Secular Adherence: Leadership by Default or Design

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Abstract

The article’s theme focuses on the Ten Commandments in Exodus 20:1-17 and their impact on contemporary organizational leadership. This paper works to contextualize Christian scriptural commandments as a worthwhile and meaningful foundation for any society, with regard to most if not all principles in which a society may act upon, through “principled” contemporary leadership practices. The rational for this attempt is based on the Ten Commandments offered in Exodus 20:1-17 (NRSV) and Christ’s Great Commandments constructed into an “abbreviated” group of the Ten Commandments framed in the context of one of the Great Commandments offered by Christ – and with any accompanying relationship with current leadership theory. Areas of scriptural exploration are expanded to fully understand the commandments through a secular society that often defaults to the commandments without adherence or acknowledgement to scripture. The conclusion is built upon an exploration of the Old Testament Ten Commandments, the New Testament Great Commandments, secular interaction with the commandments and the praxis of the commandments with leadership theory.

Keywords: Christ, commandments, God, leadership, principles, secular, society, truth
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This paper works to contextualize Christian scriptural commandments as a worthwhile and meaningful foundation for any society, with regard to most if not all principles in which a society may act upon, through “principled” contemporary leadership practices. The rational for this attempt is based on the Ten Commandments offered in Exodus 20:1-17 (NRSV) and Christ’s Great Commandments constructed into an “abbreviated” group of the Ten Commandments framed in the context of one of the Great Commandments offered by Christ - and in any relationship with current leadership theory. The conclusion is built upon an exploration of the Old Testament Ten Commandments, the New Testament Great Commandments, secular interaction with the commandments and the praxis of the commandments with leadership theory.

Rational

By default or design secular society absorbs scripture. Regardless of the indifference or abhorrence of any religion, secular society routinely embraces scriptural truths. And whether credit is offered, when credit is due, is proffered or not, scripture shapes all society by offering real guidance through real truth. Truth that is timeless, applicable, instructional and distinctly inspired to lead through commandments that are timeless.

Increasingly, around the globe, Christians feel marginalized by a secular society. A global theme that directs governments, for order of its citizenry, in the name of protecting and enacting freedoms, or remaining neutral with regard to religion in order that all individuals are protected from persecution. Secularization appears to be more contested in the United States recently by virtue of the Christian foundation that shaped the country or the heightened passion or politics of Christianity. Other countries such as in Europe, where secular governments have been in existence for a number of years, Christianity finds itself in another kind of secular
onslaught and often feels victimized by politics rather than true adherence to a secular philosophy.

In order to understand a more secular global environment in which there are many barriers to living a Christ-centered life, it is essential to understand biblical instruction and its application to many issues today. Life affords us the opportunity to gain wisdom in understanding what those barriers may look like, what barriers we face, and meet the challenges positioned to us by our societal environment as Christian leaders.

Biblical wisdom and instruction affords us the opportunity to conquer those barriers, “By wisdom a house is built, and by understanding it is established; (Pr 24:3). The Ten Commandments offered in Exodus 20:1-17 and Christ’s Great Commandments provides both wisdom and impact on contemporary organizational leadership – whether acknowledged or not by a society. These commandments also put forward the realization that leadership must be built on the fundamentals of both love for God and love for others.

**The Ten Commandments**

In providing “instruction” to a wayward Hebrew nation, God furnishes Moses the Ten Commandments as standards for societal guidance. These standards however were considered part of three separate components of the Pentateuch, the Law, the Prophets and the Psalms…in this model “the Law” contained both the regulations to be followed and the delivery of those same regulations (RULE & Rule, 1910). And these commands are given against the backdrop of (a) a need for order in the culture through divine guidance and (b) the necessity to, “teach them the statutes and instructions and make known to them the way they are to go and the things they are to do (Ex 18:20)” by a governing context for counsel.
The presence of the Ten Commandments in both Exodus 20 and Deuteronomy 5 (including multiple references in both the Old and New Testaments) are intended as foundational “commandments” and not exclusive. Abrami (2010) writes, “The Decalogue should therefore not be regarded as a list of practical rules of moral conduct, but as the most remarkable Declaration of Principles contained in the Torah (p. 35).” As laid out in Old Testament scripture there is a very clear expansion of rules and regulations to be followed beyond the Decalogue, and with an understanding that God is first and foremost with the treating of others by developing respect for them and not harming them (p. 35).

Christians have embraced the commandments as confirmed by the construct of the Holy Bible, the number of times referenced by the New Testament and the notation by Christ throughout his teachings. Christ on numerous occasions appears to “modify” or “clarify” the commandments. An example would be that in Matthew 5:21 – 26 where Christ delves deeper into the anger of killing providing an underlying causation of the act of murder. These interpretations provide further instructional devices for prevention not just by way of command.

What should be considered about the Ten Commandments are the context, environment and culture in which God provides these “rules.” Scholars propose dates between the 16th and 13th century BC for the Ten Commandments Retrieved from http://0-www.britannica.com.library.regent.edu/EBchecked/topic/587032/Ten-Commandments. de Silva (2004) offers that in looking at scriptural text one must remember to acknowledge the distance between a reader and the text (p. 19). And today with regard to American society, these “rules” still possess relevance – the “connective” distance is very short with regard to application and guidance if scriptural guidance is adhered to. In writing on the historical legal perspective and current intersection with scripture Welch (2002) writes:
No longer do careful scholars view the Bible merely from parochial or inspirational points of view. Although most readers in the past have used the Bible simply as a repository of divinely revealed dicta, modern students bring greater sophistication to the understanding of this complex collection of ancient writings. Not only serving as the religious foundation of biblical society, the texts of the Bible also functioned, as it were, as the constitution, the codes of civil and criminal procedure, as well as the handbooks of public and private law for the Israelite world of its day. Therefore, to see the Bible as relevant only to religious as opposed to legal interests or political applications is to misunderstand major portions of this text fundamentally. (p. 611-612)

**Great Commandments**

The Great Commandments of Christ as presented in scripture would appear to include three periscopes from the Gospels (a) Matthew 22:36 – 40, (b) Mark 12:28 – 31, and (c) Luke 10: 25 – 28. The first of the Great Commandments centers on the Old Testament book of Deuteronomy, “You shall love the Lord your God with all your heart, and with all your soul, and with all your might (Dt 6:5).” This verse from Deuteronomy is based from the Shema in Judaism meaning, “*Sh'ma Yisra'eil Adonai Eloheinu Adonai echad*” or “Hear, Israel, the Lord is our God, the Lord is One” (Retrieved from: http://www.jewfaq.org/shemaref.htm). The second Great Commandment originates in Leviticus, “You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord (Lev 19:18). Park (2009) deepens the interpretation offering about these commandments:

> Jesus is the sole eschatological judge and has the exclusive authority to pronounce the verdict on all of humanity. Due to the particular Torah hermeneutics of Jesus, salvation is at the same time radically open to any human being who has done the will of God in the
Torah by loving other human beings, irrespective of their confessional stance or religious affiliation. (p. 77)

De Jonge (2002) connects the commandments in manner that demonstrates the necessity to connect and value the two testaments. This is also done to bring forward the overarching element of the commandments, that of love for God and others. De Jonge writes:

The two great commandments are the most adequate expression of the law of God; they are directly connected with the central virtue of the testament...love to one’s neighbour has to show itself in mercy to the poor and the weak and simplicity, singleness (of heart), integrity, complete devotion to God and to his will (p. 383).”

In presenting an overview of both the Ten Commandments and the Great Commandments this exploration focuses on collapsing the ten individual commandments into a single classification within the context of the Great Commandments. This is frequently advanced by authors such as Harrelson (2005) who puts forth the commandments in groups as follows:

- **Commandments 1–3**: God's self-identification, followed by commandments against the worship of other gods, idolatry, and misuse of the divine name (Ex. 20:1–7, Dt. 5:6–11).
- **Commandments 4–5**: Positive commands to observe the Sabbath and to honor parents (Ex. 20:8–12, Dt. 5:12–16).
- **Commandments 6–7**: Prohibitions of violent acts against neighbors, namely, killing and adultery (Ex. 20:13–14, Dt. 5:17–18).
- **Commandments 8–10**: Prohibitions of crimes against community life, namely, stealing, testifying falsely, and hankering after the life and goods of neighbors (Ex. 20:15–17, Dt. 5:19–21).
For this paper two classifications are designed: (a) “Duties towards God” (commandments 1 – 4) and (b) “Duties towards Others” (commandments 5 – 6). Peterson offers that the usage of this model reflects:

…early Jewish tradition of treating the two tables of the Ten Commandments as classifying the Law under the two headings of duties to God and duties to other people; this tradition reflects the broader Greco-Roman classification of human duties under the headings of piety (eusebeia) and justice (dikaiosynê), duties to the divine and duties to other people. (p. 49 – 50)

“Duties toward Others” is considered as the basis for inquiry in the role of contemporary leadership in a secular world. Table 1 shares a suggested framework in advancing that the latter interpretation of Christ of the Ten Commandments that doesn’t dismiss any one commandment (or any of them) but provides both the real intent of God and broader application in a singular contextual title.

Table 1

Ten Commandments by Old Testament and Christ’s Great Commandments

<table>
<thead>
<tr>
<th>Commandment</th>
<th>Old Testament</th>
<th>New Testament (Christ’s Interpretation)</th>
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<tbody>
<tr>
<td>1</td>
<td>“You shall have no other gods before me.”</td>
<td>- <strong>DUTIES TOWARD GOD</strong> = 1 - 4*</td>
</tr>
<tr>
<td>2</td>
<td>“You shall not make for yourself an idol…”</td>
<td>36 “Teacher, which commandment in the law is the greatest?” 37 He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” 38 This is the greatest and first commandment. 39 And a second is like it: “You shall love your neighbour as yourself.” 40 On these two commandments hang all the law and the prophets.”</td>
</tr>
<tr>
<td>3</td>
<td>“You shall not make wrongful use of the name of the Lord your</td>
<td></td>
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As a Christian or Christian leader, the issue of secularism is not new. More recently a survey of global evangelical leaders, asking specifically what is the greatest threat to Evangelical Christianity, responded that it was the influence of secularism (Pew Research Center’s Forum on Religion & Public Life, 2011). In a review of Charles Taylor’s book, *A Secular Age*, Oviedo, (Oviedo 2009) comments on one of the stages Taylor refers to is a stage in which Christians or if in a society cannot produce better alternatives the issues society faces, then society can win out.

A number of issues reflect the impact of secularism globally and the range of the impact is meaningful. From the challenges of Christian schooling in a secular society (Pike, 2004) to the challenges and opportunities of secularism written in a research paper in Hong Kong (Ih-Ren, 2011) the issue of pervasive secularism is meaningful. Secularism is also not just a domestic
issue but global in scope which must be challenged by Christian leadership by espousing strong principled convictions.

Finding leadership via the lens of the Ten Commandments and through a secular society is not difficult albeit often “different” kind of leadership. The movie, The Ten Commandments made in 1956 by Cecil B. DeMille lead the box office take in the 1950’s and “according to studio records, the final budget was over thirteen million dollars, and in a speech DeMille made in New York just prior to the film's premiere, he claimed that "only six motion pictures have ever grossed as much as *The Ten Commandments* cost to make (Retrieved from: [http://www.tcm.com/tcmdb/title/92507/The-Ten-Commandments/notes.html].”) Many court fights across the United States are being led by Christians who are defending public displays of the Ten Commandments. Langston (2008) writes, “…the Decalogue is crucial not only to restoring morality in the country, but is also part of American identity; in other words, being American means honoring the Ten Commandments.”

Yet look at the officials of the judicial system of Alabama who were at the center of a national drama about Christian duty and the rule of law. On August 14, 2003, Chief Justice Roy Moore announced that he would not obey an injunction of the U. S. District Court for the Middle District of Alabama to remove a monument with a depiction of the Ten Commandments from the rotunda of the State Judicial Building noted in a lecture by William B. Pryor (Pryor, 2003) and removed as Chief Justice – in the recent 2012 election he was elected again to serve on the Alabama Supreme Court. In American society the Ten Commandments lead by example or sometimes a society simply votes someone into office who will lead by Christian commandments.
However, the secular relationship to the Ten Commandments often plays out in a current dialogue regarding events in the present. Yet there are those that look at a transformational Ten Commandments that will meet future needs for conduct and rules. Joseph (2003) writes:

Two facts support this call for a new, secular decalogue. First, a large and growing percentage of people are either no longer adherent to or practitioners of traditional religions; thus, they lack a concrete ideological base to guide them through ethical situations. Second, the moral precepts of the Ten Commandments are inadequate for dealing with many of the ethically and morally loaded situations we face today. (p. 68)

This futuristic so-called vision assumes that the Ten Commandments lack any moral compass when looking at topics such as the environment or stem cell replacement that merit a great deal of attention in today’s society with regard to greater ethical understanding.

In the area of Christian leadership, Christian leaders should be aware of the Oviedo (2009) note in his commentary on Charles Taylor, and be prepared to offer alternatives to secularism that add value. From a Christian perspective those leaders have a built in guide to adding value that works, the Bible. Or if not willing to lead, similar to the clergy in the time of Henry the VIII, lose their respective positions because they have become too secularized as noted by Sommerville (p. 250) and not so facetiously, lose their faith. A faith that dictate we understand and can explain the history of the Christian faith.

**Praxis of Leadership with the Decalogue**

In examining the relationship between the Decalogue and contemporary leadership or the impact of the commandments on leadership the first step may be to look at current leadership theory. Almost inevitably the teaching of leadership doesn’t ignore the Ten Commandments they just substitute grammar such as the phrase “The Ten Commandments of Such and Such” creating
the illusion of commands that possess some “higher authority” such as structuring the ten essential commandments of leadership and even using phrase that begin with, “Thou shall or Thou shall not” in “The Leader’s Ten Commandments (Reinke, 1998). The engagement of the usage of the phrase is prevalent while often straying from the actual meaning of the scripture.

**Contemporary Leadership**

Often the Ten Commandments mirror culture in a society in terms of both interpretation and action taken when the commandments are ignored or broken. In a more recent article Abbas, Robert and Gibbs (2000) suggest, “…that in today's business environment people tend to be selective in identifying only with certain elements of the TCs that fit their interest and that the TCs should be viewed as general moral guidelines (p. 351).” Continuing in the article the authors suggest, “…that in today's business environment people tend to be selective in identifying only with certain elements of the TCs that fit their interest and that the TCs should be viewed as general moral guidelines (p. 351).” In that same article the authors argue that Pfeffer (1997) stated modern organizations may utilize a method of power through method not structure (p. 352). Then further comments that Pfeffer argues that this has made implementation of rules such as the Ten Commandments in organizations less effective for two reasons (a) changing social norms and greater interdependence within organizations, has made traditional, formal authority less effective than it once was, and (b) developing a common vision is increasingly difficult in organizations composed of heterogeneous members (p. 352).

The question becomes whether contemporary leadership encompasses principles that are essential to a society and does current leadership theory include a foundation built on values and love of others – and for the Christian, love of God. Yukl (1994) in offering definitions of leadership provides only one definition that includes a phase that points to “embodying values
(p. 3).” If defining leadership lacks values then what are leadership theories built upon that support their respective ability to carry through a leadership style that matters with regard to creating an environment where Christian values can exist and flourish? Often it appears that those “types” of values end up in a brand of leadership called ethical leadership as an example.

Turvin (1995) discusses the lack of leadership in suggesting that it has become reactive instead of proactive and most of the issues society faces today are due to a lack of leadership based on basic principles. Lindsay (2010) introduces a “global compass” for business leaders. This compass suggests three central premises:

- Globalization constitutes complex moral challenges that business leaders cannot ignore;
- Managing moral challenges is the work of leaders; and
- Managing the moral complexity of globalization requires an adaptive framework for linking diverse value positions and wisdom traditions.

And the article concludes with the tool being used to manage moral complexity, facilitating moral discernment, dialog, and decision-making, and fostering moral solidarity among stakeholders from diverse value perspectives and wisdom traditions (p. 16).

**Embedded Scriptural Emphasis**

Reviewing current leadership theory also reflects an almost active neglect of utilizing basic moral and ethical principles as a starting point for leadership with a few exceptions. Burns (1978) does describe the transformational leadership process as, “leaders and followers raising one another to higher levels of morality and motivation (p. 20).” Yukl (1994) offers that authentic leadership, “emphasizes the importance of consistency in a leader’s words, actions and values (p. 423).” And Greenleaf (1977) does build on the example of “servant leadership” found in the New Testament. Servant leadership also offers key values and how they must be expressed
in leader behavior such as (a) integrity, (b) altruism, (c) humility, (d) empathy and healing, (e) personal growth, (f) fairness and justice, and (g) empowerment (Yukl 1994, p. 420).

In what may be considered scriptural leadership there starts to be a distinct separation from secular leadership theories that have almost entirely been developed in the last century. With scriptural leadership there is a well-founded history and validation of principles that yields leadership that is proven. The commandments establish a real focal point for initiating a well-ordered society that absent from God is chaotic, uncertain and filled with peril.

Snell and Overbey (2008) viewing a limitation in the amount of literature constructed to assess various aspects of religion developed a Multidimensional 10 Commandments Questionnaire (M10CQ) for studying religious beliefs and values (p. 188). But what are the dimensions of contemporary leadership theories that relate to any of the commandments? Table 2 illustrates possible connections of four contemporary leadership theories and scriptural text within the context the second Great Commandment.

Table 2

<table>
<thead>
<tr>
<th>Theory</th>
<th>Central Tenant/s - Author</th>
</tr>
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<tbody>
<tr>
<td>Servant</td>
<td>Service to followers, servant leader must stand for what is good and right – Greenleaf</td>
</tr>
<tr>
<td>Transformational</td>
<td>Leaders increase awareness around ethical issues and help people resolve conflicting values - Burns</td>
</tr>
<tr>
<td>Ethical</td>
<td>Developed vision with followers around ethical behavior in organizations – Brown and Trevino</td>
</tr>
<tr>
<td>Authentic</td>
<td>Positive leader values, self-awareness and a trusting relationship with followers – Avolio and Gardner</td>
</tr>
</tbody>
</table>

If contemporary leadership does reflect scriptural text then what is missing in the dialogue regarding God’s word? Especially when contemporary theorists such as Bennis (1994) comment:

As we survey the path leadership theory has taken, we spot the wreckage of 'trait theory,' the 'great man' theory, the 'situationist' 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. (p. 39)

So our next step in understanding the application of scriptural commandments and their role in leadership is to understand the type of leadership theory Christ wanted to impart. That Christ-like process may serve to help us both understand the correct application of leadership theory from the commandment pericopes.

**Principled “Commanded” Leadership**

Maybe it was the Jewish carpenter that provided a different type of leadership that encouraged a leadership based on love, serving others and clarifying the understanding of early scriptural laws such as the commandments. Maybe it was that the same carpenter that empowered all of us to be leaders wherever we are by simply charging us to, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Mt 28:19). Then nurturing those new leaders as by, “and we sent Timothy, our brother and co-worker for God in proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith” (1 Th 3:2) along with spiritual principles to strengthen them and others.
Looking at the teachings of Christ it appears easier to adapt current models of leadership to what may have been expected of the apostles by their divine empowerment. Yet, 2000 years later it may be hard to debate the impact a small group of Christians may have had, and maybe that is the real process of divine principled leadership. Todays’ models that push forward a Christ-like leadership are encouraging. Ebener (2011) even suggests that a conversion to stewardship and to servant leadership is the key to restoring the religion as a major force in society, not so different than that early “call.”

And leadership with principled behavior has outcomes. What man decides to do with that behavior may depend on the leadership that is presented in organizations and the daily walk we have with Christ. In an article regarding leadership in corporate organizations Shah (2009) talks about how leadership, especially the “spiritual aspects of leadership development are often ignored or not considered relevant to the ground realities of the contemporary corporate world” are ignored and what a greater impact the organizations would have if they integrated spirituality into the framework of organizational development.

In the secular world it often takes a moral or ethical issue to bring society back the Christ-like behavior that is difficult living in a world often devoid of true Christian behavior – and the first verse of Galatians 5 speaks of this “For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.” It is sin and the slavery of sin that we as Christians need to understand and help lead others to understand. The commandments help shed the yoke of sin by following them.

The type of leadership development in the framework of early scripture offers much and should not be ignored in freeing us from slavery. This principled leadership based on God’s commandments didn’t just appear; it was cultivated and developed through an extensive period
of time – and it was shared through His love. And maybe that can start by becoming more God-centered as Robinson (2010) talks about with his perceptions of what Churches need to become more focused on. Whether starting at the beginning, middle or end of leadership, it appears that Christians have a lot of work to do by understanding and employing the principles of the entire holy text of the Bible.

Discussion
The larger rationale for presenting a “catalogue” of original commandments under “Duties Towards Others” is that commandments don’t work in isolation, they work collectively in the Christian walk. And beyond our walk isn’t it always necessary to enhance our walk in becoming a greater reflection of Christ - which brings us to love. Loving others, all the time, as we need to do is difficult enough without the love God gives us. Rebecca (2001) comes to the same analysis:

To be loyal to the LORD our God in all our thinking and all our decision-making is indeed something that can be commanded because it is outside the realm of our emotional life. Living such a life of loyalty is also tied up with the gifts of the Spirit Paul catalogues to the Galatians. Indeed, it is probably impossible without the gift of the Holy Spirit.

(p. 584)

Earlier Christ put it this way, “…You shall love the Lord your God with all your heart, and with all your soul, and with all your mind (Mt 22:37).” No one commandment, not a group of set commandments, with all the heart, soul and mind a Christian (or anyone) can muster. A secular society by default must accept religion or not, the very basic premise of love. Harrelson (1987) offers another version for all society, “They (the commandments) constitute not so much
a constriction of human freedom as an invitation to the community to claim its proper freedom within the confines of what would be ruinous for it.”

The fundamental commandment may just be love. Love that is only know through Jesus Christ and God who continues to show a love that is like no other. Peterson (2002) talks about this love as the culmination of scripture by commenting:

The New Testament passage that most clearly brings knowledge of God and human conduct together is 1 John 4:7-8, though the term it uses for our obligations to one another is not justice but love: "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. (p. 49)

The aspect of love ordained by God is present throughout scripture. Both testaments contribute the idea of love along with mechanisms to both achieve and compensate for lack of love. This is ultimately where we end with each of the commandments no matter how they are interpreted, that love reigns and the design of the commandments is based on the (a) the love for God and (b) the love of others.

As Christians we do have the ability to understand and participate in a society trending towards secularism by advocating a voice that speaks of such a love. A secular trend more pronounced than ever starves for a voice that shares principles centered on the love of others. By sharing the history of our commandments (Ten or Great) then using them to lead covered with compassionate love brings the real message of those commandments to those in society who them as harsh or unattainable – maybe just too rigid for today’s culture without Christian leadership or principles. The Christian understanding of what a secular society means and what implications it has for Christian believers and Christian leaders, appears paramount within our
American and global societies today. Our scriptural commandments offer much, they offer a real solution.

In looking at what is presented through this examination there appear to be many dimensions that are seemingly unconnected yet from God’s design when they are not. At play is clearly an expansion of rules and regulations beyond a single or set of commandments. And throughout all the commandments there is the ever present element of God’s love which he constantly tries to get us to understand and to use that as a model for our relationship with others. What is presented through scripture is a “guide book” that teaches us through centuries of informing us that all we ever need to know about leadership is already in our hands. When that “guide book” is forgot Haroutunian (1944) reminds us, “Man-centered religion is contrary to the genius of Christianity. It may be "natural," but it is misleading and degrading. Either man will attend to God and his truth, or he will be confounded by his own fabrications (p. 361).”

Contemporary leadership for the Christian should become contemporary Christian leadership based on the fundamental commandments God has shared.

Conclusion

The questions will come whether the Ten Commandments presented through Exodus 20:1-17 or Christ’s Great Commandments offered in scripture has any impact on contemporary organizational leadership. If a relationship does exist then what form does it take? Is that shape or form divinely inspired or driven from scriptural text to meet a world in want of a moral compass (or any compass)? Exploration of any relationship between these scriptural commandments and leadership can assist both Christians in understanding the impact of God’s Word and a secular demographic that might just be looking for answers – and may find those answers in a spiritual manner in which they may not have seen coming for those divorced from
any faith. As shown in the review one commandment itself possesses incredible power, in
concert with each of the other commandments it brings love, freedom and spiritual health to a
worldly culture. By divine inspiration or by secular default these commandments add inestimable
value to a world that needs guidance.
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SECULAR ADHERENCE: LEADERSHIP BY DEFAULT OR DESIGN


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