



THE GOD FACTOR: THE ROLE OF GOD'S SOVEREIGNTY IN LEADERSHIP DEVELOPMENT

Joseph W. Adams III
Grace College of Divinity

Identifying and developing Christian leaders is arguably one of the most important aspects of Christian leadership. As Huizing simply and clearly communicates, “The holy grail of leadership research is successfully identifying and developing leaders.”¹ The process itself, however, is not as simple and clear as it sounds. Despite the obvious importance of developing emerging leaders, comparatively little scholarly research has been done on this topic in either the secular or Christian leadership field. As Aviola confirms, “Relatively little effort has been devoted to systematically explaining how such leaders and leadership develop.”² Yet, the Bible provides researchers with a large collection of potential leadership case studies waiting to be dissected in order to learn various principles of leadership development. This paper seeks to help fill that research gap by exploring the current literature on leadership development and by looking at the Apostle Paul through the lens of socio-rhetorical criticism. Building upon these two foundations it can be concluded that leadership development is sovereignly initiated and subsequently directed by God.

Literature Review

Christian Leadership Development

¹ R. L. Huizing, “Leaders from Disciples: The Church's Contribution to Leadership Development,” *Evangelical Review of Theology* 35, no. 4 (2011): 333.

² B. J. Aviola, “Promoting More Integrative Strategies for Leadership Theory Building,” *American Psychologist* 62, no. 1 (2007), 33.

Even within the broader secular study of leadership development, there is a lack of desirable research. Stadler makes note of the most prominent work in this arena identifying the works of “Bennis (1992, 2007), Bennis and Thomas (2002, 2006), Conger and Riggio (2007), McCall (2004), and Ready and Conger (2003).”³ Yet, in spite of these works Stadler’s summation is that “the actual process by which individuals develop has not been adequately studied.”⁴

Within the much narrower field of Christian leadership development it comes as no surprise to learn that even less research has been done to discuss how Christian leaders are formed, identified, and developed. Considering the importance of leadership within the church and other Christian organizations, it seems that an understanding of how God shapes His leaders would prove immensely helpful for the leader who wants to intentionally cooperate with their own leadership development process. Stadler is one of the few who addresses this important topic and attempts to apply Clinton’s leadership emergence theory to the development of leaders in a corporate context.⁵ Some contemporary pastors like Hybels and Stanley have written on Christian leadership development but not at the scholarly level.⁶ However, their theories could be academically beneficial with the incorporation of grounded theory research. The

³ A. Stadler, “Leadership Emergence Theory in the Corporate Context,” *International Journal of Leadership Studies* 5, no. 1 (2005), 115.

⁴ *Ibid.*, 115.

⁵ *Ibid.*

J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988).

⁶ Bill Hybels, *Courageous Leadership: Field-tested Strategy for the 360 Degree Leader* (Grand Rapids, MI: Zondervan, 2009).

Andy Stanley, *Next generation Leader: Five Essentials for Those Who Will Shape the Future*. (Colorado Springs, CO: Multnomah Books, 2003).

prevailing scholarly work in this arena of Christian leadership development is that of J. R. Clinton who developed the Leadership Emergence Theory; a theory that, in review of the related literature, seems to have gone virtually unchallenged in the last 27 years since its inception.⁷ Clinton has since expanded on this theory with an additional 3000 case studies and has developed several workbooks to empower leaders in their endeavors to intentionally develop their leadership abilities.⁸

Leadership Emergence Theory

The aim of Clinton's Leadership Emergence Theory is to "provide biblical insights into the patterns and processes God uses to develop a leader."⁹ This theory draws from the case studies of hundreds of historical, biblical, and contemporary Christian leaders in order to build a leadership development time-line that can be applied to any Christian leader.¹⁰ The generalized time-line that Clinton developed consists of six different phases that identify the various seasons and, within these seasons, the various ways a leader is shaped. These six phases are (1) Sovereign Foundations, (2) Inner-Life Growth, (3) Ministry Maturing, (4) Life Maturing, (5) Convergence, and (6) Afterglow.¹¹ Clinton is careful to note that a standard horizontal timeline would rarely fit anyone exactly and also points out that phases III, IV and V often overlap in real life application.¹²

⁷ Clinton, *The Making of a Leader*.

⁸ J. Robert Clinton, *Strategic Concepts that Clarify a Focused Life: a Self-study Manual Defining and Applying Focused Life Concepts to Leaders Today* (Altadena, CA; Barnabas Publishers, 2005).

⁹ Clinton, *The Making of a Leader*, 13.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

It is within the leadership emergence theory that the idea of God's sovereignty is first identified. Clinton gives an entire category to this idea in identifying Phase I as "Sovereign Foundations."¹³ In this phase Clinton (1988) suggests that God is laying foundations in the leader's life providentially through family, environment, and historical events.¹⁴ In other words, God has intended for leaders to be shaped by the various circumstances they find themselves in; specifically, circumstances that the leader has no control over. This implies that God has intended to use these leaders for his purposes from the very beginning, even from before the time they were born. The Apostle Paul is one example of such a leader. In the brief autobiographical account he provides in Galatians 1:11-2:14 the reader is able to see the providential work of God not only in his initiation as a leader but also throughout his development as a leader. A look at this passage of scripture through the lens of socio-rhetorical criticism will make this reality clearer still.

Methodology

Socio-rhetorical criticism is a method of interpreting scripture developed by V. K. Robbins that encapsulates all the significant hermeneutical criticisms in order to achieve the most accurate interpretation of any specific passage.¹⁵ Robbins likens a text to a thickly woven tapestry that contains both patterns and images.¹⁶ If a tapestry is looked at from just a single angle, only a limited view is obtained. However, if a tapestry is

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996).

¹⁶ Ibid.

perceived from multiple different angles the full beauty of the tapestry may be enjoyed. In the same way, a text can be viewed in many different ways from many different angles. Robbins identifies five different angles, or “textures,” from which an interpreter may obtain a more complete picture of the text: (1) inner texture; (2) inter-texture; (3) social and cultural texture; (4) ideological texture; and (5) sacred texture. Each texture provides a unique perspective on the text.¹⁷ For the purpose of this paper, a focus on the inner texture of Galatians 1:11-2:14 will prove to be the most profitable method for gleaning leadership development insights from the apostle Paul.

Inner Texture analysis of Galatians 1:11-2:14

Paul’s autobiographical account of his ministry development in Galatians 1:11-2:14 is full of hidden insights into the development of his leadership. Paul wrote this portion of his letter to defend the authority of his ministry and the message that he preached to the churches in Galatia.¹⁸ Yet, by providing a short biographical sketch of his ministry progression, Paul offers a unique look at the processes God used to shape him as a leader. Through the application of inner texture analysis, these processes become more obvious, particularly by looking at the opening-middle-closing texture of this text.

Repetitive and Progressive Texture

The repetitive use of names, locations, and topics in this passage highlight the main thrust of Paul’s account in Galatians 1:11-2:14. These repetitions make up the repetitive texture of socio-rhetorical criticism.¹⁹ For example, Paul refers to himself 51

¹⁷ Ibid.

¹⁸ D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan, 2005).

¹⁹ Robbins, *Exploring the Texture of Texts*.

times in this passage, God and Jesus are referred to a combined 13 times, the “gospel” is mentioned 11 times, and a geographical location is identified 7 times. It is particularly interesting to see how the various repetitions actually progress throughout the passage. For example, Paul’s location is mentioned 7 times, but it continually progresses throughout the account, effectively identifying the different stages of his ministry. Similarly, Paul refers to Peter in several different ways: “Peter,” “Cephas,” “influential,” and alongside James and John. This draws attention to Paul’s unique relationship with Peter in this text. The progression of these words and topics make up the progressive texture of this passage.²⁰ Table 1 depicts the repetitive and progressive textures of Galatians 1:11-2:14.

Table 1 - Repetitive and Progressive Texture of Galatians 1:11-2:14

11:	I, me	gospel	preached						
12:	I			Jesus Christ					
13:	I			God	Judaism				
14:	I, my				Judaism				
15:	Me, I			he, his					
16:	Me, I		preach	his Son		Gentiles			
17:	I, me						Jerusalem, Arabia, Damascus		
18:	I						Jerusalem	Cephas	
19:	I			Lord				James	
20:	I			God					
21:	I						Syria, Cilicia		
22:	I			Christ	Judea				
23:	He	the faith	preaching						
24:	me			God					
2:1	I, me						Jerusalem		Barnabas, Titus
2:2	I	gospel	proclaim			Gentiles		influential	
2:3	me				circumcised	Greek			Titus
2:4	our, we			Christ Jesus					
2:5	we								
2:6	I, me	gospel		God				influential	
2:7	I	gospel			circumcised	un- circumcised		Peter	

²⁰ Ibid.

2:8	mine		he	circumcised	Gentiles		Peter	
2:9	me			circumcised	Gentiles		James, Cephas, John	Barnabas
2:10	I						they	
2:11	I					Antioch	Cephas	
2:12				circumcision	Gentiles		men from James	
2:13				Jews				Barnabas
2:14	I	gospel		Jew(s)	Gentile(s)		Cephas	

Narrational Texture

There are only two different narrative voices in Galatians 1:11-2:14. The predominant voice is that of Paul who narrates the entire passage, even using his own words when recounting his interactions with James, Peter, and John (Gal. 2:9-10). Paul deviates from this once in Galatians 1:23 when he quotes the rumors that were spoken of him to the church in Judea, “He who used to persecute us is now preaching the faith he once tried to destroy” (Galatians 1:23, ESV). Paul uses a direct quotation once more when referring back to the words he spoke to Peter in Antioch, “If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?” (Galatians 2:14). These direct quotations break up the usual flow of the passage which draws the attention of the reader and creates an emphasis on the words.

Opening-Middle-Closing Texture

Galatians 1:11-2:14 has a unique opening-middle-closing texture. Upon closer examination four individual scenes can be found within this passage of scripture. Each one of these scenes maintains its own beginning, body, and conclusion.²¹ This texture provides the reader with a unique insight into Paul’s leadership development. With each new scene a new stage of his development is illustrated.

Table 2 - Opening-Middle-Closing Texture of Galatians 1:11-2:14	
<hr/> ²¹ Ibid.	
The Journal of Contemporary Theological Studies http://www.journalcts.com	

Scene 1: Paul's Beginnings – Galatians 1:11-17

Opening v. 11-12 – Paul receives a direct revelation of Jesus Christ

Middle v. 13-14 – Paul recounts his days in Judaism

Closing v. 15-17 – Paul describes his divine mission from God

Scene 2: Paul's Early Ministry – Galatians 1:18-24

Opening v. 18-20 – Paul goes to Jerusalem for fifteen days

Middle v. 21-23 – Paul begins ministry in Syria and Cilicia

Closing v. 24 – the believers in Judea glorified God for his ministry

Scene 3: Paul's Ministry Validated – Galatians 2:1-10

Opening v. 1 – Paul goes to Jerusalem with Barnabas and Titus

Middle v. 2-8 – Paul's successfully defends his ministry to the Gentiles

Closing v. 9-10 – Paul is blessed by James, Cephas, and John to continue his ministry

Scene 4: Paul Rebukes Peter – Galatians 2:11-14

Opening v. 11 – Paul opposes Peter when he came to Antioch

Middle v. 12-13 – Paul explains why Peter was in the wrong

Closing v. 14 – Paul shares how he rebuked Peter

Argumentative Texture

Paul's entire discourse in Galatians 1:11-2:14 is in fact an argumentative texture. Paul builds a logical case for his authority as an apostle and the validity of the message that he preached. He is responding to the false teachers that were demeaning his ministry and preaching a contrary gospel which can be seen in the preceding verses of Galatians 1:6-10.²² This is Paul's response:

Thesis: "For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ" (Galatians 1:11-12).

Rationale: Paul appeals to his radical conversion, calling, and preparation as evidence of his authority and the validity of his message (Galatians 1:13-17). Paul did ministry according to the Gospel he received without being taught by the apostles (Galatians 1:18-24). Paul's message was presented, unchanged, and validated by the apostles in Jerusalem (Galatians 2:1-10).

²² Carson and Moo, *Introduction to the New Testament*.

Conclusion: Paul's message is so true that he even rebukes Peter the apostle who drifted from its truth (Galatians 2:11-14). Paul clearly has the authority that is being challenged.

Sensory-Aesthetic Texture

Paul utilizes many aspects of the sensory-aesthetic texture as he writes this argument. He appeals to the reader's memory as he reminds them of his own past in Judaism as he had shared with them. He appeals to their sense of touch ("In what I am writing to you" v. 20), hearing ("They only were hearing it said, 'He who used to persecute us is now preaching the faith he once tried to destroy' v. 23), relief ("But even Titus, who was with me, was not forced to be circumcised" v. 2:3), frustration ("false brothers secretly brought in – who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery" v. 2:4), and so many others. Paul's chief aim is to win the hearts and emotions of his reader's so that his case for the true gospel is achieved.

Leadership Development in Paul

A deeper look at the text of Galatians 1:11-2:14 reveals the weight of the argument that Paul uses to defend his leadership authority and the message he preached to the churches in Galatia. In making his defense Paul identifies a few key ways that God developed him as a leader, which also provides the reader with helpful leadership insights.

First, in scene 1 (Galatians 1:11-17) Paul recounts how he received his call and the message he was to proclaim. "But when he who set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might

preach him among the Gentiles, I did not immediately consult with anyone” (Galatians 1:15-16). Paul was sovereignly chosen and called by God to take the gospel to the Gentiles. It was not his own choice, far from it, it was God’s design. As King notes, “The qualification for spiritual leaders and leadership, then, is appointment by God.”²³ Following his call, Paul went away to Arabia and then returned again to Damascus. Some suggest that Paul left to meditate on his newly received revelation; others say he went out to evangelize the surrounding area; either way, Paul spent the early years of his call dependent on God and not on man.²⁴ He did not “immediately consult with anyone” (Galatians 1:16b). He listened to God’s voice which sovereignly directed his path.

This portion of Paul’s life and ministry coincides with the first two phases of Clinton’s leadership emergence theory: sovereign foundations and inner-life growth.²⁵ Through Paul’s unique upbringing God uniquely prepared him for the calling he was about to receive. When Paul received that call he shifted from the sovereign foundations phase to the inner-life growth phase. In this phase the leader seeks to develop their relationship with God and God will often test the leader to develop character.²⁶ Its start is often marked by becoming a follower of Christ.²⁷ From what can be understood from verses 15-17, this description fits well with Paul’s experience.

²³ S. M. King, “Leadership for the Body of Christ: Developing a Conceptual Framework of Spiritual Leadership from 1 Timothy 3:1-7 and Titus 1:6-9: Identification and Explanation of a Spiritual Leader’s Personal Priorities, Fidelity of Authority, and Community Responsibility,” *Journal of Biblical Perspectives* 5, no. 1 (2013): 6.

²⁴ R. A. Cole, *Galatians: an Introduction and Commentary* (Downers Grove, IL: Inter-Varsity Press, 1989). F.F. Bruce, (1978). *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: Eerdmans, 1978).

²⁵ Clinton, *The Making of a Leader*.

²⁶ Ibid.

²⁷ Ibid.

In scene 2 (Galatians 1:18-24) it is learned that after three years Paul went to Jerusalem to visit Cephas (Peter) for a few days before going into the regions of Syria and Cilicia to preach “the faith he once tried to destroy” (Galatians 1:23b). This marks a new stage of Paul’s leadership development, the ministry maturing phase. Whether Paul was preaching in Arabia and Damascus before visiting Peter is unclear, but it is clear that he had, at the very least, begun his early ministry after his short visit with Peter. Clinton notes that it is in these early ministry stages that important leadership lessons are learned and effective ministry practices are developed.²⁸ It is obvious that this is the case in light of the reaction of those who heard about Paul. Paul documents their reaction in verses 23-24, “They only were hearing it said, ‘He who used to persecute us is now preaching the faith he once tried to destroy.’ And they glorified God because of me.”

It is observed in scene 3 (Galatians 2:1-10) that after laboring for many years in missionary work Paul returned to Jerusalem because of a revelation along with two companions (a mentor and a mentee) in order to submit the gospel he was proclaiming to those who “seemed influential.” By this point Paul’s message and methodology would have been fully developed by the years of ministry, challenges, and persecution that God led him through.²⁹ At some point during those years of ministry Paul transitioned from the ministry maturing phase to the life maturing phase. In the life maturing phase the leader has identified and is using their ministry gifts and skills.³⁰ It is characteristic for fruitfulness and intentional communion with God to mark their work.³¹ It is safe to

²⁸ Ibid.

²⁹ Cole, *Galatians*.

³⁰ Clinton, *The Making of a Leader*.

³¹ Ibid.

assume Paul had entered this next phase in light of verses 6-10 in chapter 2. Upon hearing Paul's gospel the influential leaders (including James, Peter, and John) added nothing to his message but validated its legitimacy and sent him and Barnabas out with their blessing. Clearly, God had been leading and developing Paul into an established apostolic missionary and leader.

Finally, in scene 4 (Galatians 2:10-14) after an unknown amount of time has elapsed Peter visits Antioch, where Paul directly opposes Peter for his hypocrisy. By this point in his life Paul has so developed as a leader that he could openly rebuke Peter, one of the most influential leaders of the church. It is possible that by this stage in Paul's life he had entered the convergence phase. This phase occurs when the leader moves into a role that capitalizes on their gifts and strengths (Clinton, 1988).³² It is not as obvious as the other four phases of Paul's ministry, but it is certainly possible. One thing that is clear, however, is that Paul's authority and leadership had grown to equal that of the apostles.

In light of this narrative the following insights on leadership development can be gleaned:

- God sovereignly calls and appoints His leaders (Gal. 1:11-15).
- God will develop His leaders (Gal. 1:16-17).
- God uses circumstances and people to develop leaders (Gal. 1:18-19, 21; 2:1, 11-14).
- Leaders should cooperate with God's leading (Gal. 2:2).
- Leaders are not infallible (Gal. 2:11, 13).

³² Ibid.

- Leadership development is a long process (Gal. 1:13, 18; 2:1, 11).

The process of Paul's leadership development includes the formation of his specific style of leadership. Scholars and researchers use Paul as an example for many different styles of leadership, to include servant leadership, charismatic leadership, and spiritual leadership. Oginde promotes Paul as a servant leader by concluding, "It is clear from Paul's instructions to Timothy that Christian leadership, though a desirable occupation, must be seen as a selfless and sacrificial calling to serve others."³³ It is argued that Paul would have learned this style of leadership from Jesus' example.³⁴ Nauta suggests that Paul embodies many of the characteristics of a charismatic leader: he was marginal, a fervent orator, confrontational, and highly energetic.³⁵ Gray, on the other hand, blends aspects of servant leadership and transformational leadership in Paul to classify his style of leadership as a form spiritual leadership.³⁶ Gray argues, "Given the argument presented, it is concluded that Paul's ministry, as well as Philippians 2:5-11, clearly relates to the spiritual leadership tasks of vision setting, servanthood, and task competence."³⁷ Considering the number of effective arguments made about Paul's style of leadership, it would be safe to assume that Paul demonstrates a style of leadership that embodies multiple different forms of current leadership styles. But regardless of which

³³ D. A. Oginde, "Antecedents of Christian Leadership: a Socio-rhetorical Analysis of 1 Timothy 3:1-7." *Journal of Biblical Perspectives in Leadership*. 3, no. 2 (2011): 30.

³⁴ Ibid.

³⁵ R. Nauta, "Mosaic and Pauline Charisma: the Cultural Relevance of Religious Leadership." *Journal of Empirical Theology* 11, no. 2 (1998).

³⁶ D. R. Gray, "Christological Hymn: the Leadership Paradox of Philippians 2:5-11." *Journal of Biblical Perspectives in Leadership*. 2, no. 1 (2008).

³⁷ Gray, *Christological Hymn*, 17.

style of leadership one may attribute to Paul, it remains true that his leadership is directly influenced by his relationship with Jesus. Grieb states, “At the time of his own call, conversion, and commissioning as an apostle to the Gentiles, Paul's world was invaded and destroyed (crucified, Gal 6:14) by God's gracious action in Christ. That event became the focus of his life and the subject of his preaching.”³⁸ The supernatural and sovereign action of God in Paul’s life establishes a foundation from which his whole life is built. Paul’s faith is transformed, his life message is developed, his style of leadership is influenced, and his work is directed by these God encounters.

Conclusion

The insights gleaned from a socio-rhetorical analysis of Galatians 1:11-2:14 paint the picture of a leadership development process that is sovereignly initiated and directed by God. Even outside of this specific passage of scripture we see illustrations of God speaking and Paul responding in obedience (Acts 16:6-10, Acts 18:9-11, Acts 20:21-24, etc.). It is through this cooperation with God’s work that Paul developed into the effective leader he is known for today. It was clearly a lifelong process that led to a leadership contribution that is still felt strongly throughout the world.

Research on leadership development, and particularly, Christian leadership development is a field full of possibilities. The lack of scholarly work begs for more researchers to test the current theories, like emergent leadership and leadership emergence theory. There is also ample opportunity for the development of new theories. In light of this paper, researchers could use grounded theory to test the conclusion that

³⁸ A. K. Grieb, “The One Who Called You: Vocation and Leadership in the Pauline Literature.” *Interpretation*. 59, no. 2 (2005):162.

leadership development is sovereignly initiated and subsequently directed by God in the lives of other biblical leaders or even historical and contemporary Christian leaders.

References

- Aviola, B. J. "Promoting more Integrative Strategies for Leadership Theory Building." *American Psychologist*, 62 no. 1 (2007): 25–33.
- Bruce, F. F. *Paul: Apostle of the Heart Set Free*. Grand Rapids, MI: Eerdmans, 1978.
- Carson, D. A. & Moo, D. J. *An Introduction to the New Testament*. Grand Rapids, MI: Zondervan, 2005.
- Cole, R. A. *Galatians: an Introduction and Commentary*. Downers Grove, IL: InterVarsity Press, 1989.
- Clinton, J. R. *The Making of a Leader*. Colorado Springs, CO: NavPress, 1988.
- Clinton, J. R. *Strategic Concepts that Clarify a Focused Life: A Self-study Manual*
Defining and Applying Focused life Concepts to Leaders Today. Altadena, CA; Barnabas Publishers, 2005.
- Gray, D. R. "Christological Hymn: The Leadership Paradox of Philippians 2:5-11." *Journal of Biblical Perspectives in Leadership*. 2, no. 1 (2008): 3-18.
- Grieb, A. K. "The One Who Called You: Vocation and Leadership in the Pauline Literature." *Interpretation*. 59, no. 2 (2005): 154-165.
- Huizing, R. L. "Leaders from Disciples: The Church's Contribution to Leadership Development." *Evangelical Review of Theology* 35, no. 4 (2011): 333-344.
- Hybels, B. *Courageous Leadership: Field-tested Strategy for the 360 Degree Leader*. Grand Rapids, MI: Zondervan, 2009.
- King, S. M. "Leadership for the Body of Christ: Developing a Conceptual Framework of Spiritual Leadership from 1 Timothy 3:1-7 and Titus 1:6-9: Identification and Explanation of a Spiritual Leader's Personal Priorities, Fidelity of Authority, and

- Community Responsibility.” *Journal of Biblical Perspectives* 5, no. 1 (2013): 3-40.
- Oginde, D. A. “Antecedents of Christian Leadership: A Socio-rhetorical Analysis of 1 Timothy 3:1-7.” *Journal of Biblical Perspectives in Leadership*. 3, no. 2 (2011): 23-31.
- Nauta, R. “Mosaic and Pauline Charisma: The Cultural Relevance of Religious Leadership.” *Journal of Empirical Theology* 11, no. 2 (1998): 46-63.
- Robbins, V. K. *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation*. Harrisburg, PA: Trinity Press International, 1996.
- Stadler, A. “Leadership Emergence Theory in the Corporate Context.” *International Journal of Leadership Studies* 5, no. 1 (2009): 115-122.
- Stanley, A. *Next Generation Leader: Five Essentials for those who will Shape the Future*. Colorado Springs, CO: Multnomah Books, 2003.