

*Book Review- Reviewing leadership: A Christian evaluation of current approaches 2ed*

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Ledbetter et al.'s (2016) second edition of *Reviewing leadership: A Christian evaluation of current approaches* updated an earlier edition of the book by adding more in-depth theological evaluation and academic leadership considerations that had changed since the previous edition. The book's thesis, spirituality is a demonstrable component of effective leadership, was not altered by the new edition (Ledbetter et al., 2016; Ramsey, 2005). A substantial review of existent leadership theory, along with a comparison to many of the world's larger religions, was conducted. Ledbetter et al. (2016) presented case studies justifying their positions. Galindo (2005) introduced the first edition work by writing that "everything that needs to be said that has been said" (p. 539) was presented through a biblical, historical, or modern leadership lens and that assessment continued to be valid in this edition.

According to Max De Pree, the current addition exposed leaders to the view through the windows of culture, history, experience, and personal spiritualism or faith (as cited in Ledbetter et al., 2016). Chapter 1 and Chapter 2 explore the current and still developing understanding of leadership theory, describing it as an emerging multipipeline combined with the art of wisdom in action. Reviewing spirituality as expressed in the religions of Judaism, Christianity, Islam, and Buddhism, the authors place the current leadership histories in the ancient world's historical context. The Apostle Paul, for example, was described by Ledbetter et al. (2016) as a "transformative leader" (p. 31) and a practitioner of what business managers call horizontal leadership. Current leadership structure within churches is also compared to first-century churches exposing a drift away from apostolic leadership techniques. These differences in the form of ancient and modern spiritual leadership were explored later in the book.

Chapter four, five, and six began with defining the difference between spirituality and religiosity and explored the praxis of religious ethics and Christian leadership. The authors examined the differences between the spiritualization of leadership and spiritual and faith-based leadership through case studies. A disconnect between faith frames, such as considering humankind as good or evil, generated a multi-viewpoint examination. Greenleaf and Spears (2002) defined a servant leader, their solution for a universal structure of leadership, by noting that "the great leader is seen as a servant first" (p. 21), and Ledbetter et al. (2016) explored servant leadership through secular and non-secular frames. Chapter six ends with discussing moral maturity and teaching leaders to be resilient, suggesting that leaders need to be leadership knowledge workers to grow.

Chapters seven and eight discuss leader and leadership development and an imperative for teaching leaders how to survive success through the biblical story of Bathsheba and King David (Ledbetter et al., 2016). Additional case studies emphasizing servant leadership and a summary of traits that Christian leaders typically evidence in the business world completed the presentation.

*Reviewing leadership: A Christian evaluation of current approaches* was an easy read, organized to support the understanding that spiritual and faith-driven leadership, from ancient times through the current era, has been both present and more effective than transactional or financial outcome based leadership. The authors approached this study from a qualitative standpoint, leaving analytical readers wondering if there was evidence for their conclusions. However, the case studies and alignment with scripture tended to remove that doubt. Those seeking a path for further study, a foundation upon which to build their faith-based leadership, or even a direction for further theoretical or academic exploration would find this book engaging.

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