership...A leader's energy is communicated to his followers through his physical vitality, his mental alertness, his hard work, his commitment and persistence, and his attention to details" (Haggai 137). Indeed, David Roth in his biography of General Colin Powell, entitled *Sacred Honor*, provided support for this principle. He wrote, "[Deputy Secretary of Defense, Charles] Duncan[,] identifies three qualities in Powell that others have echoed throughout his career. He works extremely well with people, he is a fast learner, and he has enormous energy and stamina" (David Roth. *Sacred Honor*, Harper, 1993, pg. 120).

Recently the Wimbledon Tennis Tournament was televised. The energy level of the world-famous players is astounding. To increase their stamina and energy to compete with one another, they run long distances, practice long hours, eat well-balanced meals and lift weights. They understand that energy is critical if they want to excel.

However, not all energy is sound. As a Christian, one must distinguish between energy that is a product of excitement and enthusiasm for accomplishing a certain task or being in a certain position, and busy work that is "driven" by a need for importance or recognition or by fear of failure or disappointment. The former is an almost tireless energy, whereas the latter is physically and emotionally draining. Energy derived from a pure desire to reach an end result is exhilarating. Energy derived from striving and struggling is stifling, creating hardship on the mind and body. Being "driven" is the perversion of the God-given energy to accomplish tasks.

For example, many students enter law school driven to achieve and perform at their maximum. This is an admirable goal, but many students suffer from impure motives. The desire for recognition or importance or the fear of failure, disappointment or being out of control often overshadow many students preparing for the legal profession. These students often burn out quickly and are buried under the vast workload. On the contrary, those who succeed usually are motivated by a desire to do their best within reasonable limits. They work hard and study effectively, and they refresh themselves when they relax. They derive their energy from an enthusiasm for learning, not from fear or neediness. Pure motives will likely enhance a person's stamina and energy level, making her a more effective leader.

Not everyone has a naturally high energy level, but one can increase it. After seeking God to determine the motives of one's heart, she can change her diet, learn to exercise and determine how much sleep a night that she as an individual needs to function at her optimum level. Many Americans rarely miss an oil change or a tire rotation for their cars, but they refuse to take care of their own bodies, which are God's temples, with the same diligence.

Discussion Questions on the Principle of Energy

1. Review the Scriptures listed below. What connotation does the word "toil" have in your mind? Is this the positive output of energy that leaders should exert?
 - A. Psalm 127:1-2
 - B. Genesis 3:17
 - C. 2 Thessalonians 3:6-10
 - D. 2 Corinthians 11:27-29
 - E. Proverbs 23:4
2. Review also the Scriptures listed below. Explain the differences between the set of verses above and the ones below. Do you see a distinction?
 - A. 1 Timothy 4:9,10
 - B. 2 Thessalonians 3:13
 - C. Isaiah 40:28-31
 - D. 2 Timothy 4:6-8
3. Read Luke 10:38-41. What is Mary's problem? How does it apply to this discussion about energy? Think about her situation. How do you think she felt? What do you think motivated her?
4. What does 1 Corinthians 6:19-20 say about our bodies? Does this apply to sleeping habits, eating habits, etc.?
5. Sometimes, it is easy to disguise healthy energy with busywork. What, if any, is the difference, and is there a problem with busywork?
6. How is your energy level? Do you eat healthy food and exercise? Does your work suffer because of a lack of energy? Do your relationships suffer for the same reason? If you answered yes to either of the last two questions, what steps could you take to change your situation?

The Principle of Staying Power

If energy is the fuel for accomplishing the vision, then staying power is the shock absorber. One may hit hard bumps and still maintain his course.

Long distance runners, triathlon competitors, law students, youth ministers and even politicians all need staying power, or perseverance, to be successful. Harry Truman is a good example. In the 1948 presidential election, he ran against Strom Thurmond and Thomas E. Dewey, among others. Apparently, Thurmond had taken some much-needed southern states away from Truman, and Dewey was supposedly a shoe-in for the presidency. One newspaper even printed its post-election day issue prior to the election hailing Dewey as the new president. But Truman held on and continued to fight the battle and won that election. He was pictured celebrating his win with Dewey's name printed at the top of a newspaper.

Perseverance is not overrated. It has been proven that people who handle rejection well and bounce back easily make the best and most successful salespeople. (They hear "no" much more than "yes.") Also, many great inventors had their original ideas rejected, and many movie stars make a few unsuccessful movies before the big break comes. But those who continue to press on usually reap a sizeable reward.

Consider Frank Reich, a Christian football player for the Carolina Panthers who formerly played quarterback for the Buffalo Bills. To this date, he is responsible for the greatest NFL (and ACC at the University of Maryland) comeback in football history. In the 1993 AFC championship game against the Houston Oilers, the Bills were losing in the third quarter by a score of 35-3. By the fourth quarter, something clicked with Reich, and he began throwing touchdown after touchdown. Miraculously, the Bills defeated the Oilers 38-35. Being drastically behind in the third quarter, he could have given up, but he didn't. Reich persevered and gave that game all that he had despite the odds. On national TV after the game, reporters asked how he made such a phenomenal comeback, to which he recited the words to Michael English's song, "In Christ Alone."

Though Reich's story is inspiring, Jesus presents the most striking example of endurance. If most people knew what hardships lay ahead, they would shrink back, fearing that they could not handle certain situations. Jesus did not do that. Being God, he had the benefit of knowing his destiny, but he still faced head-on the trials that lay ahead. Because of his love for us and trust in the Father, he exhibited courage and strength and pressed on to lay ahold of that for which He was born. He willingly wore the crown of thorns in order to gain the crown of victory, and that is precisely the purpose for endurance. By struggling through trials and accepting God's work in our lives, we make ourselves available to experience victory.

According to John Haggai, "many leaders at some time question whether or not they ought to quit. When those moments hit, they can strengthen their staying power by remembering their vision, by focusing on their goals, by visualizing their goals as being already accomplished, by relaxation, by reading biographies, and by living in communion with God. Staying power assures success. Problems and discouragements will face the leader, but he can overcome them with staying power" (Haggai 165). Leaders prove their character during difficult times. The trials are the furnace that melts the dross leaving a refined character behind.

Discussion Questions on the Principle of Staying Power

1. Review the following Scriptures for God's perspective on perseverance. What are the results of perseverance? What are the results of not persevering? Do you think that there exists a middle ground?
 - A. Romans 5:3-5
 - B. James 1:2-4,12
 - C. Hebrews 10:35-39
2. Read about Paul in 2 Cor. 11:23-29, Phil. 1:18-26 and Acts 21:10-16. Does he exhibit staying power? What rewards did he reap? What (who) was the source of his strength? Is that same strength available to us today?
3. Read Nehemiah chapters 1-7. What vision did God put on his heart? Did he face obstacles in accomplishing it? If so, how did he handle the hardships? Was Nehemiah a good leader? If so, identify the characteristics thus far discussed in this series that qualify him as such? What lesson can you learn from Nehemiah?
4. Consider yourself. Do you have staying power? If so, where does it come from? Identify a time in your life when sheer perseverance got you through a circumstance. Identify a time when you could have used more staying power. How does staying power relate to faith? Can you have one without the other?
5. When is "staying power" important in the day to day practice of law?

The Principle of Authority

Most people at some time have known a person who is a natural leader. Think back to when you were a child. What student was always elected as the team leader, the head cheerleader or the homeroom president? Usually people who are “just elected” to positions inherently possess the qualities of a natural leader.


What is a “natural leader?” It is a person with “internal authority,” a phrase developed by John Haggai in *Lead On! Leadership That Endures in a Changing World*. “Internal authority is the charisma, the self-esteem, the personality that causes a person to command the respect of others. It is the element that characterizes all ‘natural leaders.’ External authority on the other hand, is derived from the symbols and manipulation attached to a person’s position [:] an authority that is contrived and artificial” (Haggai 172, 178). Haggai believes that a leader should develop his internal authority.

Many have written that President Ronald Reagan typified a natural leader. With his speeches, he commanded and earned respect through his enthusiasm, confidence and excitement. Even people who disagreed with his policies admitted to his magnetic personality.

However, not all of us have a strong internal authority naturally. Is this a gift or a learned skill? According to Haggai, it is both. He writes:

You have within yourself an internal authority. If you are going to be a leader, you must take steps to develop this authority. First, though, it must be said that no one should exercise authority over others until he has first learned to accept authority over himself. Internal authority is developed by discovering yourself so that you know who you are and so that you are happy with what you know. It is developed by acquiring self-confidence. It is developed by not revealing fatigue, but by keeping your own counsel, and by respecting the rights and emotions of others. It is developed by striving for excellence. Internal authority is developed by believing in your own success. (Haggai 178)

Internal authority, however, does not mean lording it over people. It is a biblical authority like that of Jesus who was a servant-leader. He served the disciples by washing their feet at the last supper (Jn. 13:5); he fed the 5000 when they came to hear him speak (Jn. 6:11); and he turned water into wine at the wedding feast when the bride’s family ran out (Jn. 2:7). Jesus never demanded people’s attention because he always had it. He loved them with service and his authority was apparent.



Discussion Questions on the Principle of Authority

1. Review the following Scriptures. What is biblical confidence? How does it relate to the issue of leadership authority? Is emphasizing self-confidence a good or bad thing?
 - A. Psalm 27:3
 - B. Proverbs 3:26
 - C. Jeremiah 17:7
 - D. Luke 18:9-14
 - E. 2 Corinthians 9:1-4
 - G. Philippians 3:3,4
 - H. 2 Thessalonians 3:4
 - I. Hebrews 10:35
2. Do Christians have the same authority that Jesus had? The following Scriptures may help in your discussion.
 - A. Luke 10:1,17-20
 - B. John 2:12-22
 - C. 1 Corinthians 6:2-5
 - D. 2 Timothy 1:7
3. Distinguish between godly and secular authority. The following Scriptures may help.
 - A. Ephesians 6:9
 - B. Acts 16:26-31
 - C. Zechariah 8:16
 - D. Proverbs 22:22
4. Read the Scriptures below. What kind of authority did these leaders exhibit?
 - A. 1 Kings 21:1-16
 - B. 1 Kings 18:16-45
5. Do you have a strong internal authority? If so, do you exercise it in a godly manner through leadership? If not, what are some steps that you could take to develop it?

The Principle of Awareness

Do you feel comfortable exerting authority? Why or why not?

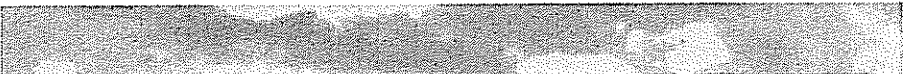
John Haggai states, “the principle of awareness says the leader will be aware of his own leadership, constantly monitoring his performance of the leadership principles against a standard he has set for himself so that he can achieve excellence. Awareness is the keystone in the arch of leadership. Knock out the keystone, and the arch, which consists of leadership principles, comes crashing down” (Haggai 180).

Indeed, the leader is the responsible party for the good and bad that occurs under his leadership. This is why being aware of and alert to all the circumstances and events surrounding a leader and his group’s business is crucial. He must anticipate circumstances and prepare for them in advance. For example, military bases consistently schedule “Alerts,” which are training sessions for possible wartime scenarios. But just knowing wartime military procedures is not enough; the upper ranks must be alert to know when to activate them. Otherwise, it could have disastrous effects. Both characteristics together prepare a leader to handle any unexpected situation with relative calm. Thus, a leader must be first aware of his responsibilities, and then alert to make good judgments in crises.

Law school’s Appellate Advocacy program is an excellent method of teaching students to be aware and alert. The “lawyers” should have thoroughly researched the law and the logical conclusions to the arguments that they plan to make. Moreover, they must be alert to the opposing side’s creative arguments in order to effectively rebut them. Preparation is the key to success in this arena.

Another aspect of awareness is discernment. Part of being alert requires discerning whether people are sincere and whether circumstances are favorable for a particular cause of action. Fortunately, God freely gives wisdom and discernment abundantly to his leaders when they ask. Jesus himself often used discernment. For example, when Peter tried to persuade Jesus not to let them crucify him, Jesus rebuked Satan who was working through Peter (Mt. 16:21-23). Also, after fasting for forty days, Jesus had “eyes to see” through the schemes that Satan tried to use to coerce him into sin (Mt. 4:1-11). Jesus understood the necessity of making wise choices, and being alert and aware of his circumstances aided in his doing so.

Awareness is an important aspect of leadership. “Awareness undergirds excellence. This is true not only of leaders, but of athletes, musicians, orators, businessmen, dancers, and writers—it is true in every area of life” (Haggai 179).



Discussion Questions on the Principle of Awareness

1. Review the following Scriptures. What does the Bible say about the importance of being alert?
 - A. Mark 13:32-37
 - B. Ephesians 6:18
 - C. 1 Thessalonians 5:4-6
 - D. 1 Peter 5:8-9
2. Read Luke 12:35. What point is Jesus making? How does what he says relate to the responsibilities of a godly leader?
3. Read Judges 7:1-8. What goal did God have in mind? How did he want to accomplish it? Why did God choose the particular men that he did? What characteristic did they possess that qualified them to be good fighters?
4. How are awareness and alertness necessary to the practice of law?
5. Are you spiritually aware? Do you know what lesson God is presently trying to teach you? Are you aware of your spiritual responsibilities? Are you alert to the hurting people around you who may need a friend? Are you aware of your family and how they are doing? How does being aware relate to the principle of communication? Do you need work in this area? If so, what steps could you take to improve? What do you think is the key to being alert and aware?

Further Reading on Leadership

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Notes

Notes

*For we are his workmanship,
created in Christ Jesus for good works,
which God prepared beforehand,
that we should walk in them."
(Ephesians 2:10)*

Christian Leadership: The Source of the Vision is one in a series of studies from Christian Legal Society's Law Student Leadership Project. By analyzing twelve important characteristics of Christian leadership, this Bible study reveals how Christian legal professionals share the unique opportunity and responsibility for speaking to society's need for ethical focus. This Bible study series was funded by the Mark Chapin Johnson Foundation.

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