Development and Implementation of an Effective Training on Servant Leadership Among the Youth in the Gekomu II Seventh-day Adventist Church

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ABSTRACT

DEVELOPMENT AND IMPLEMENTATION OF AN EFFECTIVE TRAINING ON SERVANT LEADERSHIP AMONG THE YOUTH IN THE GEKOMU II SEVENTH-DAY ADVENTIST CHURCH

by

Fred M. Okemwa

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPMENT AND IMPLEMENTATION OF AN EFFECTIVE TRAINING PROGRAM ON SERVANT LEADERSHIP AMONG THE YOUTH IN THE GEKOMU II SEVENTH-DAY ADVENTIST CHURCH

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Problem

The Gekomu II Seventh-day Adventist Church has a membership of about 1,500. The youth account for 35% of this membership; however, many of these young people are unwilling to play active leadership roles in the church. The absence of leadership trainings for the youth to develop skills and acquire knowledge to enhance their leadership abilities is one of the causes for their lack of involvement in the leadership roles. As a result, the leadership strengths and talents possessed by these young people are underutilized thus affecting the overall leadership quality of the church.
Method

In response to the above stated problem, I conducted a training on servant leadership. Participants that took part in this training were young people (10 males and 10 females) of the Gekomu II Seventh-day Adventist Church. These young people were within the range of 18-25 years of age. During the training, various themes on Christian leadership were explored. In addition, the training involved workshop times for participants to gather in groups to practice some of the leadership skills learned during the sessions.

Each participant was asked to complete an evaluation that was collected at the end of the workshop. This was to determine the impact of the training upon the participants. Focus groups, personal interviews, and reflective journals were the main means of evaluation. In both focus groups and personal interviews, participants were asked open-ended questions that were derived from the various subjects presented during the training. Participants were also asked to write reflective journals featuring their experience during the training.

Results

The assessments of the impact of the training revealed that the participants had a better understanding of the concept of servant leadership. Also, the participants were motivated and willing to serve in leadership capacities in areas of their spiritual giftedness.

Conclusion

For youth to be effective in serving as Christian leaders they have to be trained on what good leadership entails. The Gekomu II Seventh-day Adventist Church must
plan and effect periodic leadership trainings through which young people can have access to current information on Christian leadership. Also, church leaders of experience have a role to play in mentoring, empowering, and creating opportunities in which the youth will exercise their God-given talents and gifts to enhance their growth in becoming better leaders.

The youth will also develop as effective Christian leaders if they have good examples to imitate. Therefore, church leaders, beginning with the elders, should live and exemplify the life of a servant leader. Leadership behaviors such as coercion and authoritarianism corrode the spirit of servant leadership and if tolerated will have ripple effects upon the development of young people as servant leaders. Setting an example of servant leadership is not an overnight endeavor but a continuous daily surrender to the Lord Jesus Christ who is the embodiment of servant leadership. Such daily surrender will be optimized through engaging in biblical practices.
Andrews University
Seventh-day Adventist Theological Seminary

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A Project Document
Presented in Partial Fulfillment of the Requirements for the Degree
Doctor of Ministry

by
Fred M. Okemwa
May 2017
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A project document presented in partial fulfillment of the requirements for the degree Doctor of Ministry

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Dedicated to my dear wife, Miriam, who has been the source of encouragement and inspiration. She has been my prayer warrior in this academic journey and has given me total support both physically and mentally to come this far. To my children, Isaiah Abigail, Abel, and Daniel, may God bless you and let this accomplishment inspire you to conquer great academic heights in your lifetime.
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of you. Our spiritual experience was wonderful and I pray that you continue to grow in the knowledge of our Lord Jesus Christ and serve as He served.
CHAPTER 1

BACKGROUND TO MY RESEARCH PROCESS

Introduction

After completing my bachelor’s degree in religion from Spicer Memorial College in India in 2001, I returned home (Kenya) to look for a pastoral job in the South Kenya Conference and was employed as a high school chaplain, a position I held for six months in 2002. The following year I was transferred to Nyabera District, which had eight organized churches and eight companies. Four years later, I was placed in the Gekomu District with ten organized churches and served in this district until 2009 when I left to pursue my Masters of Divinity at Andrews University.

Brief History of Gekomu II SDA Church

The Gekomu II SDA Church is part of the ten churches that comprise Gekomu District. It is within the geographical limit of Kisii Township located in the southwestern part of Kenya. The church was organized in 1999 and currently consists of 1,500 members, comprising people mainly from the Abagusii community (a Bantu-speaking group). There are people from other tribes who worship in this church but their percentage is minimal.

During my pastoral tenure in the Gekomu II SDA Church (2006-2009), leadership was one of the critical areas that was needed to train the church members. Many of the
church leaders hardly understood the concept of servant leadership. As a result, they practiced the kind of leadership that exists in the world where pride and arrogance dominate. Those privileged to hold positions of authority seemed to believe that being a leader involved commanding others and coercing them to follow the leader’s own interests. This perspective on leadership that I observed within the church was a contrast to what Jesus taught and practiced (Matt 20:28).

**Statement of the Problem**

The youth in the Gekomu II SDA Church account for 35% of the church membership. Many of these youth are between the ages of 18-25. When serving as church pastor, I observed that the majority of these youth did not play any leadership role in the church. This stemmed from the fact that the church had no intentional Christian leadership training programs through which the youth could acquire knowledge and other leadership competencies that would enable them to be effective Christian leaders.

In addition, mentoring programs in which knowledge is passed on from a more experienced person to a less experienced person never existed, thus it made it hard for the youth to comprehend what leadership was. Therefore, their minimal involvement in the ministerial roles of the church was legitimate since very few people dared to undertake a specific assignment without having the necessary tools to accomplish it.

**Statement of the Task**

The task of this project is to develop, implement, and evaluate a training program for the youth of the Gekomu II SDA Church with the objective of equipping them with
the knowledge and leadership skills that will enable them to effectively participate in leadership roles.

**Delimitations of the Study**

This project will be implemented at the Gekomu II SDA Church and will be directed only toward the youth ranging in age from 18-25 years. Presenters for the training sessions will be chosen from those who are familiar with the cultural context and who are able to communicate in Ekegusii, the local dialect.

**Justification of the Project**

The youth membership in the Gekomu District is growing fast, a sign that these young people are embracing the core values and beliefs of the Seventh-day Adventist Church. To keep them committed, church leaders need to engage them in various roles of the church where their talents and gifts apply. As they become part of the church’s leadership and their God-given potentials become maximized, then they will grow strong and the quality of the church’s leadership will be improved.

Thus, this leadership training will give the youth an opportunity to learn and comprehend what Christian leadership entails. The training will also provide an opportunity for the youth to discover their spiritual gifts, which are necessary in fulfilling different ministries in the church. As they become aware of what leadership means and discover their God-given gifts and talents, they will be motivated to take up leadership roles in their local church. They will also help to reduce the workload of other leaders by sharing leadership roles. As they gain momentum in the leadership process, they will in return become mentors and thus aide in the leadership development process of others.
**Definition of Key Terms**

This section focuses on defining the terminologies that are used in this research process. These terminologies are written in italics with their corresponding meaning according to the context in which they have been used.

*Ekegusii:* The local Bantu dialect spoken mainly by the Abagusii community in the southwestern part of Kenya.

*Servant Leadership:* A leadership process in which a leader models servanthood and creates a culture of service that enhances the growth and development of every individual to attain their full God-given potential.

*Youth:* A term used in this study for young people aged 18-25 who have the ability to share leadership roles of the church.

*Youth Mentoring:* Youth mentoring is the process through which a more experienced adult provides support to the less experienced young person through role modeling, encouragement, transmission of knowledge and skills, counseling and opportunities to gain practical experience so that the mentee can achieve his/her potential in life and work (Irvin, 2007).

*Seventh-day Adventist Church:* A Christian denomination that shares many common beliefs with mainline Christian churches based on their common understanding of biblical truth, but champions certain unique beliefs such as keeping the seventh-day Sabbath and expecting the literal second coming of Jesus Christ (Kwarteng, 2014).

*District:* A term referring to a group of churches under the leadership of a pastor(s) who acts as an overseer(s) on the spiritual wellbeing of the believers.
**Pastor: An individual ordained to the gospel ministry in the Seventh-day Adventist Church to oversee an organized church or a cluster of local churches and ministry points (Kwarteng, 2014).**

**Organization of the Project Document Process**

This project manuscript is divided into six chapters. A brief description of each chapter is given below.

Chapter 1 introduces the background of the project. It highlights the ministry context, justification of the project, statement of the problem, statement of the task, delimitation of the study, and the definitions of the terms used.

Chapter 2 outlines a biblical foundation of servant leadership. It includes the leadership development of Samuel, David, and Timothy, the biblical principles of leadership development, and the concept of servant leadership in the Old and New Testaments.

Chapter 3 examines current literature on servant leadership, mentoring, and empowerment.

Chapter 4 develops the strategy of the training program. It contains the statement of problem and purpose, research questions, prospective participants, design of the training program, and the assessment methods of the training.

Chapter 5 focuses on the implementation of the training program. It details the actual training as it happened on site. It involves the participants that attended, the subjects that were presented, and the evaluation methods that were used at the end of the training.
Chapter 6 analyses the results of the evaluation methods that were used during the training. This chapter also documents my transformational experience as a ministry professional, the recommendations to the Gekomu II Seventh-day Adventist Church, and the conclusion of the project.
CHAPTER 2

THEOLOGICAL REFLECTION

Introduction

A number of factors influence leadership development in the life of an individual. These factors may include one’s family background and life experience. Also, factors such as natural abilities, talents, skills, personality, and intrinsic motivation have a direct bearing on the development of an individual’s leadership potential (Chandler, 2011). Social psychologists have recognized as well that the early formative years of a child directly impact the later years (Woodhead, 2006). This view is also upheld by other leadership theorists who posit that the quality of early childhood experiences deeply impact the later life of a person’s identity, self-esteem, and overall sense of well-being (Annick, 2008).

The intent of this chapter is to examine the lives of Samuel, David, and Timothy in relation to their leadership development pattern. Included in this chapter is a study on the Old and New Testament perspectives on servant leadership.

Samuel’s Leadership Development

The account of the life of Samuel began in a unique way. He was born during the time of Philistine oppression (1 Sam 4:1), religious scandal (2:22), and a time of limited prophetic influence (3:1). From birth, his mother devoted him to the temple service (1:22) where he ministered beside Eli, the high priest, who had become old and unable to
address the spiritual challenges that faced the members of his household. His sons, Hophni and Phinehas are described as worthless men (1 Sam 2:12) who treated with contempt the offering of Yahweh (v. 17) and who slept with the women serving at the tent of meeting (2:22). In short, Samuel’s life seemingly began when Israel as a nation experienced turbulent times and when the priesthood was at the verge of collapsing (Deenick, 2011; Longman, 2013, p. 1472; Smith, 2013).

His Calling

God called Samuel, while he was still a young person. He was called to the prophetic office when the Word of God was rare (1 Sam 3:1). His prophetic calling came just before the morning while the golden lampstand before the veil was still burning (v. 3). Three times he mistook God’s voice for the voice of Eli. It was at the fourth time, and after being instructed by Eli, that Samuel responded, “speak for thy servant is listening” (Evans, 2012, p. 28; Steussy, 2010). According to 1 Samuel 3:11-14, Samuel’s calling began with a daunting task in which he was to convey to Eli an ear-tingling message regarding his household.

His Ministry

Samuel’s commitment to communicate God’s truth brought him great blessings. God was with him and allowed none of his prophecies to go unfulfilled (1 Sam 3:19). The Word of God that was rare at the beginning of his call became available to all Israel. The expression from Dan to Beersheba (v. 20) denotes the entire territory of Israel from its most northern to its most southern extremity (Bodner, 2008, p. 41).

Samuel lived as a judge in the transitional period from the era of the judges to that
of kings. He was a man of God who had influence over people as a judge, prophet, and priest (Ps 99:6; Jer 15:1; 1 Sam 15:11). He established Saul as the first king of Israel and anointed David as the second king of Israel. He foresaw the nation of Israel through turbulent times between the period of the judges and the beginning of the monarchy. At God’s direction Samuel was a king-maker and a king-breaker, a heavyweight in the arena of power. Yet he remained a humble servant of the Lord to the final day of his life (Steussy, 2010, p. 96).

**Reflections on Samuel’s Leadership Qualities**

**Listening**

Listening has been described as an important communication tool, necessary for accurate communication and for actively demonstrating respect for others (Thakore, 2013). Listening encompasses getting in touch with one’s inner voice and seeking to understand what one’s body, spirit and mind are communicating (Spears, 2005). Listening to and responding to God’s call results in freedom, freedom from the need to please others and freedom from attachment to personal gain (Margaret, 2005).

The Bible has underscored the importance of listening as well. For instance, Psalm\(^1\) 81:13 says, “If my people would only listen to me, if Israel would only follow my ways.” John 8:47 states, “Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God.” Revelation 2:7 also states, “Whoever has ears, let them hear what the Spirit says to the churches.” This leadership quality is evident from the early age of Prophet Samuel. When God called him, he answered the call by

\(^1\) All Bible quotations are taken from the New International Version (NIV) unless otherwise noted.
saying, “speak, for your servant is listening” (1 Sam 3:10). In contrast with Saul, Samuel consistently listened to the voice of God and was determined to follow God’s directions.

In today’s world, most of the leadership mistakes people often make is from the result of not listening to others and even to God. Therefore, it is pertinent when developing young people as leaders, to help them cultivate the habit of listening. Listening, coupled with regular periods of reflection, is essential to the growth of God’s servant-leaders.

**Commitment to the Word of God (1 Sam 3:19-4:1a)**

The Bible indicates that when Samuel was called into the prophetic ministry, the Word of God was very rare (1 Sam 3:1). This may imply that the Word of God was never read or upheld by the people (Judg 21:25). The lack of visions stated in 1 Samuel 3:1, may be attributed to the fact that the Word of God was rare. In contrast, 1 Samuel 3:19-4:1a attests to the fact that with the presence of Samuel as the prophet, the Word of God, which was rare, became available to all Israel. This paradoxical difference might be from the result of Samuel’s commitment to God and his Word and in teaching it to the people.

The apostle Paul writes that the Word of God is profitable in teaching, rebuking, correcting, and training in righteousness (2 Tim 3:16). Jesus affirms its importance when he overtly states, “it is written” (Matt 4:4-10). The Psalmist also declares that the Word of God is “a lamp for my feet, a light on my path” (Ps 119:105). The wise man Solomon in Proverbs 28:19 asserted that without vision people perish. It is from the Word of God that visions are derived. Thus, through the study of the Word of God spiritual strength is obtained and a person can grow in favor with God and with others (1 Sam 2:26). A
commitment to its teachings and willingness to abide by those teachings will bring an awakening to those around us and can qualify men and women for any position of duty (White, 1995, p. 22).

His Intercessory Spirit (1 Sam 7:5, 9; 8:6, 21; 12:23; 15:11b)

Samuel’s commitment to intercede for the children of Israel speaks volumes about what true servant leaders of God must be committed to do. When Samuel interceded for the children of Israel (1 Sam 7:9), they obtained victory against their enemies (the Philistines). In 1 Samuel 12:23 he emphatically states, “As for me, far be it from me that I should sin against the Lord by failing to pray for you.” Thus, this is a lesson for godly leaders to learn. In the Bible, many other examples of leaders can be found who interceded on behalf of others. Moses is one of them. In Exodus 32, the narrative on the golden calf is a reminder of what an intercessory prayer can do. God was going to wipe out all the children of Israel had Moses not interceded on their behalf.

In the New Testament, Jesus affirmed the power of intercessory prayer when he prayed for the unity of his disciples in John 17. The apostle Paul depicts the role of Jesus in the heavenly sanctuary as that of interceding for human beings (Heb 4:4-14; 7:25). In Romans 8:26 we are reminded that the Holy Spirit makes intercession for us. Thus, God’s servant leaders should cherish and develop the Spirit of interceding for those they lead.

Obedience to God’s Will (1 Sam 8:1-11:15)

Obedience is another character trait that describes the life of Samuel. He demonstrated this virtue right from the time of his call, particularly when he explained to Eli the high priest the prophetic message that concerned his household (1 Sam 3:16-18).
He obeyed God in yielding to the wishes of the people when they demanded for an earthly king (1 Sam 8:7). When King Saul did not wipe out the Amalekites as instructed by the Lord (15:3), the Prophet Samuel rebuked him by saying, “to obey is better than sacrifice, and to heed is better than the fat of rams.”

The theme of obedience runs right from the creation story. Adam and Eve were created with conditional immortality (Gen 2:16-18). Their immortal life was subject to obedience of God’s commandments. In Isaiah 1:19, obedience is considered as the factor toward enjoying a good life. Jesus affirmed the importance of obedience in the New Testament when he said, you are no longer servants but my friends if you obey my commandment (John 15:13). In the great hymn of Philippians, the apostle Paul notes that Jesus Christ became obedient even unto the death. Thus, the joy and satisfaction of God’s servant leaders must stem out of the life of obedience. Willingness to follow His ways and deliberate choice to do whatever He commands will be the ladder of enjoying our union with Him as we serve Him.

His Integrity (1 Sam 12:1-25)

Integrity has been defined as the quality of honesty and trustworthiness that should be found in leaders (Northouse, 2010, p. 21). This quality of honesty and trustworthiness is consistent with principles, values, and beliefs that one espouses (Lennick, Kiel, & Jordan, 2011, p. 98). As Samuel attested to his own life, right from childhood to old age, he remained an honest man. Towards the end of his public life he testified to the integrity and purity in his leadership. His financial integrity was impeccable (1 Sam 12:2-3). He thus serves as an example to Christian leaders today. There is need for Christian leaders to act consistently with principles and values they
espouse. People will learn to trust those who are honest and those who stand for what they believe.

The discussed leadership qualities in the life of Prophet Samuel are foundational for developing young people as Christian leaders. The ability to listen to God and others, obedience, the commitment to study the Word of God, the desire to intercede on behalf of others, and living a life of integrity constitutes fundamental qualities of a servant leader. For the youth to grow up as effective leaders, they should be encouraged to pattern their lives in a manner that will enable them to listen, obey, intercede, and dwell on the Word by which their lives will be harmonized with God’s will.

Further, Samuel’s call at a youthful age is a testimony that young people can be called at their tender age into different ministerial roles. Age is not a prerequisite for God’s call to an individual. For example, Jeremiah was called when he was young (Jer 1:5), David was anointed to kingship while a youth (1 Sam 16:12) and Timothy began to be associated with the apostle Paul in his ministry activities at a youthful age (1 Tim 4:12). Therefore, God desires to use anyone to accomplish His divine purpose without any pre-conditional requirements.

David’s Leadership Development

David is among the best-known biblical characters. Ancient Israel was fascinated, deeply attracted, and even puzzled by him (Brueggemann, 2002, p. 1). God acknowledges the significance of David’s life when he says,

Go, tell Jeroboam that this is what the Lord, the God of Israel, says: “I raised you up from among the people and appointed you ruler over my people Israel. I tore the kingdom away from the house of David and gave it to you, but you have not been like my servant David, who kept my commands and followed me with all his heart, doing only what was right in my eyes.” (1 Kgs 14:7-8)
Further, it is worthy to note that David is used as a measure in the book of kings. Bad kings being unlike him (1 Kgs 14:8) and good kings being like him (2 Kgs 14:3) (Barnard, 2004, p. 4). Acts 13:22 depicts him as a man after the heart of God (Eschelbach, 2005, p. 1). He is portrayed as a faithful man, although at times was predisposed to heinous crimes (McKenzie, 2000, p. 2).

David stands at the center of the Deuteronomistic history. He follows the eras of Moses, Joshua, and the judges and ushers in the reins of Solomon and the divided monarchy (McKenzie, 2000, pp. 27-28). The second half of 1 Samuel, the entire 2 Samuel and the first two chapters of 1 Kings, are devoted to the story of his life.

His Early Life and Anointing

The account in 1 Samuel 16 offers a brief historical data related to David’s early life. David lived with his father, Jesse, and seven older brothers in Bethlehem. He was anointed as the second king of Israel following the rejection of King Saul (Barnard, 2004, p. 6).

David is pictured as being physically attractive (1 Sam 16:12). He was a harpist and was regarded as a brave man and warrior (v. 18). He was recruited to play the harp when evil spirits haunted Saul (v. 23). Subsequently, David became one of Saul’s armor bearers (v. 21) and would go on to slay Goliath (2 Sam 17:50).

His Connection With God

The biblical narration in the second half of 1 Samuel, the entire 2 Samuel, and the Psalms attributed to David, portrays him as one who had a close connection with God. It is likely that David connected with God as a young boy through his experiences as a
shepherd and harpist. The Psalms attributed to him provide a reflective window into his attachment to God and his complete dependence upon God for comfort, survival, and leadership identity. His consistent self-disclosure in the writings of the Psalms further supports his connection with God, as they substantiate his open communication with him (Chandler, 2011).

**Reflections on David’ Leadership Qualities**

Volumes have been written about the life of David but only a few reflections on his leadership qualities will be examined.

**His Shepherd Qualities**

David is referred to as a shepherd in quite a number of places. In 1 Samuel 16: 9, 11; 17:15, 28, 34, 40; and 2 Samuel 5:2 all have references to him as a shepherd. It is true that during his youthful years, he tended sheep. However, the shepherd imagery was also a symbol of his future ministry of leading God’s people (2 Sam 5:2).

The shepherd imagery occurs frequently in the Bible. Psalm 23 depicts God as a shepherd. Ezekiel 34 and Zechariah 13, for example, use the shepherd imagery to condemn Israelite’s unrighteous leaders for leading their flock astray. Micah prophesied of the coming new shepherd who was to rule in Israel (5:2-4). In the New Testament, Jesus Christ is also portrayed as the good shepherd (John 10:10-16).

The implication of these shepherd images is not far from the point that those who are called to serve as God’s servant leaders should possess the shepherd capabilities. Isaiah 40:11 declares, “he tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.” While
the imagery is not common today, leaders should possess the qualities of a shepherd. They must feed, protect, and lead the flock of God. They must live in relationship with the flock (Matt Janeczko, 2013).

His Spirituality

Spirituality does not mean a person who is perfect, without blemish, rather a person who is committed to obey God. David was of that nature. He had the commitment to obey God’s commands continually. Of him, God said, “I have found David son of Jesse a man after my own heart; he will do everything I want him to do” (Acts 13:22). In his rebuke against King Saul, Prophet Samuel used the same measuring stick when he proclaimed God’s judgment:

You have done a foolish thing, Samuel said. “You have not kept the command the Lord your God gave you; if you had, he would have established your kingdom over Israel for all time. But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the Lord’s command.” (1 Sam 13:13-14)

In speaking against Asa, the king of Judah, Hanani, the seer, also applied the same principle, “For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him” (2 Chr 16:9). God’s servant leaders should demonstrate a willingness to obey God’s will continually. Saul was rejected as the king of Israel based on his disobedience to God’s commands. Thus to be spiritually alive one must be willing to obey what God commands him or her to do.

His Integrity

The Psalmist says, “From tending the sheep he brought him to be the shepherd of his people Jacob, of Israel his inheritance. And David shepherded them with integrity of
heart; with skillful hands he led them” (Ps 78:71-72). David’s life was like an open book. When he made mistakes, he poured his heart out before God. He knew that he could never hide and thus he never played with God. He never sanitized his prayers, but he poured out what was on his heart. For instance, his sins of adultery and murder led to the composition of Psalm 51, which deeply reflects the innermost thoughts of a man, who is wounded and who has a sincere desire to seek God’s mercy. Therefore, as leaders people must have moments of self-reflection. They must be true to themselves, to their God and to those that they have been called to serve (McNeal, 2000).

His Understanding of God’s Steadfast Love

David’s leadership practices is directly tied to his understanding of hesed (God’s steadfast love), as reflected in the Psalms attributed to him. For instance, Psalm 31 conveys David’s sense of God’s personal love for him throughout his desperate leadership challenges that swells up into a cry to God for help in distress and with confidence that God will deliver him, as he had done in the past (Chandler, 2011).

David’s deep reception and assurance of the love of God enabled him to have confidence in the Lord. This confidence in God’s love resulted in his prayer in Psalm 31, where he declared the manifestations and benefits of God’s love. Jeremiah 31:3 states, “The Lord appeared to us in the past saying I have loved you with an everlasting love. I have drawn you with unfailing kindness.” Understanding the love of God towards humanity is the key that will enable people to sail through leadership challenges.

Whereas this section has not discussed fully all the leadership qualities of David, nevertheless I have highlighted what I presuppose to be the most fundamental in developing young people as leaders. When the youth develop a close connection with
God and begin to understand the essence of His love, they will develop the leadership strength that will help them to overcome any storms or challenges of life as leaders.

**Timothy’s Leadership Development**

Timothy had a rich religious heritage (2 Tim 3:14-15). He was born in Lystra of a Greek father and of a Jewish mother (Acts 16:1). Paul knew Timothy’s mother and grandmother as women of sincere faith (2 Tim 1:5). Timothy was well regarded by all the believers in Lystra and Iconium, although he was uncircumcised (Acts 16:1-3). He met with the apostle Paul during his second missionary journey and remained with him ever after. He shared in the evangelization of Macedonia and Achaia and aided Paul during the three years of preaching at Ephesus where he became thoroughly acquainted with the city and with the needs of the local church (Roberts, 2008).

**His Calling**

Timothy came to Paul’s attention during his second missionary journey. When Paul passed through Lystra, Timothy’s city, he desired him to be his helper in ministry. Timothy’s youth did not hinder Paul from choosing him (1 Tim 4:12). Paul chose him because of his testimony of good standing in matters of the faith (Acts 16:2). Timothy’s call to ministry was further confirmed through ordination by the church elders (1 Tim 4:14). This was the early missionary’s practice to establish the new churches by appointing elders (Acts 14:23). The apostle Paul later exhorted Timothy to stir up the gift of God, which was in him through the laying on of hands (2 Tim 1:6).
Reflection on Timothy’s Leadership Qualities

Genuine Faith (1 Tim 1:2, 19; 6:20; 2 Tim 1:5)

Timothy proved to be a reliable and genuine Christian worker. He was faithful and loyal. In writing to the Corinthians, Paul stated, “For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church (1 Cor 4:17).

Timothy’s faithfulness and loyalty is a landmark for genuine leaders today. In the world where many people have become unfaithful and unreliable, Christian leaders can make a real difference if they prove to be faithful. In 1 Corinthians 4:2 it says, “Now it is required that those who have been given a trust must prove faithful.” It is important that young people cultivate this element of faithfulness in their lives, as this will greatly affect their leadership behaviors.

Caring and Unselfish (Phil 2:19-23)

The apostle Paul writes in Philippians 2:19-23,

I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered when I receive news about you. I have no one else like him, who will show genuine concern for your welfare. For everyone looks out for their own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel. I hope, therefore, to send him as soon as I see how things go with me.

In the contemporary world, many egocentric leaders are on the rise. Most people will even kill in order to ascend to leadership positions where they can coerce and manipulate for the sake of their own interests. However, the testimony given by Paul attests to the fact that Timothy proved to be a caring and unselfish person who had
genuine concern for the people he served. Therefore, being selfless and caring is part of being a servant leader. Timothy as a young man proved himself as being a caring and unselfish leader thus becoming an example worthy of emulation by young people today.

There is much in the life of Timothy worthy of study. His missionary spirit (Acts 19:22), his perseverance (2 Tim 3:10-11), his ability to handle the word of God and combat false teachings in the church (1 Tim 1:3-4), all provide the window for young people to pattern their lives in the process of becoming effective leaders.

**Biblical Principles of Leadership Development**

There is a political rhetoric in Kenya and perhaps in other African countries that young people are leaders of tomorrow. Whereas this rhetoric undermines the involvement of the youth in leadership opportunities that exist, it also hinders their development capacity as effective leaders in the future. As the result, when the future arrives, the youth are caught off-guard of the experiences necessary to compete for any leadership task.

I believe that the Seventh-day Adventist Church in Kenya and the rest of Africa has a dire need to train young people as spiritual leaders. Jesus, in his great vision for saving humanity, saw the need of developing leaders. When he called the Twelve and the Seventy-Two, he demonstrated the need of developing leaders who will aid others in fulfilling the Great Commission as stated in Matthew 28:18-20. Therefore, the Seventh-day Adventist Church in Kenya and Africa in general must live up to this task. There must be deliberate efforts to develop the youth as leaders.

This section of the study outlines the biblical principles that I consider foundational in developing young people as leaders. Since Jesus Christ is the epitome of servant leadership, these principles are centered around his life during his ministry on
Earth. Baxter (2011) notes that the principles he employed in developing the disciples are still valid and effective in developing Christ-like leaders.

While this section may not exhaustively address all the principles of leadership development as demonstrated in the life of Jesus, nevertheless four principles of utmost importance will be reviewed. These four include: (a) spiritual formation (b) self-awareness (c) humility, and (d) delegation. A reflection on each one of them will provide a window of understanding what servant leadership means.

Spiritual Formation

Spiritual formation by definition is the process by which God shapes the character of believers and transforms it into the image of Christ (Cooke, 2013, p. 30). This process of becoming like Christ, is stated in 2 Corinthians 3:18 where the apostle Paul says: “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.”

Spiritual formation has also been defined as a process of being conformed to the image of Christ for the sake of others (Mulholland, 2006). At the core, spiritual formation is God’s intervention in the lives of believers in molding them to be like Him. In this process of molding, believers grow in the love of God and develop great passion and intimacy with Him.

Paul’s prayer for the Ephesian church captures the very foundation of what spiritual formation is. In Ephesians 3:16-19, he writes:

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to
know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

Spiritual formation therefore becomes an important principle in the development of young people as Christian leaders. Experiencing the knowledge of God and developing unswerving personal relationship with Him provides the base upon which effective leadership is built. The youth will become better Christian leaders if they have been spiritually formed. Their relationship with God is an antecedent for their effectiveness in leading.

In view of the fact that church leadership is critical to the task of changing the world, the spiritual life of its leaders has a significant impact. Geoffrion (2005) posits that to be leaders that God has called us to be, there is need for a personal transformation of hearts, minds, and soul that can result into a change in leadership (p. 7). He further observes that this transformation requires the willingness to draw from the spiritual practices that have been relevant throughout the centuries (p. 27).

These spiritual practices help people consciously to develop the spiritual dimension of their lives (Thompson, 2005, p. 10). Mulholland (2006) foresees them as means by which one journeys towards wholeness in the image of Christ. These spiritual practices include scriptural study, prayer, fasting, solitude, service, Sabbath rest, meditation, and others (Cooke, 2013).

In developing young people as servant leaders in today’s world, it important to encourage them to practice these spiritual disciplines in their lives as they have a direct bearing on their spiritual leadership and completeness in Christ. It is important to note that these spiritual disciplines are not by themselves the means of radical change but they are an avenue through which God can propel one’s total transformation.
While a detailed discussion on these spiritual practices is not intended, nevertheless a consideration of a few of them is important. I will lay my emphasis on study of Scripture, prayer, fasting, and solitude.

**Scriptural Study**

The study of the Scripture is important for the spiritual growth of an individual. In his epistle to the Colossians, the apostle Paul states, “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts (Col 3:16).” When the Word of God dwells in one’s heart, it shapes their thoughts, their aspirations and transforms them into the image of Jesus Christ.

Jesus exalted the use of Scripture. First, in the temptation narrative, Jesus responded to each temptation with a quotation from Scripture (Matt 4:4-10; Luke 4:4-12). Second, when challenging the false teaching of the Sadducees, Jesus quoted Scripture to establish the truth (Mark 12:24-27). He frequently employed the formula, “You have heard that it was said but I tell you,” to correct the prevailing understanding of Scripture on certain issues (e.g., Matt 5:21, 27, 33, 38, 43). Third, when Jesus entered his hometown synagogue in Nazareth, he read from the prophet Isaiah then told his audience that he was the fulfillment of that prophecy (Luke 4:16-21). Fourth, Jesus said that those who heard the Word of God and obeyed it were blessed (Luke 11:28). Therefore, his frequent reference to the Old Testament shows that he had a perfect knowledge of Scripture.

Reading and hearing the Word of God is a valuable practice. Hurley (2013) writes that the Word of God cannot dwell in persons unless they open themselves to it through
hearing, reading, and meditation. One of the effective traditional methods of reading the scripture is *Lectio divina*. *Lectio divina* is a practice of immersing oneself into the living Word of God. The acts of *lectio* (reading), *meditatio* (meditation), and *contemplatio* (contemplation) give time for contemplative reading of the Scripture that allows God to speak through the written text into the heart (Riecke, 2013).

Geoffrion (2005) provides a systematic layout for practicing *lectio divina* in a group. He proposes that a thirty to sixty-minute session should include a time for prayer, reading, and reflection. During the first few minutes group members are to spend time in silent prayer and preparation. Next, the group reads a biblical text. Group members listen for words or phrases that especially speak to them and they share those with others. The text is read a second time to allow group members to enter the story with their imagination. After another brief time of reflection, they are encouraged to discuss their experiences. The group reads the passage a third time to be attentive to what the Holy Spirit is saying to them through the text about their lives. The final minutes of the session are spent in reflection and open discussion regarding the text and prayer (p. 207).

In developing young people as servant leaders, it is important for them to cultivate the practice of studying Scripture. Sometimes, Scripture is read hurriedly to the extent that the intent of the Word of God is missed. Thus in my project implementation phase, I purpose to apply Geoffrion’s model of *lectio divina* in helping youth on how they should approach the study of Scripture. I believe that Scripture is central to the transformation of the heart and thus our approach to it should be more reflective and meditative. The youth who are transformed by the Word of God have the capacity to serve in their gifted areas in a manner that will bring honor to Jesus Christ.
Prayer

Prayer is another important element that propels a person’s spiritual growth. By definition, prayer is communicating with God as to a friend. Andrew (2009) posits that prayer is the means of continuing a lifelong process of inner change. Due to its importance in the spiritual life, the apostle Paul in his epistle to the Thessalonians admonishes people to pray without ceasing (1 Thess 5:17).

Jesus devoted time daily with God in prayer thus providing an important spiritual model for leadership development. The Scripture describes how often he went apart from the disciples to pray (Luke 6:12). He taught his followers to ask so that they might receive, to seek so that they might find, to knock so that the door might be opened (Matt 7:7; Luke11:13). Jesus taught his followers how to pray and the importance of prayer. The obvious example is when the disciples approached him and asked him to teach them to pray. The result of that request is the Lord’s Prayer (Matt 6:9-13; Luke 11:1-4). The parable of the unjust judge and the widow in Luke 18, demonstrates the need for praying. Jesus encouraged his disciples never to give up in prayer (Hurley, 2013; Riecke, 2013).

Thus, in developing young people for spiritual leadership they must be encouraged to be imitators of Jesus Christ in matters of prayer. Cooke (2013) notes that abiding in Christ through a life of prayer gives believers strength and power to live as followers of Jesus. Believers can minister as he ministered and lead as he led.

Fasting

Thompson (2005) notes that “fasting brings us face to face with how we put the material world ahead of its spiritual Source” (p. 77). Fasting has also been defined as a temporal refraining from the things of the earth to allow for feasting on the things of the
Spirit (Riecke, 2013). In Matthew 4:2, Jesus fasted 40 days before beginning his public ministry. Thus, it is important to recognize that fasting has the potential to lead to spiritual development and to God’s grace and blessings (Cooke, 2013).

In an age where Facebook and Twitter have become the love of many, particularly young people, fasting becomes extremely important. Fasting creates an opportunity for one to allow God to enter into his/her inner life. Often times, people’s lives are taken up with schedules, entertainment, and leisure to the extent that to have time with God demands emptying themselves of some of these worldly things. Therefore, when fasting is done in its proper context, it becomes an important spiritual discipline for effective leadership. To be a Christian leader, it is important to have intimacy with God. Such intimacy cannot come unless people allow God to occupy more space in their lives. Fasting is one of the ways to achieve that.

**Solitude**

Solitude is one of the most fundamental spiritual disciplines. Dolan (2014) defines solitude as creating space for God. It has been viewed also as “a place in time that is set apart for God and God alone, a time when we unplug and withdraw from the noise of interpersonal interactions, busyness, and constant stimulation associated with life in company of others” (Barton, 2006, p. 32). Solitude involves a temporal and purposeful withdrawal from a company, both physical and electronic, for the purpose of spending time with God. As a result, one gets the opportunity to reorient his/her life toward God-given goals (Hurley, 2013). Riecke (2013) further notes that solitude is choosing to be alone and contemplate life in light of eternity.
Jesus experienced regular occasions of solitude. At the start of his ministry, he withdrew himself to a desert (Matt 4:1). When he heard John the Baptist had been beheaded Jesus withdrew to a solitary place (14:13). He often went to the mountain alone to pray (v. 23). In Luke 4:42, it reads that Jesus withdrew himself to a desert where the crowds went looking for him. Distinctly, Jesus treasured his time alone with his Father. Hurley (2013) points out that this spiritual discipline, together with silence, is a rich and promising opportunity to be alone in the arms of love and to hear the loving, shaping words of the heavenly Father.

In developing young people as servant leaders, this spiritual discipline is important. It provides an opportunity for young people to develop a habit in which they can disconnect from the world and its entanglements in order to connect with God. As they spend time alone with God, they learn to understand His will in their lives, which ultimately will have an impact on their leadership behaviors.

Self-Awareness

Self-awareness is foundational for the well-being, growth, and performance of leaders in any organization (Reilly & Dominick, 2013). Goleman, Boyatzis, and Mckee (2004) posit that self-awareness involves a deeper understanding of one’s emotions, strengths, limitations, and values. They further state that self-aware leaders understand their goals and dreams and the overall purpose of where they are heading (Golema et al., 2004, p. 40).

One of the incomparable leaders throughout history is Jesus Christ. Scripture, particularly in the synoptic gospels, unveil the fact that Jesus knew who he was. Jesus knew that the Father had put all things under his power, and that he had come from God
and was returning to God (John 13:3). His teachings that were loaded with power and
great authority regarding the kingdom of God unfold the fact that he was aware of who he
was.

Early in the development of Jesus’ life (age 12) one can see a side of Jesus that
suggests an awareness of his identity. In the context of Luke 2:41-50, the boy Jesus can
be seen making a very powerful statement, leading to the conviction that he understood
his special relationship with God the Father. When his mother said that they had
anxiously searched for him together with his earthly father, he replied, “Why were you
searching for me? Didn’t you know I had to be in my Father’s house?” (Luke 2:49). This
response indicates that from an early age, Jesus was aware of his special relationship with
God.

The narrative on Jesus’ temptation in the wilderness also alludes to his sense of
self-awareness. The scene depicts Satan’s attack on the words spoken at Jesus’ baptism
(Matt 3:16-17). In Matt 4:3, the tempter came to him and said, “If you are the Son of
God, tell these stones to become bread.” Jesus does not refute or deny this claim, but
merely answers his questions with Scripture (vv. 4, 7, 10). In each temptation, one can
see the divinity of Christ called into question, without one denial on the part of Jesus.
This makes people believe that he knew who he was.

Therefore, self-understanding is critical to leadership development. People must
know whom they were created to be in order to play within the circles of their
competence when it comes to leadership. A sense of self-understanding based on one’s
gifts and strengths is crucial for their effectiveness in leading. Therefore, in developing
young people as servant leaders, there must be deliberate effort in helping them to
understand who they are. Their effectiveness as leaders depends on the reflection of their true self-identity.

Though there are many areas that leaders need to work on to develop their sense of self-awareness, I will only consider two major areas that are important for the development of young people as leaders. These areas include the discovery of their spiritual gifts and their strengths and weaknesses.

**Spiritual Gifts**

Spiritual gifts are “divine abilities distributed by the Holy Spirit to every believer according to God’s design and grace for the common good of the body of Christ” (Bugbee, 2009, p. 31). In the writings of the apostle Paul, there are three major passages that detail these gifts: Romans 12:6-8; 1 Corinthians 12:4-11, and Ephesians 4:11-12. In Ephesians 4, Paul states, “But to each one of us grace has been given as Christ apportioned it” (v. 7; cf. Rom 12:6). He continues in verses 11–12 by stating, “Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers to equip his people for works of service, so that the body of Christ may be built up.” Therefore, Christian believers cannot become spiritually mature without knowing their spiritual gifts.

These spiritual gifts are a fundamental part of who Christian leaders are and their purpose in life. Dunn (2012) suggests that Christians cannot attain spiritual maturity without the knowledge of their spiritual gifts. Thus the discovery of these spiritual gifts is necessary for understanding who we are in relation to ministries that we have been called to serve in (Dick & Dick, 2011, p. 8). Cressman (2005) notes that when Christians serve
in the area of their giftedness, they rely less on their strength and more on the power of
the Holy Spirit and, consequently, extraordinary results are achieved.

Therefore, in developing young people as servant leaders, it is important to help
them discover their spiritual gifts. Since every believer has a particular function in the
body of Christ, and since the purpose of spiritual gifts is to equip people to carry out their
intended functions in the body of Christ, helping young people to discover what the Spirit
has gifted them with, will enable them to plug into their most talented ministries.

**Strengths and Weaknesses**

A strength is defined as the ability to exhibit near-perfect performance
consistently in a given activity (Burkus, 2011; Xaver, 2008). Linley and Harrington
(2006) also define strength as a natural capacity for acting, thinking, or feeling in a way
that allows optimal functioning and performance in the pursuit of valued outcomes.
Buckingham and Clifton (2001) posit that strengths are a combination of natural
occurring talents, coupled with skills and knowledge. Rath and Conchie (2008) assert that
leaders who are not self-aware of their strengths and constantly working to sharpen them,
cannot be in a position to lead effectively (p. 10)

Thus, self-discovery, which includes identifying, developing, and applying one’s
strengths, is a key competency of effective leaders (Marcos, 2010). Buckingham (2008)
also adds that in pushing one’s life towards one’s strengths, one has to describe precisely
what they are (p. 39). Therefore, in helping young people to understand what their
strengths are will be a milestone towards developing them to become effective servant
leaders.
On the other hand, youth need to be aware of what are their weaknesses. Buckingham (2008) defines a weakness as any activity that leaves one feeling weaker or depleted after it is done (p. 8). It is important to note that as human beings people have their own limitations. Jesus too had his own limitations, which came with the result of being human. He could get tired (John 4:6), angry (2:13-25), he could weep (11:35), etc. In the epistle to the Corinthians, Paul states, “but he said to me, my grace is sufficient for you, for my power is made perfect in weakness. Therefore, I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me” (2 Cor 12:9). When people are aware of their weaknesses and give God the opportunity to work on them, those weaknesses will be turned into opportunities that will make them stronger.

Thus, young people need not to shy away from their weaknesses. They only need to acknowledge them and their incapability to fix them. God in His power is able to turn those weaknesses into opportunities for them, as they develop to become effective servant leaders.

Humility

One of the biblical characteristics of servant leadership is humility. Leadership apart from humility and servanthood tends to point to the elevation of self-interests. Patterson (2003) notes that a servant leader acts with humility. She further adds that humility is a peaceful virtue that rejects self-glorification. Humility has also been described as a virtue that guards against excesses and is foundational to most virtues (Grenberg, 2005).

Patterson (2003) notes that humility leads to appropriate use of power, a willingness to listen, a different perspective of seeing things, serving from an authentic
desire to help others, and searching for ways to serve others by staying in touch with people. Humility, therefore, is the human ability to touch, teach, trust, and to encourage others to achieve their goals, dreams, and full potential.

Many biblical servant leaders such as Moses, Samuel, Peter, and Paul demonstrated this virtue of humility; however, the concept of humility is best demonstrated in the life and ministry of Jesus Christ. Joseph (2006) identifies humility as one quality in Jesus’ leadership worthy of emulation. He asserts,

Jesus reflected the humility expected of leaders in many ways including his refusal to claim greatness, his riding on a donkey, his use of children to illustrate the unpretentious attitude his disciples should display, and his interaction with despised lepers. As a humble servant, Jesus washed his disciples’ feet and presented an alternative model to the dominating leadership style of the Roman leaders, namely that those who rule should be servants of all. Just as Jesus’ humility affected his relations with others, it is anticipated that the servant leader’s humility will affect that leader’s relations with followers and others. (Joseph, 2006, p. 30)

The study of the gospels reveals Jesus not only in his exalted terms such as having power in heaven and earth (Matt 28:18; 11:27; John 13: 3) but also as the one who claims to be gentle and humble in heart (Matt 11:29). It is this latter assertion that forms the basis for his invitation to provide rest to all who are weary and heavy-laden (v. 28).

Joseph (2012) notes that Jesus’ humility is not only characteristic of his person, but also his understanding of the purpose of his mission. He came not to be served but to serve, and to give his life as a ransom for many (Matt 20:28; Mark 10:45).

Jesus’ greatest example of humility can be seen in his death on the cross. Philippians 2:8 states, “And being found in appearance as a man, he humbled himself by becoming obedient to death even death on a cross.” He did not have to die, but he chose to die for the sins of the world. He emptied himself taking the form of a servant and
became as a man (v. 7). Unmistakably, from the manger to the cross, Jesus’ humility is evident and thus setting an example to those who will follow his path of leadership.

Therefore, the life and ministry of Jesus as demonstrated in the gospels, unveils the fact that in leading or modeling servant leadership, humility is essential. To lead is to serve. In addition, Jesus demonstrated that power and authority is other-focused and not self-focused. The key to the understanding of power and authority is humility. Within the context of servant leadership, authority therefore means serving the Lord with humility which in return will impact others and their relationship with the Lord (Miles, Gilligan, Holloway, & Michel, 2011; Sandelands, 2008).

In leadership development, particularly of young people, the subject of humility is very important. If they get it right at the beginning, thousands of problems can be solved later when they have the opportunity to lead. One of the ways through which humility can be developed in the life of a servant leader is by daily beholding and meditating on the life of Jesus Christ, the one whose life reflected true humility. In addition, Hoekstra, Bell, and Peterson (2008) suggest five foundational principles of developing humility: (a) the ability of accepting imperfection and seeking authenticity, (b) a willingness to look into our own contributions to the crisis, (c) the ability of admitting ignorance and seeking innovation, (d) the ability to discern our own self-insufficiency, and (e) the recognition that we need others.

Delegation

One of the effective means to strong leadership is delegation. Rendle and Beaumont (2007) define delegation as the act of passing on to others meaningful responsibility for the successful delivery of a duty while monitoring the overall process
and the finished work (p. 105). Delegation of duty or responsibility is central to success in any field. Delegation provides an opportunity in which most resources are accounted for and allows for greater overall productivity. Thus, apart from its benefit as a leadership development tool, effective delegation can be a way by which goals can be attained, motivation enhanced, and workload reduced.

In developing leaders, there must be deliberate creation of opportunities and assignments through which others can grow their skills and competencies. Reeder and Swavely (2008) note that the truest test of a leader is not simply the success of the mission, or the number of followers, but the number of people whom he/she attracts, develops, empowers, and enables to be leaders. When individuals receive opportunities and get more meaningful assignments, they are likely to develop and grow professionally eventually becoming leaders (Kuhnert, 1994).

The synoptic gospels contain occasions when Jesus sent out his twelve disciples to do ministry in pairs of two. Rendle and Beaumont (2007) observe four critical features of delegation that stem out of the process of sending them out. They involve the act of (a) Jesus giving them power and authority, (b) providing them with specific responsibility, (c) giving them support, and (d) anticipating and accepting failure. I think these four components of delegation as observed by Rendle and Beaumont are critical even today in the process of developing others, particularly young people for leadership.

Apart from the four points observed by Rendle and Beaumont, I do believe also that when delegating, there is need to prioritize which tasks are to be delegated, clarify the task and identify what success should look like, define the scope and authority of the decision-making, and establish a timeline to which the task ought to be completed.
Hendrix (2000) equally points out three critical elements of delegation that include (a) the assignment of the task, (b) authority to start the responsibility, and (c) clear lines of accountability.

In developing young people as servant leaders, it is important for them not only to learn the art of delegating but also to practice it. In the process of learning and practicing, they will build teamwork that will enhance better productivity. The process will also increase trust and credibility among the leaders, which in turn will attract more confidence from the led. As responsibility and authority is shared, there will be reduction of egoism and self-elevation common among many leaders.

**Biblical Teaching on Servant Leadership**

The most acceptable model of leadership that can be traced throughout the pages of Scripture is servant leadership. The Scripture, both in the Old and New Testaments, unfold the fact that leaders are called to the life of service or servanthood. Jones (2012) asserts that servanthood was and still is the way of life expected of all that have entered into a covenant relationship with God, particularly those who have been called into leadership positions.

This study therefore, will seek to unearth the concept of servant leadership as embodied in both the Old and New Testaments. Old Testament examples of those who exemplified servant leadership will be discussed. A few of their qualities will be considered as well. Further, this section will discuss the concept of servant leadership in the New Testament particularly as evidenced and practiced in the life of Jesus Christ.
Servant Leadership in the Old Testament

Most leaders in the OT are referred to as God’s servants. For instance, “my servant Moses” (Num 12:7), “my servant Caleb” (14:24) or “my servant David” (2 Sam 3:18; 7:5, 8). Wallace (2005) notes that the title of a servant is the most common and dominant biblical image for leaders in the OT. Malphurs (2003) observes that servant leaders are under God’s authority and influence as they lead people towards God’s agenda.

The Hebrew word used to describe a servant in the OT is *eved* (Focht, 2011). The word *eved*, occurs 806 times in the OT and its usage may vary from one context to another. It may be used to refer to the relationship that is permanent or temporary and, it can be used to describe both the lowest social status, and the highest title of honor and privilege accorded to a person as God’s servant (Davidson, 2013).

Those that were called to serve God in the OT were expected to serve him wholeheartedly and with the willingness of the mind (1 Chr 28:9). They were to humble themselves before the Lord and depend on him (Num 12:3; 1 Kgs 3:7-9). The Bible enlists many other qualities such as integrity (Job 2:3, 9), courage (Josh 1:5-9), perseverance (Gen 32:26), vision (Neh 2:17; 4:6) and meditation of the Word of God (Josh 1:8) as part of fundamental characteristics of those that were called by God to serve as leaders.

Whereas it is not possible to delve into all biblical characters that were considered as God’s servants, nevertheless it is worth to consider a few of those biblical characters. Those under consideration include Moses and David as those two are frequently referred to as God’s servants.

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Moses’ Example of Servant Leadership

Moses is considered as one of the greatest leaders appointed by God in the OT (Jones, 2012; Wallace, 2005). Davidson (2013) notes that over 30 times the title of a servant is applied to Moses. Moses comes to focus particularly when he was called by God into the mission of delivering the children of Israel from the land of Egypt (Barber, 2012, pp. 19-21). He played the leadership role in the founding of Israel as a kingdom of priests and as a holy nation (Exod 19:6). Also, of Moses, Deuteronomy 34:10-12 concludes with the statement that “no prophet has risen in Israel like Moses whom the Lord knew face to face . . . for no one has ever shown the mighty power or performed the wonderful acts that Moses performed in the face of all Israel.”

While an exhaustive study into the qualities that define Moses as a servant leader is not intended, nevertheless it is worth to consider and reflect on some of the qualities that stem out of his life as a servant leader.

Humility

Moses’ humility is shown from the time of his call (Exod 3:11; 4:1, 10, 13). His humility is remarkable considering the towering authority of his leadership. Despite the fact that there were circumstances such as when he smashed the tablets of the Decalogue at Sinai in response to the golden calf merrymaking (Exod 32:19), the Bible however portrays him as a man of humble character who submits to God’s will. He is the embodiment of servant leadership in the OT (Gane, 2004, p. 592).

If the virtue of humility characterized the leadership of Moses, so it must characterize Christian leaders today. Patterson (2003) notes that humility causes one to consider moderation, to listen to the advice of others, and to come into the realization that
the right use of power means rejecting authoritarianism. Humility paves the way for real difference without regard for recognition, ego, pride, even self-defense (Kouzes & Posner, 1993, p. 72). Thus, it is important for Christian leaders to crave for this virtue. As noted, people could be light years ahead if they followed Moses’ example of humility (Gane, 2004, p. 596).

**Delegation**

In Exodus 18:24-26, Moses heeded the advice that was given to him by his father-in-law, Jethro, by delegating responsibility. He chose able men out of Israel and placed them as rulers over specific groups. In choosing to heed to the voice of God through Jethro, Moses decentralized his power and authority. It is undisputable that the ever-present temptation for most leaders is to allow their leadership to become an ego thing (Malphurs, 2003, p. 35). Also, to give up one’s prerogatives easily is difficult due to human nature (Ross, Oswalt, & Comfort, 2008, p. 425). Thus Moses’ quick response to the advice given to him by his father-in-law, reveals him as a humble leader who had experienced divine transformation.

Moses’ example of delegation is worthy of emulation. Delegation is involving people in decision-making processes and making them feel a part of the leadership team. Exemplary leaders make other people feel strong. They enable others to take ownership of and responsibility for the group’s success (Wallace, 2005). Delegation is part of being a servant leader. The servant leader desires that people be involved, and has the desire to mentor new leaders through the process. Wallace (2005) notes that credible leaders accept and act on the paradox of power: we become the most powerful when we give our own power away. Commenting on Moses’s delegative role, White adds:
The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle. (2005a, p. 93)

**Decision Making**

Moses had to make many critical decisions for the people. Sometimes, he made unpopular decisions that he believed would bring honor to God. For instance, Exodus 32:20 narrates what Moses did when he came down from the mountain and found that Aaron and the people had made a golden calf to worship: “And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.”

Christian leaders may make critical decisions, which sometimes may make them appear as lone rangers; however, at the bottom of it all, pleasing God is more important than pleasing human beings. Christian leaders are not to win cheap popularity but to uphold the ideals that they are obliged to maintain integrity. If this involves rebuke or punishment, then such action must be taken for the sake of the cause to which the leader is committed.

**David’s Example of Servant Leadership**

David is another figure in the OT referred to as God’s servant (2 Sam 3:18; 1 Kgs 11:13). Samuel the prophet anointed him to the throne, after God rejected Saul as king of Israel. In reference to him God declares, “I have found David my servant; with my holy oil have I anointed him” (Ps 89:20). The Bible also describes him as the man after God’s own heart (Acts 13:22).
Just as in the life of Moses, the Bible also portrays different character traits that define David as a servant leader. Some of these character traits include integrity, courage, and vision. These traits can be seen in the life of David right from the time he is introduced in the Bible. A brief discussion of each of these qualities will be of a great significance.

**Integrity**

Integrity is a quality of completeness or uprightness. From the biblical perspective, integrity is grounded not in a list of character traits but rather in one’s relationship with God (Longman, 2013, p. 849). David was not perfect but he was a man of integrity. Psalms 78:72 states, “And David shepherded them with integrity of heart; with skillful hands he led them.” In 2 Samuel 22:24 and Psalm 18:23, David is said to be blameless before God.

Wallace (2005) posits that part of integrity is to be honest. McNeal (2000) asserts that David was honest with God. He felt that he had nothing to hide from God. He viewed his life as an open book and therefore brought to God the inner feelings of his heart. Wallace (2005) points out that David’s honesty is seen through the psalms as he cries to God about his fears and concerns.

David’s integrity was known by the people of Israel and was honored by God. Even when David was told his dream of building the Temple would not happen, he still responded to God with integrity. David said, “Who am I, O Lord God, and what is my house, that thou hast brought me this far (2 Sam 7:18). David knew he was indebted to God for all he had received from the Him.
Christian leaders must be people of integrity. Northouse (2010) asserts that leaders with integrity inspire confidence in others because they can be trusted. They are loyal, dependable, and not deceptive. Integrity makes the leader believable and worthy of trust. It is undoubtable that this virtue of integrity is becoming rare among many leaders today and thus Christian leaders can make a difference if they choose to be people of integrity.

**Courage**

Courage is that quality of mind, which enables people to encounter danger or difficulty firmly without being afraid or discouraged. Malphurs (2003) points out that courage supplies the strength needed to lead in difficult situations (p. 63). That means courageous leaders are not likely to quit. In regards to the life of David, this quality of courage is seen right from his early age when he tended the sheep. He gives an account of killing a bear and a lion (1 Sam 17:37). The challenge to fight with the giant Goliath, also adds to the degree of his courage (v. 45). Thus, it is can be presumed that courage is one of the characteristics that made him a great leader.

Christian leaders require courage to face the challenges that come along with leadership. David faced his challenges with courage and conviction and so it should be for Christian leaders today. The courage of a servant leader comes from the Lord.

“For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline” (2 Tim 1:7).

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Vision

Vision is a picture of the future that produces passion in the heart of the people (Bill, 2002, p. 33). Vision is also a clear mental picture of what could be; fueled by the conviction that it should be. Proverbs 29:18 declares, “Where there is no revelation, people cast off restraint.” Other Bible translations such as the King James Version use the word “vision” instead of “revelation.” Therefore, vision is the key word that defines the essence of leadership today. Wallace (2005) notes that vision is the standard measure for real leaders.

David was a visionary leader. For instance, he had the vision to build the house of God (2 Sam 7:1-2). In his military battles, for instance when the Philistines were fighting against Keilah (1 Sam 23:1-5), David constantly continued to receive communications from God. Wallace (2005) rightly notes that David received visions from the Lord and communicated those visions to the people. Therefore, leaders must be visionary people. They must have a well-articulated future to which they must move. Servant leadership must begin with a clear and compelling vision of the future that excites passion in the leader and commitment to those who follow.

Servant Leadership in the Old Testament Concluded

The OT rarely uses the word leader. The priests, kings, prophets, and others were referred to as God’s servants. Therefore, it can be concluded that the leadership paradigm seen and practiced in the OT is that of servant leadership. The study of the lives of Moses and David who appear frequently in the OT as God’s servants reveals that servant leadership is a leadership ordained by God and is geared towards serving humanity.
Servant leaders in the OT were people of humble character and God-conscious who dedicated their lives to serve others. They were in dialogue with God to ascertain the direction to which they led. They willingly obeyed God and followed his instructions as they executed their responsibilities. So even today those that have been given the privilege to lead and serve no less is expected of them than to exercise humility and the willingness to listen and obey the voice of God as they execute their God-given responsibility.

Servant Leadership in the New Testament

God’s idea of servant leadership as articulated in the OT is perfectly modeled in the NT through the life and ministry of Jesus Christ (Jones, 2012). Bible passages such as Matthew 12:18, Acts 3:13; 4:27; 4:30, Romans 15:8, Philippians 2:7, and others, identify him as a servant (Russell, 2003). It is through this servant attitude that Jesus Christ has been recognized as the greatest leader of all times (Kouzes & Posner, 2004, p. 87).

Jesus taught and demonstrated servant leadership. In his teachings and demonstrations, he reveals that servant leadership is about a life of service. Matthew 20:25-28 and Mark 10:42-45 comprise of the teaching of Jesus in reference to servant leadership. In both instances, there is a request made for positions of honor by the sons of Zebedee. Jesus used the opportunity to clarify what the concept of greatness means. Though there is no thorough biblical exegesis intended here, nevertheless it will be appropriate to examine these two texts to better understand the concept of greatness as taught by Jesus. In Matthew 20:25-28 the Bible says:

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and
whomever wants to be first must be your slave. Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Also in Mark 10:42-45 the Bible says:

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

This is not only the first time that Jesus taught about greatness through service (Jones, 2012). The synoptic gospels record this issue at least ten times (Matt 18:1-5, 20:20-28; 23:11-12; Mark 9:33-37; 10:35-45; Luke 1:52; 9:46-48; 14:8-11; 18:14; and 22:24-27). The act of Jesus washing the disciple’s feet as recorded in John 13:1-17 demonstrates the idea of greatness through a life of humble service. However, in Matthew 20:25-28 and Mark 10:42-45 we find statements that are more explicit on Jesus’ perception of servant leadership.

**The Concept of Greatness**

“You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them” (Matt 20:25; Mark 10:42, emphasis added). Jesus’ statement first points out the nature of worldly leadership which defines greatness in terms of prestige, power, and status (Turner, 2007, p. 487). He states that the rulers of the Gentiles lord it over and their high officials exercise authority over the populace. Russell (2003) notes that the Greek word for rulers is *archon*, meaning ruler, lord, or prince. The *archon* has a prominent position in which he exercises authority and he is therefore in the first instance a high official. Russell (2003) further
points out that the Greek word for lord is *katakyrieuo*, which means master, lord, or ruler that in actual sense means the exercise of dominion against someone.

The Gentile model of authority was based on arrogance and overbearing dominance (Taylor, 2004). Gentile leaders coerced and manipulated those that were under their authority (Brower, 2012, p. 284). Russell (2003) adds that this practice of dominance and manipulation was the standard of authoritarian leadership witnessed throughout history and successive generations.

“But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be a slave of all” (Matt 20:26-27; Mark 10:43-44, emphasis added). The Greek word for servant is *diakonos* (Taylor, 2004). It refers to the servant of someone or the servant of a master (Russell, 2003). The Greek word for slave is *doulos* (Taylor, 2004). It refers to a slave to a master. Russell (2003) notes that in *doulos* service is not a matter of choice but compromise for the one who renders it. He further points out that in *doulos*, the stress is on the slave’s dependence on his lord. Taylor (2004) equally makes a helpful observation by noting that *doulos* and *diakonos* in the context they are used stress the Christian’s complete subjection to the Lord and service to the church and fellow-believers respectively.

Thus, Jesus did not use these words (*diakonos* & *doulos*) in a vacuum. In essence, these words were the basic descriptors of the leadership approach that he was anticipating. Jones (2012) suggests that these words are the hallmark, which distinguishes leadership in Christ from the leadership outside the church. Gundry (2010) notes that
these words were meant to advance a new and a revolutionary definition of the concept of greatness.

“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt 20:28; Mark 10:45, emphasis added). In this verse, the Greek verb “served” and the infinitive to serve belong to the same word family as the noun *diakonos* used earlier in the passage (Russell, 2003). Therefore, Jesus indicated that although he was the Messiah, he did not come to be served by others but rather to be the servant of humanity.

Seeking to ascend to power or greatness is part of any human being. No one will throw away or discard the opportunity to ascend to greatness. Therefore, the disciples’ ambitions were not ill fated. As a matter of fact Jesus did not reprimand their agitation for power neither did he approve of it. Instead, he defines the quest for leadership in terms of service. In a world where status and authority are important, Jesus proposes a different approach in which leadership is to be viewed in terms of service and submission. According to him, greatness is defined in terms of service; therefore, his leadership model does not entail controlling others at all, but being their servant. Rising into any leadership position is an opportunity of faithful service to God and others (Moore, 2012).

**Other Examples of Servant Leaders**

The NT contains examples of those who understood the concept of servant leadership and practiced it. The apostles Paul and Peter constitute the primary examples of those who lived servanthood and beseeched others to follow their example. In Romans 1:1, 1 Corinthians 9:19, Galatians 1:10, and Philippians 1:1, the apostle Paul introduces himself as a servant. He considered himself a servant of Christ and a servant
of others. He never claimed positional authority. He understood that his highest calling was to be a slave of Jesus Christ (Wilkes, 2004, p. 111).

The apostle Peter, also in 2 Peter 1:1, introduces himself as Simon Peter, a bondservant of Jesus Christ. The Greek word translated servant in the text is *doulos* which is actually the word for slave, which in this context can be taken to mean one who is totally dependent on the Lord (Russell, 2003). It is a description of submission (Wallace, 2005). Therefore, the apostle Peter considered himself a servant of Jesus and he develops the theme of servanthood particularly in his first letter. Writing on the concept of servant leadership in 1 Peter 5:1-4, he states,

To the elders among you, I appeal as a fellow elder and a witness of Christ’s sufferings who also will share in the glory to be revealed: Be shepherds of God’s flock that is under your care, watching over them not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

This passage is descriptive of the very essential characteristics of servant leadership. Servant leaders are not compelled to take care of the flock rather they perform the duty out of a willing heart. They are not after any ambition other than to serve God. Wallace (2005) adds that elders should tend the flock and lead them by example without coercing them. That means, the use of threats, emotional bullying, or pompous use of power have no place within the leadership of the church. Servant leadership in the church of God should involve sensitivity to people’s needs, affection for people, genuineness of life, and passionate affirmation, without deception, greed, flattery, dictatorship, and anything contrary to the spirit of servanthood and service.
The NT thus sets forth Jesus Christ as the embodiment of servant leadership. He lived and practiced servant leadership. He taught that the way to greatness was through service and not through the innate desire to control others; therefore, life under his lordship will manifest completely different values than life under the lordship of self. In his leadership, he demonstrated the virtues of humility, gentleness, and service as the fundamental virtues that are expected of those that would be servant leaders.

The leaders of the NT also practiced and taught servant leadership. The apostles saw themselves as servants (Rom 1:1; 2 Pet 1:1) and encouraged others to embrace the concept of servant leadership. Therefore, to be concise, servant leadership as taught in both Testaments convey the idea of service. That service began with God himself when he stooped down to create man (Gen 2:7). The same service is seen in the ministry of Jesus to redeem humanity. Thus, servant leadership calls for those who will render faithful service to others voluntarily without the use of force or manipulation and with the intention of building them for eternity.

Conclusion

Developing leaders is not an afterthought idea. It has to be planned and executed well. It takes time, intentionality, and resources to build others into responsible leaders. Jesus’ three and a half years of public ministry were devoted to training and equipping the disciples for the work of ministry. The disciples watched him at work and they acquired skills and knowledge through observing his deeds. It is remarkable that after the ascension of Jesus, the disciples steered the leadership of the early church with a lot of
success. Under their watch, the gospel was preached far and near, churches were planted, and many other mighty deeds were done as the Holy Ghost led them. They produced other leaders such as Stephen and many others.

Therefore, today’s successful leaders are not those that cling to power for decades rather those that have the vision of using their resources and time to build others. People will never last forever in any position that they hold for aging and death are inevitable. Someone will inevitably succeed them. If that someone is not well equipped today with kingdom values and the nature of leadership expected of God’s servants, the devil may take advantage and through his cunning device, he may hinder the work of God from going forward.

Young people are the strength of today’s and tomorrow’s church. We must endeavor to train them as leaders and let them exercise their talents. The more they are involved in church leadership the more we will grow them as leaders. As we consider them as equals and partners in God’s work, and as we let them taste and experience the leadership challenges, their spiritual stamina will grow and they will become more effective Christian leaders.
CHAPTER 3

LITERATURE REVIEW

This chapter examines the current literature on three leadership development concepts that are pertinent in developing young people as leaders. These concepts include servant leadership, mentoring, and empowerment. Although these concepts have been in place for decades, they are still critical components in Christian leadership development.

The church therefore, should invest its resources in the leadership development of young people. The youth have strengths and God-given abilities that are incredible in the leadership process of the church. Failure to develop and afford them opportunities through which they can exercise their God-given strengths and abilities may result in many of them leaving the church (Babatunde, 2012).

Leadership Defined

Leadership is an important, thought-provoking subject, yet it is a challenging concept to define (Babatunde, 2012; Gragoudas, 2006; Oliveira, 2008). Lee (2006) points out that “many definitions of leadership exist and there is no universally agreed upon definition” (p. 21). Echols (2009) stresses the same point by noting that though the subject of leadership has become popular among many scholars, there is a little understanding of what truly comprises good leadership. Trascritti (2009) further notes
that leadership has been widely defined hence leading to many leadership theories.

Alluding to the same difficulty, De Simone asserts,

For many years, experts in the field of leadership have defined leadership in terms of group processes, personality characteristics, interpersonal and intrapersonal relationships, influence, particular behaviors, power relations, goal achievement, interactions, communication patterns and initiation of structures. (2012, p. 12)

These broad categories into which leadership has been defined indicates that there is no single perspective from which leadership is viewed. It has been pointed out that the culture in which leaders are constantly shaped, formed, think, and act contributes to different views of what leadership is (Bell, 2014, p. 1).

Though there is no single definition of leadership that exists, recent definitions express leadership as the ability to influence others by unleashing their power and potential to impact greater good (Blanchard, 2010, p. xviii). In other words, good leadership recognizes that others possess inner abilities and talents that are critical toward any change process. Page and Wong (2010) suggest that leadership should be a collective process in which people think and act together to achieve a higher purpose. This collective process is important in that it affords all the opportunity to contribute towards their higher purpose. Fundamentally, every person is endowed with particular aptitudes that are indispensable towards attaining the envisioned reality.

Gragoudas (2006) writes that leadership is a process that allows for new ideas, patterns, and belief systems to be created by individuals so that they can explore, understand, and modify their own ethics and those of other individuals. This implies that leadership is not about maintaining status quo rather, it is a dynamic process where all contribute towards a common objective.
After perusing different definitions on leadership, my view of leadership can be best illustrated using imagery of the body. The body is one single entity with many components. Each of these components, regardless of how strong or weak they are, works tirelessly for the well-functioning of the entire body; if one of the components suffers, the whole body suffers. I therefore define leadership as a collective process that allows the participation and involvement of everyone within a specified context regardless of their status, education, gender, and position. This is based on my belief that each person is endowed with particular gifts and talents that are indispensable to the attainment of a higher and fulfilling reality.

**Servant Leadership**

Servant leadership has been described as a developing leadership approach that is more relevant and timely in the present context than other leadership approaches (Sendjaya, Sarros, & Santora, 2008). This leadership philosophy is comprised of many different virtues such as listening, empathy, healing, awareness, persuasion, etc. (Spears & Lawrence, 2004). Patterson (2003) notes that virtues such as love, humility, altruism, vision, trust, empowerment, and service are fundamental to servant leaders.

Servant leadership offers others unconditional and unqualified acceptance thereby transforming them into their true selves (Van Dierendonck & Patterson, 2010, p. 46). Also, the proponents of servant leadership hypothesize that this leadership approach has more focus on the follower, it is service-driven, and it has spiritual and moral dimensions of leadership that are needed in the modern context (Sendjaya et al., 2008).
Defining Servant Leadership

Servant leadership is one of the leadership styles that is gaining popularity at a fast pace. Surprisingly, many books, theses and dissertations, journals, and articles that have been written on the subject, lack a precise definition of what servant leadership is. Some have viewed this leadership style to be too complex to take a simple definition (Page & Wong, 2010). Parris and Peachey concede that the increasing amount of research on servant leadership has not developed a meaningful understanding of what the concept is. Furthermore, they note that the difficulty in defining servant leadership may be attributed to the fact that Greenleaf (1977) said that the concept will be difficult to apply and operationalize (Parris & Peachey, 2012, p. 380).

Although the concept of servant leadership has not been precisely defined, it is worth considering a few definitions that have been developed and to analyze them. Laub defines servant leadership as the “understanding and practice of leadership that places the good of those led over the self-interest of the leader” (2003, p. 3). Laub’s definition suggests that servant leadership is follower-based. That means whatever practice accepted and endorsed by this leadership is directed towards the good of a follower. Van Dierendonck and Patterson (2010) concur with Laub’s view when they assert that the objective of servant leadership is to develop others to achieve their full human potential (p. 46). Kouzes and Posner write:

Leaders serve a purpose and the people who have made it possible for them to lead. They put the guiding principles of the organization ahead of all else and then strive to live by them. They are the first to do what has been agreed upon. In serving a purpose, leaders strengthen credibility by demonstrating that they are not in it for themselves; instead, they have the interests of the institution, department or team and its constituents at heart. Being a servant may not be what many leaders had in mind where they choose to take responsibility for the vision and direction of their
organization or team, but serving others is the most glorious and rewarding of all leadership tasks. (Kouzes & Posner, 1993, p. 185)

Thakore (2013) proposes that servant leadership is a leadership approach that flows against the grain of self-interest. His definition connotes one of the major challenges of good leadership. Egoism and pride impede any form of good leadership. According to the Bible, people are encouraged to shun self-ambition and instead embrace the value of humility, which recognizes and esteem others better than themselves (Phil 2:3-4). Thus for servant leadership to succeed, self-interest must give way to collective human development.

Servant leadership has also been described as the ability to lead people on a higher standard with the objective of ensuring that there is greater good (Blanchard, 2010). Blanchard’s definition of servant leadership is also worth considering. Leading people to a higher standard implies that the led must have attained some level of human development in order for them to be led to higher standards. This human development does not come automatic. It is often the result of leaders’ determination to ensure that their followers are on the path of continuous improvement to reach their potential. Such leaders who evoke growth opportunities for the good of their followers are in line with the philosophy of servant leadership which demands that those served grow as persons, become healthier, wiser, freer, and more autonomous (Greenleaf & Spears, 2002, p. 27). Such leaders must have undergone a revolution of the mind, intentions and practices in order for them to bring about the transformation of other human beings (Trascritti, 2009).

After comparing different definitions of servant leadership, I define servant leadership as a process through which those in positions of authority create a culture of service to enhance the growth and development of every individual to attain their full
God-given potential. In essence, every individual is of great value because each is endowed with strengths and abilities that can contribute to a higher and fulfilling reality. Thus creating a leadership process, which allows the development and contribution of all regardless of their life orientation sums up what servant leadership is.

Historical Context of Servant Leadership

The current discussions on servant leadership seem to revolve around Robert Greenleaf who first coined the title, “a leader as a servant first,” in 1970, but in the biblical narratives, the concept of servant leadership is not a new phenomenon. In the OT, the theme of servanthood runs repeatedly (Jones, 2012). Also, the NT demonstrates the concept of servant leadership right from the time of Jesus Christ and his disciples (Dennis, 2004). In fact, it is in the NT that servant leadership is more fully reflected in the life and teachings of Jesus Christ, who is the epitome of servant leadership (Blanchard, 2010, p. 261). Therefore, servant leadership is not an emerging leadership concept rather it is an old concept (Van Dierendonck & Patterson, 2010).

Though biblical evidence suggests that servant leadership has been an old concept and it has existed for thousands of years (Ebener, 2010, p. 26), most thinking and writing on the subject is centered on the work of Robert Greenleaf (Van Dierendonck & Patterson, 2010). In his seminal work The Servant as Leader, first published in 1970, Greenleaf writes:

The servant leader is a servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest priority needs are being served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the
effect on the least privileged in society? Will they benefit or at least not be further deprived?” (Greenleaf & Spears, 2002, p. 27)

Varying factors may have contributed to Greenleaf’s idea of servant leadership. Some of these factors included the model of paternal service, the value of employment stability as the source of organizational transformation, the belief in the communal value and service of older persons, and the inspired philosophies of Herman Hesse, chiefly in the book Journey to East (Van Dierendonck and Patterson, 2010, pp. 57-58).

However, many modern proponents and authors on the subject consider Herman Hesse’s book Journey to East as the contribution that crystalized Greenleaf’s philosophy on servant leadership. The book tells the story of a band of men on a journey. The central figure is Leo, who accompanies the party as the servant who does their menial chores, but who also sustains them through his spirit and song. All is fine until Leo disappears. Then the group falls into disarray and the journey is abandoned. The narrator, after some years of wandering finds Leo and is taken into the order that sponsored the journey. There, the narrator discovers that Leo, whom he had known first as the servant, was in fact the titular head of the order, its guiding spirit, a great noble leader (Spears & Lawrence, 2004, p. 1).

After reading this story, Greenleaf deduced that the great leader is seen as a servant first and that is the key to his greatness. He advanced that leadership was given to a person who was by nature a servant. In reference to Leo, Greenleaf and Spears state, “His servant nature was the real man, not bestowed, not assumed and not to be taken away. He was servant first” (Greenleaf & Spears, 2002, p. 22).

Van Dierendonck (2010) writes that the servant leader is “primus inter pares,” that is, first among equals who does not use his or her power to get things done. He
further adds that servant leaders are motivated by the need to serve, which is the key to
good leadership that leads to the growth of individual employees, survival of the
organization, and responsibility to the community (p. 1231).

Religious Context of Servant Leadership

Servant leadership has a strong religious connotation. For instance, Hesse’s
*Journey to the East* is connected with the ancient Eastern religious tradition, primarily
Hindu. Most writers on the concept of servant leadership advocate that servanthood is
taught by all religions such as Islam, Christianity, Judaism, Hinduism, and Buddhism;
and non-religious philosophies such as moral philosophy, Siddha, Yoga, and Taoism.
Further, these writers agree that the concept of service taught by these religions stems
from the internal conviction that a servant leader is a servant of a higher being or power
and in obedient gratitude to that higher being or power, serves other people (Sendjaya et
al., 2008; Van Dierendonck & Patterson, 2010).

Biblical Foundations of Servant Leadership

Since the concept of servant leadership is built heavily on the Scripture, the aim
of this section is to review how this model of leadership was understood and practiced in
both Old and New Testaments.

Servant Leadership in the Old Testament

The language of servanthood permeates throughout the Hebrew Bible. Davidson
(2014) states that the OT contains 16 different Hebrew/Aramaic terms for servanthood.
He further highlights that eight terms and the majority of occurrences are from the
Hebrew root “bd.” He concludes that the usage of these terms and the frequency at which
they occur in the OT suggest that the concept of servanthood is a universal term depicting leadership in the OT.

The primary Hebrew word for slave/servant is *ebed* and it occurs 806 times in the OT (Davidson, 2013; Focht, 2011). Davidson writes that the term *ebed* can imply a relationship of subordination to another person that is permanent or temporary, voluntary or involuntary, and literal or figurative. He further states that this word can describe both the very lowest social status and the highest title of honor and privilege accorded to a person being God’s servant. Davidson (2014) notes that the immediate context of the term *ebed* can determine the precise relationship.

Therefore, the concept of a servant in the OT is applied as one descriptor characterizing leaders—whether they were prophets, priests, kings, or any other kind of leaders. In reference to the frequency the term servant is used in the OT, Davidson writes:

The language of servanthood is used to describe some thirty-five named individual leaders and a total of more than sixty different individuals or groups of people in the Old Testament, spanning the entire scope of biblical history and including the full range of leaders in the Old Testament times. Patriarchs (Abraham, Isaac, Jacob, Joseph and his brothers, Job); Prophets (Isaiah, Elijah, Elisha, Ahijah, Jonah, Daniel); priests (Adam and Eve, plus all the Aaronic priests and Levites who were to serve); Judges (Samuel); kings (David, Solomon, Hezekiah, Nebuchadnezzar); various civil leaders (Ziba, Eliakim, Shadrach, Meshach, Abednego, Zerubbabel, Nehemiah); military figures (Caleb and Joshua, Uriah the Hittite); and many unnamed individuals who filled various offices and occupations and situations of service. (2014, p. 16)

Servant leadership in the OT required undivided attention in serving God. This undivided attention can be described as serving God with all one’s heart and soul as stated in Deuteronomy 10:12: “And now, Israel, what does the Lord your God ask of you but to fear the Lord your God, to walk in obedience to him, to love him, to serve the Lord your God with all your heart and with all your soul.”
Though servant leadership was expected of all leaders in the OT, the Bible chronicles quite a number of leaders who never adhered to servant leadership principles. For instance, the account in Numbers 16 portrays a group of leaders that are discontented with the leadership of Moses. Led by Korah, they rebelled openly against Moses despite his attempt to rebuke them (Fotcht, 2011). Verses 8-14 state:

Moses also said to Korah, “Now listen, you Levites! Isn’t it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near himself to do the work at the Lord’s tabernacle and to stand before the community and minister to them? He has brought you and all your fellow Levites near himself, but now you are trying to get the priesthood too. It is against the Lord that you and all your followers have banded together. Who is Aaron that you should grumble against him?” Then Moses summoned Dathan and Abiram, the sons of Eliab. But they said, “We will not come! Isn’t it enough that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness? And now you also want to lord it over us! Moreover, you haven’t brought us into a land flowing with milk and honey or given us an inheritance of fields and vineyards. Do you want to treat these men like slaves? No, we will not come!”

Though Korah, Dathan, Abiram, and the other 250 princes (Num 16:1-2) were privileged to serve in the tabernacle of the Lord, their desire for the office of priesthood as indicated by Moses (v. 10) contravened some fundamental principles of servant leadership such as humility.

In 1 Kings 12:6-15, a description is given in which King Rehoboam fails to take advice that could have seen him successful in his rule over the kingdom. The elder statesmen counseled him to adopt leadership characterized by the attitude of service. On the contrary, when King Rehoboam sought for advice from his peers, they counseled him to exercise power leadership. The Bible records that the young king rejected the wise counsel of the elder statesmen and instead he chose to adhere to the advice of the young counselors. The new king did not listen to the people thus contravening one of the primary characteristics of a servant leader (1 Kgs 12:15).
Irrespective of the fact that servant leadership was practiced or not, the OT paints the picture that leaders were primarily servants (Jones, 2012). Further, the prophecies in the Hebrew Bible of the coming Messiah described him as a servant leader who will put the needs of his followers before his own (Focht, 2011). Isaiah foretells of the Messiah who will “preach good tidings to the poor, heal the brokenhearted, proclaim liberty to the captives, and comfort all who mourn” (61:1-2). In the servant songs of Isaiah (Isa 42:1-9; 49:1-6; 50:4-9; 52; 53:12), the servant is depicted as the one who will bring salvation to all people, sustain the weary, endure persecution without retribution, and give life for God’s people (Jones, 2012).

Servant Leadership in the New Testament

The Greek New Testament uses many words that designates servants as leaders (Focht, 2011). Sendjaya et al. (2008) list seven key Greek words for a servant that appear in the NT: diakonos, doulos, huperetes, therapon, oiketes, sundoulos, and pais. Further, they add, “none of these words insinuates a lack of self-respect or low self-image. Instead, voluntary subordination is manifested in the willingness to assume the lowliest of positions and endure hardship and suffering on behalf of other people” (p. 406).

Similarly, there are many texts in the NT on servanthood. However, Matthew 20:20-27 and Mark 10:35-44 are often quoted because Jesus makes precise statements on servant leadership. Both cases follow James and John’s request of position of honor in Christ’s kingdom (Hutchison, 2009). Mark 10:42-44 says:

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.”
Focht (2011) writes that the word “great” in the context of Mark is used to refer to positional authority or rank. Hutchison (2009) suggests that Jesus’ paradoxical teachings on leadership were meant to alert his disciples that a new paradigm of leadership was already in place in which leadership and greatness was to be viewed in a way different than they once thought.

Jesus’ Example of Servant Leadership

Jesus not only taught about servant leadership, he also practiced it (Focht, 2011). Irving (2011) writes that the feet washing experience recorded in John 13 was the perfect opportunity for Jesus to exhort his disciples to similar actions. John 13:13-15 states,

You call me “Teacher” and “Lord,” and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.

Irving (2011) notes that in the feet washing experience, Jesus brought together his embodied example and his didactic exhortation. He further mentions that this act by Jesus left the disciples with a clear picture of what was expected concerning the leadership paradigm that he was propagating.

Mentoring

Deans, Oakley, James, and Wrigley, (2006) posit that mentoring has been practiced in different cultures for hundreds of years. Further, they point out that the practice of apprenticeship and transferring generational knowledge, so prevalent in craft societies of past centuries, draws heavily on the same concepts. In the modern context, the need for mentoring is on the rise in different fields. Lee (2006) notes that mentoring has expanded into different fields such as education, military, and health care.
organizations. Studies in the leadership field (Bird, 2006; Irvin, 2007; Oliveira, 2008) have also shown mentoring as an integral part toward the development of leaders.

Mentoring Defined

Mentoring, like leadership, is difficult to define with precision. The difficulty stems from the fact that mentoring relates to various occupations thus taking a wide range of meaning. Lee (2006) points out that mentoring exists in the business and organizational world, the military world, the academic sphere, Christian leadership, and within other fields. Consequently, the way mentoring is defined varies depending on the experience and the specific context. Though there is no single definition for mentoring, I have sampled out a few definitions for consideration.

Culpepper (2008) states that mentoring is a one-to-one, supportive relationship between a mentor and a mentee that is based on trust, personalized attention, and care. He further adds that this supportive relationship with adults can influence the development and the quality of a young person’s life. Culpeper’s definition highlights trust as the basic component of mentoring. Trust is critical when building strong relationships (DeRosa & Lepsinger, 2010, p. 62). Trust is critical for the mentoring relationship to be open and honest. It is noteworthy that there are times of weakness and vulnerability during the mentoring process that needs to be guarded and any violation will result in a dysfunctional relationship. Also, as mentioned by Culpepper, any good mentoring process must involve total commitment of the parties involved.

Some view mentoring as a two-way process or exchange of learning, guiding, and development between a mentor and a mentee. Current research on the subject discloses that both mentor and mentee aim to gain something from mentoring and therefore devote
time and energy to the relationship (Kakulia, 2007). It is true that mentoring can be a two-way process between the mentor and the mentee where each contributes to the development of another; however, this two-way process will only function in an environment where the mentor and the mentee will see themselves as partners in the process. But in the environment where the mentor will assume the role of all-knowing, it will be impossible for the mentee to contribute meaningfully into the learning process.

Mentoring has also been described from the perspective of relationships. Babatunde (2012) defines mentoring as a personal relationship between the mentor and the mentee, which eventually prepares the mentee for leadership within the church. He further explains that the traditional practice of mentoring entailed a relationship whereby a more experienced person could guide the less experienced through some significant transition of life. Rock (2006) notes that these mentoring relationships are also built on trust, accountability, honesty, and integrity. As expressed by Babatunde, it is true that in the process of mentoring, a more senior/experienced person guides the younger/less-experienced person through some stages of life, and if the intention is for the individual to become a church leader, then the mentoring process must be directed towards the strengths and abilities of that individual. People can accomplish extra-ordinary results when their service is based on the area of their giftedness (Cressman, 2005). Therefore, when mentoring a member for church leadership and to achieve optimal results then attention must be given to the person’s individual gifts and strengths.

After considering different definitions of mentoring, I define mentoring as the process through which a more experienced person in the area of his/her expertise guides a
less experienced person in the same area, with the objective of fostering his/her personal and professional development.

**Historical Context of Mentoring**

The term mentor has its root in the world of Greek mythology (Oliveira, 2008; Bird, 2006). Davis (2005) posits that popular mentoring literature attributes the origin of the term to Homer, one of the ancient Greek storytellers. He further states that in one of Homer’s classic tale, *Odysseus*, Homer tells of the King of Ithaca who asked his friend Mentor to look after his son, Telemachus, while he fought the Trojan War. He further mentions that Mentor’s role was to educate through encouragement and guidance. Culpepper (2008) explains that Mentor was responsible for all facets of the son’s life, including physical, intellectual, spiritual, social, and administrative development with the objective that Telemachus would be a competent successor to the kingdom. Davis (2005) also notes that in the ancient Greece, a mentor was someone who was responsible for the physical, social, intellectual, and spiritual development of a younger person.

Bicego (2006) points out that from this reference in Greek mythology, the word mentor evolved into a general term for a wise and trusted individual. Stone (2004) further explains that originally, mentors were perceived as protectors, which gave rise to “the medieval term protégé which literally means the protected one to describe the mentee” (p. x). Bicego (2006) also notes that as generations advanced through history, mentoring became known as an exchange of knowledge and experience between senior and junior level individuals to foster career and professional growth. Further, he observes that during the Industrial Age, where the manual work dominated, apprentices studied under masters to advance technical knowledge, skills, and abilities. Therefore, mentoring was a
means for more experienced workers to connect with younger employees to encourage productivity.

**Biblical Foundations of Mentoring**

Though the term mentoring cannot be found in Scripture, its concept nevertheless permeates the text. However, not every case of mentoring relationships in both the Old and New Testaments is related to leadership development. In respect to that, the focus of this section is to examine those biblical examples in both the Old and New Testaments where mentoring was exclusively directed toward leadership development.

**Old Testament Perspective on Mentoring**

The OT evidences a mentoring process whose main objective is directed toward developing leaders. Babatunde (2012) identifies these mentoring examples in the relationship between Jethro and Moses, Moses and Joshua, Eli and Samuel, and Elijah and Elisha.

**Jethro and Moses**

Moses brought the children of Israel out of Egypt with the help of God. Exodus 18:13-27 records that Moses presided over the disputes of the congregation projected to be about two million people (Babatunde, 2012). It is not clear whether Moses deliberately chose to mediate the disputes alone, but the act displeased Jethro, Moses’ father-in-law.

Moses’ father-in-law replied, “What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people’s representative before God and bring their disputes to him. Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as
officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.” (vv. 17-23)

It is on this ground that Jethro is perceived to be the greatest OT model of a mentor, who met with Moses, listened to him, celebrated with him, dined with him, watched him at work, asked him probing questions, challenged the unproductive system of settling disputes, and finally gave him wise counsel (Ogne & Roehl, 2008, p. 56).
Babatunde (2012) writes that Jethro taught Moses the principle of delegation by advising him to choose men of worthy character to serve under his authority. These men were to be responsible for settling disputes and only those disputes that proved difficult were reserved for Moses. He further writes that Israel’s new judicial structure, proposed by Jethro, provided for quick administration of cases compared to Moses’s one-man structure.

Moses and Joshua

Oliveira (2008) points out that Joshua is regarded as Moses’s aide. He further suggests that Joshua went up on the mountain of God with Moses, Aaron, Nadab, Abihu, and 70 elders (Exod 24:9, 13-15) and they both received the Spirit that was in Moses (Num 11:24-30). Although the references are comparatively brief and scattered, the books of Exodus, Numbers, and Joshua give evidence to the ways that Moses prepared Joshua to be his successor. They reveal that Joshua was an ever-present aide to Moses who had been with him since his youth (v. 28). Babatunde (2012) highlights that the call of Joshua to succeed Moses after Moses’ death was evidenced by the fact that Joshua had already worked alongside Moses as his assistant (Exod 24:13; Deut 1:38).
Eli and Samuel

In 1 Samuel 1:22, Hannah committed her son Samuel to the temple service under the priesthood of Eli as a token of her appreciation to God for letting her have a child. Dorn (2011) writes that Samuel and Eli worshiped God together, with Samuel learning from Eli most probably through direct instruction and observation. Further, he observes in relation to the calling of Samuel that Eli was in a perfect position physically and relationally to assist Samuel to experience his first prophetic experience. Babatunde (2012) concurs with the assertion by noting that Eli taught Samuel how to recognize the voice of God.

Elijah and Elisha

Elijah appointed Elisha ben Shaphat to be his successor, and served for a time as Elisha’s mentor (Zucker, 2013). Oliveira (2008) observes that Elijah mentored Elisha by implementing three main approaches. First, Elijah took the initiative: “So Elijah went from there and found Elisha son of Shaphat” (1 Kgs 19:19). Second, Elisha was available: “Then he set out to follow Elijah and became his attendant” (1 Kgs 19:21). In this way, Elisha began to walk with Elijah and became aware that the experienced prophet invested himself in his preparation as a young mentee. Third, Elijah was a model: Elijah gave Elisha the opportunity to see him, his mentor, in action. Babatunde (2012) adds that Elisha became Elijah’s attendant with the objective of raising him as the successor after his prophetic ministry came to an end.
New Testament Perspective on Mentoring

The NT also provides evidence of mentoring relationships directed toward developing leaders. The most outstanding examples are seen in the lives of Jesus and his disciples, and the apostle Paul and young Timothy.

**Jesus and Disciples**

The earthly ministry of Jesus offers a perfect example of what constitutes effective mentoring. Jesus built a relationship with his disciples, and for a three-year period he intentionally mentored and trained the twelve for leadership (Oliveira, 2008). Babatunde (2012) asserts that Jesus taught his disciples in informal settings such as weddings and funerals, and when they dined, traveled, and prayed together. He adds that all these occasions provided the opportunity for the disciples to learn from his knowledge, skill, and character manifested through his teaching and modeling.

**Paul and Timothy**

The mentoring relationship between Paul and Timothy form another example that is worthy of emulation. Oliveira (2008) writes that the spiritual development of Timothy received commendation not only by Christians in his own city, but also from those in Iconium, a city near Lystra. Upon receiving these recommendations, Paul made the decision to invest in young Timothy in order to prepare him for an important leadership role in the Christian church. Dorn (2011) notes that the mentoring relationship began when Timothy was a teenager and continued for 15 years. Further, he notes that Paul invested in the life of Timothy in such a way that Timothy had the knowledge, ability,
and trust of those around him to become a teacher and leader within the church community.

In 1 Timothy 1:2, Paul considers Timothy as his biological son. Recognizing the gift of leadership in Timothy, Babatunde (2012) writes that Paul traveled with him to several places and as a result, Timothy was appointed to become the overseer of the church in Thessalonica (1 Thess 3:2). Paul also sent Timothy to address problems in Corinth (1 Cor 4:17). As noted (Hoehl, 2011), throughout their mentoring relationships, Paul ensured that (a) Timothy was the right person for the job, (b) equipped him for ministerial tasks, (c) empowered him for success, (d) employed him in a challenging environment to develop effectiveness, and (e) communicated to Timothy the value of their relationship.

Models of Mentoring

There are three models of mentoring: (a) traditional mentoring model, (b) group mentoring model, and (c) institutional mentoring model (Davis, 2005; Dusyk-Johnson, 2007). Each model possesses unique characteristics and can be conducted in an informal or formal manner.

Informal mentoring is a natural component of relationships that occurs throughout society, in the workplace, as well as in social, professional, and family activities. These relationships emerge naturally where one gains insight, knowledge, wisdom, friendship, and support from the other (Dusyk-Johnson, 2007; Inzer, 2005; Moss, 2012). Yang (2011) posits that informal mentoring can also grow out of shared interests, admiration and even job demands. Ayon (2013) adds that when mentees and mentors are involved in
their own choice of partner, the relationship has a higher likelihood of success and can last for a longer period.

Formal mentoring involves a more designed approach where the duties and responsibilities of each learning partner are often an expectation of the position within the organization (Dusyk-Johnson, 2007). Ayon (2013) posits that in formal mentoring, relationships are established with the help of the organization and are short in duration. These structured relationships often lack room for flexibility. Yang (2011) notes that formal mentoring aims at individual goals and organizational goals so that effectiveness and productivity of professional training and organizational socialization can be achieved.

Traditional Mentoring Model

In the traditional model, mentoring involves personal partnerships where the mentee who is new to the organization or is transitioning to the new position is paired with a senior member of the organization familiar with the position and required skills (Dusyk-Johnson, 2007). Davis (2005) notes that experience is essential in this model as the mentor will teach, guide, and support the mentee in pursuit of his/her personal and professional development. Rhodes and DuBois (2008) posit that the success of this mentoring partnership requires a high degree of mutual trust and confidence. These qualities form the foundation of a non-threatening relationship through which learning and leading can be maximized.
Group Mentoring Model

In the group mentoring model, an experienced person is matched with a group of four to six mentees (Dusyk-Johnson, 2007). Davis (2005) asserts that in the group model of mentoring the mentees are able to interact among themselves and, thus, gain an added social supportive network. Dusyk-Johnson (2007) adds that in the group model there are less chances of falling into dependencies that might become more problematic. He further points out that this model lays emphasis on team building and cooperative learning.

Institutional Mentoring Model

In the institutional model, the mentees would be in an organizational or institutional setting where teaching and mentoring is the norm and is embedded within the culture and everyday practices at all levels. With this model, mentoring is an expectation that everyone who joins as a mentee is there to learn and be mentored by the more experienced members within the organization (Dusyk-Johnson, 2007). Formal mentoring is common in the institutional setting and it involves the organization’s support and oversight of the mentoring activities between the mentor and the mentee (Baartman, 2011). Informal mentoring where relationship emerges spontaneously can also occur within this context.

Mentoring and Leadership Theories

Mentors serve as role models and support mentees with counsel, positive feedback, and technical support. As a result, mentoring has been viewed as an integral part of effective leadership training. Some of the leadership theories that have been linked to this concept include: (a) Leader-Member Exchange Theory, (b) Emotional Intelligence
Theory, (c) Transformational Leadership Theory, and (d) Servant Leadership Model (Irvin, 2007). I will consider each of these theories briefly.

Leader-Member Exchange Theory (LMX)

The Leader Member Exchange theory is an evolution of an earlier concept called vertical dyad linkage (Aikens, 2012). Northouse (2010) posits that this leadership theory presupposes that leadership as a process is centered on the interactions between leaders and followers (p. 147). The leader-member exchange theory focuses on a dyad, that is, the relationship between a leader and each follower considered independently, rather than on the relationship between the leader and the group. Further, each linkage, or relationship, is likely to differ in quality (Lunenburg, 2010). Freeman (2013) notes that those followers presupposed to have high quality relationships with their leaders are part of what is referred to as the in-group while those in low quality relationships with their leaders are part of the out-group. Lunenburg (2010) notes that the relationship between the leaders and their followers, especially in an organization context has profound impact on their performance.

There is a correlation between leader-member exchange theory and mentoring. Research has shown that mentors and high-LMX leaders provide social support through attention and interaction that conveys both interpersonal concern and career-focused guidance (Thomas, 2005). Aikens (2012) equally suggests that the process of mentoring is what takes place in a leader-member exchange dyad that is considered part of the in-group. He further suggests that mentoring and leader-member exchange theory could be integrated conceptually since both concepts involve a close working relationship between senior and junior individuals.
Emotional Intelligence Theory

Emotional Intelligence theory is defined as one’s capability to observe and assess one’s own emotions and to use emotional information to assist in decision-making and taking appropriate action (Bayne, 2012). Andrew (2013) also defines emotional intelligence as the ability for recognizing a person’s own feelings and those of others, for motivating themselves, and for managing emotions in themselves and in their relationships. Goleman et al. (2004) posit that great leaders work through emotions. They further write that when peoples’ emotions are pushed towards the range of enthusiasm, performance can sour, but when they are driven toward resentment and anxiety, they will be thrown off stride (p. 5). Assanova and McGuire (2009) also add that effective leaders rely on emotional appeals to help convey their messages. Further, they suggest that when leaders feel excited, enthusiastic, and active, they are likely to energize their followers and convey a sense of efficacy, competence, optimism, and enjoyment. Thus, successful leaders are also emotionally intelligent.

There is a relationship between emotional intelligence theory and the mentoring concept. As observed by Conture (2003), one of the roles of the mentor is to drive the emotions of the mentee positively rather than negatively. Positive emotions lead to enthusiasm and conditions under which people can rise while negative emotions can lead to conditions under which anxiety, lack of productivity, and the like are more apt to occur. When the mentor is out of touch with the feelings of the mentee, in essence it means that the mentor is out of touch with the person he/she is mentoring and therefore unable to reach him/her.
Transformational Leadership Theory

Transformational Leadership theory is a leadership process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower (Northouse, 2010, p. 172). This leadership approach is fundamentally built on the relationship between the leader and the led (Rutledge, 2010). Many proponents of transformational leadership theory have credited the origins of this theory to the works of Burns (1978) and Bass (1985) (Agrusa, 2010; Burns-Redell, 2013; Riaz, 2012).

Much of the literature on transformational leadership characterizes it with the famous four I’s: (a) Idealized influence—the power of leaders’ personality that impacts their followers. (b) Intellectual stimulation—the extent to which the leader challenges assumptions, takes risks, and solicits followers’ ideas. (c) Individual consideration—the extent to which the leader attends to each followers’ needs, acts as a mentor or coach to the follower, and listens to the followers’ concerns and needs, and (d) Inspirational motivation—the degree to which the leader articulates a vision that is appealing and inspiring to followers (Agrusa, 2010; Rutledge, 2010).

Smith, Montagno, and Kuzmenko (2004) note that transformational leadership occurs when leaders inspire their followers with vision, empower them to accomplish that vision, and provide resources that can enable them to develop and achieve their human potential. Further, they note that transformational leaders serve as role models in supporting optimism and mobilizing commitment as well as fostering the need for follower’s growth.
Each of the transformational leadership behaviors (i.e., idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation) has been conceptually and empirically linked to the provision of mentoring functions (Sosika, Godshalka, & Yammarino, 2004). Sosika et al. (2004) note that transformational leadership offers mentors several behaviors to initiate and maintain developmental relationships. Mills (2007) observes that transformational leaders exhibit leadership behaviors that include confidence in others, respect for others, interest in others and not in self, focus on the common good, achievement, self-actualization, enthusiasm, optimism, vision, problem solving, promotion of creative and adaptive solutions to stressful conditions, developing followers, and treating followers as individuals. I argue that these transformational leadership behaviors are foundational for mentors as well.

Servant Leadership Model

The servant leadership model was developed by Robert Greenleaf in the series of essays which he wrote in the 1970s (Huber, 2014). Greenleaf defined servant leadership as a model of leadership where

the servant leader is a servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest priority needs are being served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?” (Greenleaf & Spears, 2002, p. 27)

While his profession was spent in business, his essays outline a servant leader approach to managing institutions of all types, including educational, religious, and
business. This model of leadership has been linked with the concept of mentoring and this section will establish in a nutshell the correlation between the two concepts.

Steinbeck (2009) writes that the common theme throughout literature for mentoring and servant leadership is relationship. Further, he observes that the effectiveness of each entity is influenced by the quality of the mentor/mentee and servant leader/follower relationship. Irvin (2007) also notes that servant leaders emphasize the empowerment of followers. Further, he adds that servant leaders nurture and protect followers seeking first to serve them and then to lead as a way of expanding service to individuals and institutions. Further, he observes that the fundamental characteristics of a servant leader such as collaboration, trust, foresight, listening, ethical use of power, and empowerment can be attributed to mentors. He argues that mentors, in like manner, listen, offer acceptance and confirmation to mentees, protect them, and empower them to succeed.

**Empowerment and Leadership Development**

Empowerment is another leadership development aspect critical toward developing the youth into effective Christian leaders. I presuppose that if the youth are not empowered, they will fail to realize their optimal performance along their lines of duty. Therefore, this section will consider the concept of empowerment and its correlation with servant leadership. The phases of youth leadership development will also be discussed.
Empowerment Defined

Empowerment is a broad term that relates to many different fields such as social, work, education, and leadership. Therefore, to define it, one must relate with a specific context and people. Royce (2004) stresses the same point by saying that empowerment is “a process and outcome that is related to a specific group of people in a specific context” (p. 32). For the purpose of this project, I will consider a few definitions of empowerment from the leadership perspective.

Blanchard (2010) states, “empowerment is creating a conducive environment in which knowledge, experience, and motivation that resides in people is being released” (p. 59). Jennings, Parra-Medina, Messias, and McLoughlin (2006) and Kiromat (2012) point out that a welcoming and a stable environment is crucial in the enabling process of young people. In an environment where people are free of intimidation, there is liberty to express one’s feelings and thoughts. As a result, ideas and decision-making processes are shared. On the contrary, unsafe environments constrict information-sharing processes thus disenfranchising the quality of any leadership system.

Empowerment has been defined as the motivational concept focused on enabling people. Van Dierendonck and Patterson (2010) argue that the main objective of empowerment is to “foster a proactive, self-confident attitude among the followers that leads them to have a sense of personal power” (p. 158). They further posit that empowering leadership behavior includes aspects such as encouraging self-directed decision making, sharing information, and coaching for inventive performance. Viewing empowerment from the motivational perspective means there is more attention given to the followers in the process to help them reach their full human potential.
In relation to this project, I define empowerment as the process of equipping young people with knowledge and leadership skills with the objective of engaging them in active leadership roles within the church. This equipping with knowledge and leadership skills will help the youth on crucial matters such as decision-making, delegation of responsibility, and the overall discharge of their duties as leaders.

Empowerment can be categorized into individual empowerment and organizational empowerment.

**Individual Empowerment**

Individual empowerment is defined as a motivational construct manifested in four cognitions: (a) meaning (an individual’s view of her or his value), (b) competence (self-efficacy), (c) self-determination (personal control or choice), and (d) impact (ability to make a difference) (Piotrowski, 2006; Kim, 2011). Piotrowski adds that this type of empowerment “encompasses the independent and interdependent autonomy that comes from self-discipline, self-efficacy and self-leadership necessary to accomplish a task” (p. 30). He further adds that self-efficacy grows from the individual learning through training and development activities, experience, and self-reflection.

**Organizational Empowerment**

Organizational empowerment also known as structural empowerment, flows from organizational practices, policies, procedures, boundaries, systems, environments, and cultures that enable individuals and groups of people to fulfill their duties and roles responsibly (Piotrowski, 2006).
Servant Leadership and Empowerment

Empowerment is the most important characteristic of servant leadership (Serrano, 2006). It involves the process of entrusting others, teamwork, and reflects the values of love and equality (Russell & Stone, 2002). Servant leadership and empowerment are both interrelated in that they put emphasis on service, a holistic approach to work, personal development, and shared decision-making (Patterson, 2003). Further, servant leadership and empowerment encourages power sharing, which involves effective listening, making people feel significant, and putting emphasis on teamwork (Van Dierendonck & Patterson, 2010).

Greenleaf (2002) hypothesized that servant leaders must lead others to grow and create an environment in which the served will become healthier, wiser, freer, and more autonomous (p. 27). The creation of a safe environment is important in empowering people (Blanchard, 2010; Rhodes & DuBois, 2008). Piotrowski (2006) posits that empowerment is fragile, takes time to develop, and thus cannot be sustained in an environment where fear is constant.

Patterson (2003) writes that servant leaders’ satisfaction is embedded in the growth of others and the willingness to hold themselves accountable. She further notes that for the servant leaders to empower their followers effectively, they must consider their values and their need for knowledge and experience. Additionally, she states:

Empowerment involves helping clarify expectations, goals, and responsibilities. Even more importantly it means allowing people do their jobs by enabling them to learn, grow, and progress, and it means allowing for self-direction and freedom to fail; all of this multiplies the followers’ strengths and trust. By empowering followers, servant leaders are allowing them freedom to proceed toward their goals, helping them to make dreams reality. (p. 24)
Youth Empowerment Development

Kiromat (2012) asserts that youth empowerment is based on the belief that young people are the best resources for promoting their own development. He adds that youth have the capacity to meet the challenges and solve the problems faced in today’s world. Royce (2004) explains that through empowerment, young people are provided with opportunities to develop competencies and skills that can enable them to grow into productive members of society. Additionally, he suggests that in order to empower young people, adults must begin to share responsibility and power with them, in anticipation of positive youth development outcomes. Kim (2011) contends that this mutual involvement of both parties must take time, new skills, and tremendous commitment.

Jennings et al. (2006) present a critical social theory for youth empowerment that involves combined efforts to create socio-political change. In this social theory, a list of six key dimensions crucial for youth empowerment are discussed and they include: (a) A safe environment, (b) meaningful participation and engagement, (c) the equitable sharing of power between the youth and adults, (d) critical reflection on interpersonal and social-political process, (e) participation in social-political process to affect change, and (f) integrated individual and community-level empowerment (pp. 41-49). These six dimensions have a direct bearing on empowering young people as leaders.

Youth Leadership Development

Gragoudas (2006) highlights three stages of leadership development for the youth: awareness, interaction and mastery. He notes that each stage focuses on areas that are consistent with leadership information, leadership attitude, communication skills, and decision-making skills.
De Simone (2012) asserts that in the awareness stage, the youth become aware of their leadership potential. He adds that during this stage, the youth must develop an understanding of effective communication including learning how to read body language and to listen effectively. Gragoudas (2006) posits that at this stage, it is important to help the youth develop a vision of leadership as a long-term investment to strengthen and deepen a variety of skills and abilities.

In the interaction stage, the youth start to wrestle with the fact that they are leaders and they begin to implement the ideas and skills learned in the awareness stage (Gragoudas, 2006). Working in groups builds on the basis of trust and experimental learning becomes important at this phase (De Simone, 2012). Gragoudas explains that in the process of group involvement, there is need for diversity training because it provides future leaders with understanding that will help them form attitudes that are respectful to people from different cultures and religious backgrounds.

The mastery stage is the final stage of the leadership development and it involves young people using leadership skills to generate new energy, resources, and interests to pursue their personal visions. In this stage, youth incorporate leadership skills into their everyday lives (Gragoudas, 2006).

De Simone (2012) posits that these three stages fit within the five dimensions of leadership development: leadership information, leadership attitude, communication, decision-making, and stress management. He further recommends that the youth need to be exposed to positive role models who explain strategies for success that have been effective in their own lives.
Conclusion

The review of literature has examined the core concepts that are critical toward leadership development. These concepts include servant leadership, mentoring, and empowerment.

The current literature on servant leadership reveals this leadership paradigm as relevant and most needed in the modern context. Servant leadership embraces a holistic approach to service with moral and spiritual dimensions that resonates with the majority in this age. Many contemporary writers on servant leadership attribute this theory to the work of Robert Greenleaf in 1970s but the Bible indicates that this leadership paradigm existed in the OT and was fully demonstrated through the life of Jesus Christ in the NT. In general, servant leadership focuses more on the growth of the individual to attain the last bit of the God-given potential. It expands into the realm of meaning, purpose, and higher fulfillment.

Mentoring was highlighted in the literature examined as an old concept of leadership development. Though it has been in existence for centuries, it is nonetheless an important aspect in the development of people as leaders. Much of the literature examined revealed that this concept has a wide-arching influence in many fields such as education, military, Christian leadership, healthcare organizations, and others. The Bible also reveals mentoring as an integral process towards leadership development of individuals. People who have undergone the mentoring process have a cumulative advantage in excelling their personal and professional lives.

Empowerment was also considered as one of the key aspects of leadership development. This leadership concept involves putting trust in others, teamwork, and the
reflection of love and equality for all. The literature examined revealed the fact that to empower young people, adults must begin to share responsibility and power with them in anticipation of positive youth development outcomes. The empowering process will also enable the youth to develop skills and competencies that will help them become productive members of the society.
CHAPTER 4

DESCRIPTION OF THE PROJECT

Introduction

This chapter develops the strategy of the training program. It includes the research questions, the prospective participants, the design of the training, and the assessment methods that will be used to analyze and evaluate the impact of the training on the participants.

In response to the lack of intentional training on Christian leadership for the youth in the Gekomu II SDA Church, the project aims to train and help the youth develop an understanding of concepts of Christian leadership and acquire some leadership skills that can enable them to be effective leaders of their church.

Research Questions

Three questions will guide the planning and implementation of this training program:

1. To what extent will the study and understanding of the concept of servant leadership affect the willingness and involvement of the youth of the Gekomu II SDA Church in leadership roles of their local church?

2. How does the practice of the spiritual formation disciplines such as the study of
the Word of God, prayer, fasting, and solitude affect the effectiveness of the youth of the Gekomu II SDA Church as servant leaders?

3. How will the spiritual gifts inventory of the Gekomu II SDA youth affect their involvement in church responsibilities as leaders?

**Selection of the Participants**

In an attempt to achieve optimum results, the training will be limited to 20 participants (10 males and 10 females). These participants will range from the ages of 18 to 25. The participants will attend the training voluntarily without being coerced or manipulated. Prior to the commencement of the training, there will be a detailed church announcement in which terms and conditions of the training will be clearly stated to the church. The objectives of the training will be precisely spelled out to enable the volunteers to make a decision. If more youth will volunteer to be part of the training than expected, they will be welcomed to attend but the study will focus on only 20 participants for maximum results. The 20 participants, both male and female, are to be chosen during the orientation day through a ballot exercise.

**Instrumentation**

This section details an overview of the tools that will be used during the training. These tools are important in enabling the youth to discover their strengths and abilities, which are critical in their leadership development. In achieving this objective of enabling the youth to discover their strengths and abilities, I will employ the use of the Clifton Strength Finder online assessment and the Spiritual Gifts Inventory tools. An overview of these tools is discussed below.
Clifton Strength Finder

The Clifton Strength Finder (CFS) is an online assessment tool that identifies areas where an individual has the greatest potential for building his/her strengths. This online assessment tool has been utilized for approximately 30 years to provide businesses, industries, and educational professionals with information on how to maximize people’s effectiveness (Waters, 2009). The Clifton Strength Finder presents the respondent with 177 stimuli and makes 177 responses. Further, each item lists a pair of potential self-descriptors. The descriptors are placed as if anchoring opposite poles of the continuum. From that pair, the respondent is asked to choose the statement that best describes him or her. The participant is given 20 seconds to respond to a given item before the system moves on to the next item. (Asplund, Lopez, Hodges, & Harter, 2007, p. 3)

Rath and Clifton (2004) state, “strengths are unique abilities possessed by the individual” (p. 53). These strengths naturally reoccur in patterns of thought, feeling, or behavior that can be productively applied (Waters, 2009). Buckingham (2008) indicates the importance of the leaders to know their strengths if they will maximize them. Thus it can be deduced that the individual’s unique strengths can contribute greatly to the success of any given task or challenge.

Therefore, during the training, the participants will be asked to take the CFS online assessment to discover their top five strengths. Access codes will be provided to all participants.

Spiritual Gifts Inventory

The participants will have an opportunity to take the spiritual gifts inventory to discover their spiritual gifts. Dunn (2012) underscores the fact that spiritual wholeness will only be attained when members in the body of Christ become fully aware of what
their spiritual gifts are. Cressman (2005) further adds that when individuals serve in the area of their giftedness, they rely less on their strengths and more on the Holy Spirit and as a result, extraordinary achievements are made.

To enable the participants to discover their spiritual gifts, I will use the process described by Dan R. Dick and Barbara A. Dick in their book *Equipped for Every Good Work: Building a Gifts-Based Church*. This process involves: spiritual gifts inventory statements, spiritual gifts inventory score sheet and spiritual gifts inventory key and definitions.

**Spiritual Gifts Inventory Statements**

These are the statements to which the participants will respond based on their experience, context, and personality (Dick & Dick, 2011, p. 25). These statements are simple and concise and answers will be based on a scale of 1-7, where 1 refers to the statements that least describes the actions of the respondent and 7 for actions that are most frequent. Participants will be informed that there will be 200 statements to which they will respond to. They will also be notified that the reading of those 200 statements will take a duration of one hour.

**Spiritual Gifts Inventory Score Sheet**

This is the score sheet that the participants will use to enter their responses. At the start of the exercise, each participant will be given a spiritual gifts inventory score sheet and will be required to write their names at the top of the sheet. As each spiritual gifts inventory statement is read each participant will be required to write an appropriate response in each corresponding cell following the scale on the top of the score sheet. The
numbering in the spiritual gifts inventory score sheet will correspond to the numbering in the spiritual gifts inventory statements to enable the participants to enter their responses with precision.

At the end of the reading of the 200 spiritual gifts inventory statements, each participant will add their totals across the score sheet, circle the highest score, and put a check mark on the second and third highest scores.

**Spiritual Gifts Inventory Key and Definitions**

The participants will be provided with a spiritual gifts inventory key and definitions. They will then be asked to note their primary gifts (those circled) and their secondary gifts (those with check marks). Dick and Dick (2011) note that secondary gifts may represent those gifts that are ascending or declining or those that may be in support of the primary gifts (p. 28). Afterwards, a review of the spiritual gifts will be done to enable the participants to have a better understanding of their spiritual gifts. The participants will also have opportunity to ask questions for clarification and better understanding.

**Design of the Training Program**

This section outlines different strategies that will be employed to increase the effectiveness of the training program. These strategies include monthly training sessions, monthly post session assessments, a spiritual retreat, and a social networking system. Each of these strategies will be discussed as follows.
Monthly Training Sessions

I will conduct a once-a-month classroom training session on servant leadership for a six-month period. The participants will meet at the church at the appointed time. They will be encouraged to be on time and to carry their Bibles and any writing material for the purpose of journaling.

Every training session is anticipated to take six to eight hours with occasional breaks, including lunch. All sessions will begin with devotions that will feature hymns of praise, reading of Scripture, and prayer. In all training sessions, I will use PowerPoint presentations as a method of instruction and where possible handouts will be used. Both the PowerPoint presentations and other teaching material that will be used for instruction will be sent out in advance via e-mail to the participants. In each of the training sessions, participants will have chances to ask questions, contribute, and reflect on the ideas that they found interesting. Following is the description of how the training will run.

Session 1

During session 1, the purpose of the project will be introduced followed by cordial interactions with the participants. The concept of servant leadership will be presented. There will be a discussion on Greenleaf’s characteristics of servant leadership and the historical examples of people who exemplified servant leadership.

Toward the end of the first session, I will orient the participants on the Clifton Strength Finder assessment tool. An overview of this online assessment tool was given earlier in this chapter. Buckingham (2008) notes, to push towards one’s strengths, one must describe precisely what they are. Rath and Conchie (2008) also make an observation
that leaders who are not aware of their strengths and are not constantly working to sharpen them, cannot be in a position to lead effectively (p. 10).

Therefore, the purpose of Clifton Strength Finder assessment tool is to help the participants discover their top five strengths. I presume that when an individual has the knowledge of his/her strengths at an early age, he/she will have an accumulative advantage not only in leadership development, but also in other life careers. Therefore, participants will be encouraged to take the CSF online assessment at their free time and report to the class in the next sessional meeting.

Session 2

Session 2 will involve discussions on the Old and New Testaments perspective on servant leadership. Further, the session will delve into the biblical examples of people who exemplified servant leadership, the teachings of Jesus on servant leadership particularly in Matthew 20:20-28 and Mark 10:42-45, and the biblical characteristics of servant leaders.

Session 3

The focus of session 3 will be on the spiritual formation principles. These principles will include the study of Scripture, prayer, fasting, and solitude. Also, this session will focus on lectures on visioning and strategic planning.

This session will conclude with the participants taking the spiritual gifts inventory to discover their spiritual gifts. The participants will be given a brief overview on the process involved toward taking the spiritual gifts inventory.
Session 4

Session 4 will concentrate on subjects such as humility, self-awareness, delegation, communication, trust, and time management. These subjects are important for the development of leaders.

Session 5

During session 5, I will address the issue of servant leadership and conflict management. Valentine (2011) notes,

Tension and conflict are inevitable parts of the life and growth of a community of faith. A community impassionate by a conviction of the nearness of the impending end–time, motivated by strong sense of urgency, and shaped by a clear sense of identity and mission, could hardly avoid conflict. (p. 267)

I will lead the participants in addressing the biblical basis of solving conflicts based on Matthew 18:15-18 and Matthew 5:22-23. Also, the concepts of coaching, mentoring, and team leadership that are vital components of servant leadership will be addressed. The session will close with questions, discussions, and reflective exercises.

Session 6

Session 6 will provide discussions on servant leadership and emotional intelligence theory. The objective of this study will be to guide the participants in understanding the impact of positive and negative emotions in leadership. This session will conclude with general remarks and recommendations from the participants.

Post Session Assessments

The impact of each training session will be evaluated to determine the processing capacity of the participants. To reach this objective, I will incorporate the use of objective questions at the beginning of every training session. No thorough preparations will be
required to answer these questions. There will be a maximum of 15 questions drawn from the previous lectures for the participants to test how well they have mastered the concepts presented on servant leadership. This process will be anonymous to avoid any minimal risk of embarrassment.

The performance through these post session assessments will be instrumental in measuring the processing capacity of the participants. Additionally, these assessments will be a tool to determine the enthusiasm of the participants in learning the subjects being presented.

Spiritual Retreat

There will be a weekend long spiritual retreat. The objective of this spiritual retreat is to offer the participants an opportunity to practice some of the spiritual principles that they will have had the opportunity to learn. This spiritual retreat will be conducted on a date that will be determined by the participants. A secure environment will be considered to offer the participants the best opportunity to commune with God. Some of the activities that will be conducted during the retreat will include meditations, scriptural reflections, and nature activities.

Meditations

Participants will have opportunity individually to take part of an hour of silence in which they will select a narrative in Scripture on the life of Jesus and contemplate upon it. In regards to this, White writes,

*It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our love will be quickened and we shall be more deeply imbued with His spirit.* If we
would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross. (White, 2005b, p. 83)

This activity intends to enable the participants to develop a strong daily spiritual pattern in their lives. The apostle Paul writes, “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Cor 3:18). The more we reflect and contemplate the life of Jesus the more we are changed into his image and this is fundamental for servant leaders.

At the end of the one-hour period, the participants will convene together and share their experiences. After a brief moment of testimonies and praises, the participants will be prepared to enter into the next event of the day.

**Scriptural Study**

Reading and hearing the Word of God is a valuable practice. In Colossians 3:16 the apostle Paul writes, “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.” Hurley (2013) notes that the message of Christ (His Word) cannot dwell in persons unless they open themselves to it through hearing, reading, and meditation.

During the training, I will introduce participants to a traditional way that has been effective in reading Scripture. This traditional method is called *Lectio divina*. *Lectio divina* is a practice that entails a reflective approach to the study of Scripture. The acts of *lectio* (reading), *meditatio* (meditation), and *contemplatio* (contemplation) give time for a
long, contemplative reading of the Scripture that allows God to speak through the text into the heart (Riecke, 2013).

To lead the participants in this act of *lectio, meditation, and contemplatio*, I intend to employ the formula designed by Geoffrion (2005). This formula provides a reflective approach to the study of Scripture and involves the time of prayer, reading, and reflection.

The participants will be divided into five groups and will be together for a duration of one hour. The first few minutes will be spent in silent prayer and preparation. Each group will be encouraged to select a biblical passage and appoint one of their own to read it. Group members will listen for words or phrases that speak to them and share those with others. The text will be read for a second time to allow group members to enter the story with their imagination. After a brief time of reflection, the participants will be encouraged to discuss their experiences. The text will be read for a third time to allow the group to be attentive to what the Holy Spirit will be saying to them through the text about their lives. The final minutes will be spent in reflection, and open discussion regarding the text.

Then the participants will reconvene and share the impact of their experiences. The purpose of this spiritual exercise is to build a pattern through which the participants can read the Scripture reflectively and learn to hear, from the written text, God’s purpose for their lives as leaders.

**The Still Small Voice**

Participants will be asked individually to take an hour of silence and learn to listen to the voice of God. The intent of this scriptural activity is to enable participants to
develop the inner ability of discerning the voice of God amidst the multitude of other voices that are hushed into the soul. Regarding this, White writes:

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, ‘Be still, and know that I am God’ Psalm 46:10. This is the effectual preparation for all labor for God. (White, 2003, p. 58)

The participants will be encouraged to journal the thoughts that flow through their minds. At the end of the one hour, they will reconvene again. Voluntarily, they will be asked to share their experiences with others.

Social Networking System

Common online accounts of social networks such as Facebook, Twitter, and e-mails will be established during the inauguration of the training program. The purpose of these shared social networks is to strengthen the interpersonal relationships among the participants. Further, these online tools will provide access to instant messaging, updates, and exchanges of information.

Methods of Assessment

At the end of the training period, assessment will be done to determine the impact of the training upon the participants. Additionally, this assessment will provide the information that is crucial for the writing of Chapter 6 of this project document that deals with observations, recommendations, and conclusion.

There are three methods that I intend to employ in the assessment process, which will include focus groups, personal interviews, and reflective journals. Participants will
be notified via e-mails, Facebook, and church announcements the venue, dates, and time when they will meet for focus groups or personal interviews. These two assessment methods will enable me to gather as much information collectively and individually relative to the task of this project.

**Focus Groups**

Focus groups is one of the assessment methods that I will incorporate to determine the success or failure of this leadership training program. There will be two groups composed of 10 participants. Each group will have an equal number of males and females and each focus group session will last for approximately 80 minutes.

There will be a maximum of seven questions asked in each focus group. All of the two groups will have the same set of questions. These questions will be short, focused, clear and precise without ambiguity, open ended and non-threatening or embarrassing.

For the purpose of recording and taking notes, there will be a person moderating the discussion while I will be involved in the journaling of the information that will be generated by the participants. I will also run the recording system to ensure that no information is lost. Prior to all of this, participants will be informed to avoid any level of anxiety.

**Personal Interviews**

Personal interviews are another method that I will employ to determine the impact of this leadership training. The objective of this method is to ensure that all the participants will have an equal opportunity to express their thoughts freely regarding the training.
The interview questions will be short, concise, and open-ended. The same questions will be asked during the interviewing process to generate as much information as possible related to the task of this project. These personal interviews will be expected to last 20-30 minutes for every interviewee.

Prior to these personal interviews, the participants will be notified in advance. The venue, date, and time will be communicated clearly via e-mails, Facebook, or Twitter. I also intend to use a recording device in order to process accurately the information that will be obtained from the participants, with consent from the individual participant obtained before any recording is done. At the end of the interview, I will thank the interviewees for taking their time and to show up for the interview.

**Reflective Journals**

I will also assess the impact of this leadership training through reflective journals. The participants will be asked to write a one-page reflection of their personal experience on how the training will have impacted their lives. Though I do not intend to provide guidelines on how these reflections will be written nevertheless, I will look for pertinent information relative to the task of this project.

These reflections will be channeled to me via e-mail. Upon receiving them, I will send acknowledgement notes to each of the participants thanking them for their time and willingness to reflect on their experiences based on the training program.

**Conclusion**

In this chapter, I have provided a descriptive analysis on how the training will be conducted. This methodology will be adhered to unless the circumstances on the ground
during the implementation phase of the project dictates otherwise. The training as discussed in this chapter will focus only on the youth ranging the ages of 18 to 25 years with the objective of equipping them with knowledge and skills that will help them to become effective leaders in their local church.
CHAPTER 5

IMPLEMENTATION OF THE PROJECT

Introduction

Chapter 5 discusses the methods that were used during the servant leadership training. It sets the background and restates the problem and purpose of the training. The chapter also spells out the research questions, the participants involved, and the medium of communication used. Further details on the instrumentation, the design of the training, and the assessment methods are also outlined in this chapter.

Launching of the Training

The servant leadership training was launched at the Gekomu II SDA Church on December 7, 2014, with more than 30 young men and women attending the launch. The occasion began with introductions. As the principle researcher, I briefed the participants on the objective of the servant leadership training. Afterward, the participants also had the opportunity to introduce themselves.

Since I needed 20 participants for the study, I made it clear to all that they were welcome to participate in the training but that I needed 20 participants who were to be involved in every phase of the training including the assessment part. Teaching materials were to be provided to the 20 participants to help them understand the subjects taught.

We discussed together how to get 20 participants from the 30 who were present and resolved that a ballot exercise was fair and convenient in the selection of the 20
participants. Therefore, we went into a break session to allow both groups (males and females) to meet separately and come up with a list of 10 participants through the ballot exercise. We reconvened again and allowed each group to read their list of 10 names. From the two lists 20 names were selected (10 males and 10 females) as primary participants.

**Consent to Participate in a Research Study**

The participants were provided with a written consent. This written consent articulated the purpose of the training and the role of the participants in the research process. We went through the written consent together to ensure that they understood the details involved before they committed themselves to the research process. Participants were afforded the opportunity to ask questions for clarity and better understanding. After all the participants had read and understood the details of the written consent, they signed them in the presence of an eye witness and returned them to me for record keeping and future reference.

**Change of the Training Period**

One of the issues that emerged in the written consent was the timeline in which the training was to be conducted. In the initial plan, the training was to be conducted for a six-month period. But the participants argued against the six months in light of the fact that many of them were students and they had their school protocol to observe. Others argued against the time duration citing the unforeseeable internal and external factors that might affect the training if conducted for such a lengthy time.
After deliberations, it was agreed that I conduct the training for six consecutive days since it met the same objective. Participants were given the opportunity to look at their calendars and determine the appropriate dates for the training. After consulting each other, they concluded that December 28, 2014 to January 3, 2015 was the most appropriate time; therefore, the training was conducted during that period.

**Restating the Problem and Purpose**

According to the church records of the Gekomu II SDA Church, the youth account for about 35% of the church membership. During my pastoral years in the same district (2006-2009), I observed that many of these young people were unwilling to be involved in church-related responsibilities. They related their lack of involvement to the fact that the church had no intentional training programs on Christian leadership to empower them with knowledge and skills for effective service.

This concern is legitimate in the sense that it seems unreasonable to accept a position without having the basic tools to accomplish its objectives. Thus, the training program was to equip the youth with knowledge on Christian leadership and enable them to develop some leadership skills necessary for effective participation in different leadership roles of their church.

**Research Questions**

For making observations and evaluations of the training, I developed three questions to guide in the process. These questions include:

1. To what extent will the study and understanding of the concept of servant leadership affect the willingness and involvement of the youth of the Gekomu II church
in leadership roles of their local church?

2. How does the practice of the spiritual formation principles such as the study of the Word of God, prayer, fasting, and solitude affect the effectiveness of the youth of the Gekomu II church as servant leaders?

3. What role could the Spiritual Gifts Inventory of the participants play in motivating them for increased involvement in church leadership?

Participants

Prior to the inauguration of the servant leadership training, I sent a detailed announcement to the Gekomu II Seventh-day Adventist Church. This church announcement stipulated the objective of the training and the number of willing participants needed. Further, the announcement contained the age bracket (18-25) of the participants and the number needed for both male and female.

During the launch of the training program, 30 participants attended. A selection process was done to obtain 20 participants (male & female) as outlined on pages 96 and 97. All participants were church members of the Gekomu II SDA Church and they ranged between 18-25 years of age with the intellectual capacity to process and apply the information and skills learned during the seminars.

Medium of Communication

All participants spoke the same dialect, Ekegusii. Furthermore, since all of them also spoke English, presenters of the seminars used either Ekegusii or English to ensure that the contents of their presentations were well understood by the participants. Apart
from myself as the lead presenter, two other presenters handled assigned topics during the training.

**Instrumentation**

One of the questions in the research was to ascertain whether the discovery of the participants’ spiritual gifts and individual strengths was an influential factor that would lead to increased involvement in the local church leadership roles. To probe this question, I used the Spiritual Gifts Inventory by D. Dick and B. Dick to help the participants discover their spiritual gifts. I also wanted the participants to discover their top five strengths through the Clifton Strength Finder online assessment but this was not possible due to poor Internet connection. The next section details the Spiritual Gifts Inventory used during the training.

**Spiritual Gifts Inventory**

I conducted the Spiritual Gifts Inventory to help participants discover their spiritual gifts. This Spiritual Gifts Inventory tool provided by Dick and Dick in their book *Equipped for Every Good Work: Building a Gifts-Based Church*, is comprised of 200 spiritual gifts inventory statements, a score sheet and a list of the spiritual gifts mentioned in Romans 12:6-8, Ephesians 4:11, and 1 Corinthians 12:1-11 and their definitions.

The participants were supplied with the spiritual gifts inventory score sheets and a list of spiritual gifts, keys, and definitions. Before I read the spiritual gifts inventory statements to them, I had detailed discussions with the participants in helping them to understand how the process worked. After every participant was comfortable, then the exercise started and an hour later it concluded.
At the end of the exercise, the participants were amazed at their discoveries. Some said that their primary gifts were a surprise to them while others confirmed that they possessed those gifts that they discovered. Afterwards, we explored the definitions of each of the spiritual gifts in the spiritual gifts inventory key and tried to identify ministries to which these spiritual gifts were most appropriate.

It is important to note that spiritual completeness of members in the body of Christ can only be attained if they become aware of what God has gifted them (Dunn, 2012) and when they serve along the lines of their giftedness they rely less on their strengths and more on the Holy Spirit (Cressman, 2005).

**Design of the Training Program**

The leadership training had a two-fold objective: First, to help the participants learn and understand the principles of servant leadership. Second, to provide participants with an opportunity to learn and practice some of the leadership development skills. To accomplish these objectives, the training constituted two sections: (a) formal training in which I led the participants in understanding the concept of servant leadership, and (b) a section which involved workshops where participants had the opportunity to learn and practice Christian leadership skills.

**Formal Training Sessions**

There were six training sessions, with each session lasting eight hours including time for breaks. Different subjects were covered in each session and participants had opportunity to ask questions and contribute to the ideas that were being presented.

Every session began with a devotion and prayer time. At the beginning,
participants were asked for prayer requests over which we prayed in every session until our training was completed. During the prayer time, all participants were involved in interceding for the requests of others.

During the training, each participant had a binder, which contained all the lecture materials used and thus it was easy for them to follow along. The following section details each sessional training.

**Session 1**

In this session, I taught on the concept of servant leadership, the history behind servant leadership, its characteristics, and the historical examples of leaders who have been identified as servant leaders. Some of the historical examples that we explored include people like George Washington, Nelson Mandela, and William Wilberforce.

**Session 2**

During Session 2, I explored the Old and New Testaments teaching on servant leadership and examined various examples of people in both Testaments who displayed characteristics of servant leadership. These examples included Moses, David, Samuel, Peter, and Paul.

I further lectured on the leadership development of Samuel, David, and Timothy concerning their calling, ministry, and the leadership attributes that enabled them to be effective servant leaders. Finally, I discussed the concept of servant leadership as highlighted by Jesus Christ in Matthew 20:25-28 and Mark 10:42-45.

**Session 3**

Session 3 focused on the spiritual disciplines that are important for the formation
of Christian leaders. The spiritual disciplines discussed included the study of Scripture, prayer, fasting, and solitude. In addition, there was a discussion on time management.

**Session 4**

The focus of Session 4 was on the place/role of strategic planning and visioning in leadership. I underpinned the importance of the SWOC (Strengths, Weaknesses, Opportunities, and Challenges) principle in the process of developing a strategic plan. I also helped the participants to understand the meaning and importance of vision in leadership. An emphasis was placed on the interrelation between strategic planning and visioning.

During this session, I further gave lectures on communication, power, and authority as they relate to servant leadership. The session concluded with participants practicing *lectio divina* skills, the skills of studying Scripture.

**Session 5**

This session explored servant leadership and conflict management. Valentine notes,

> Tension and conflict are inevitable parts of the life and growth of a community of faith. A community impassionate by a conviction of the nearness of the impending end-time, motivated by strong sense of urgency, and shaped by a clear sense of identity and mission, could hardly avoid conflict. (2011, p. 267)

Our discussions focused on the causes of conflict and how conflicts can be resolved or managed. Participants narrated their experiences regarding the conflicts they had experienced either in the church or in their individual lives. Matthew 5:22-23 and 18:15-18 were used to highlight the sequence through which conflicts can be mitigated.
Session 6

The last session discussed servant leadership and emotional intelligence. We explored the impact of positive and negative emotions on leadership development.

Skills Training Sessions

As aforementioned, the purpose of this project was to equip the youth with knowledge and skills to enable them serve as Christian leaders. Apart from the formal training sessions in which participants were privileged to acquire knowledge on different subjects that pertain to leadership, there were workshops in each training session through which participants put into practice some of the learned leadership skills. The two skills that the participants learned and practiced during this training were (a) listening and (b) the study of Scripture.

In each training session, an intentional period of one hour was set aside in which participants practiced the aforementioned skills. Participants were divided into groups of five through which they were to collaborate in practicing the intended skills.

Listening Skills

Thakore (2013) notes that listening is an important communication tool necessary for accurate communication and for actively demonstrating respect for others. Lawson writes,

studies show that we spend 80% of our waking hours communicating and according to research, at least 45% of that time is spent listening. Although listening is a primary activity most individuals are inefficient listeners. Tests have shown that immediately after listening to a ten-minute oral presentation, the average listener heard, understood, properly evaluated, and retained approximately half of what was said. And within 48 hours that drops off another 50% to a final 25% level of effectiveness. In other words, we comprehend and retain only one-quarter of what was said. (2007, p. 3)
Unfortunately, this is the dilemma of many leaders. Listening is critical for any Christian leader. Therefore, during the groups’ time, I asked the participants to take turns in thinking of a story or any life experience and narrate it before the others. As one narrated the life experience, other participants were to listen and engage the narrator through active listening skills such as empathy, attending, inviting depth, clarifying through questions, and paraphrasing (Pyle, 2014, pp. 161-163). Once the narrator had concluded his/her story, those who were listening were asked to narrate the same story to examine the depth to which they understood.

**Scriptural Study Skills**

The study of the Scripture is important in growing up and attaining the whole measure of the fullness of Christ (Eph 4:13). A Christ-like life cannot be imparted to people unless they become intentional in the study of His Word. In Colossians 3:16, the apostle Paul writes, “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.” Hurley (2013) writes that the message of Christ (His Word) cannot dwell in persons unless they open themselves to it through hearing, reading, and meditation. The Word of God must mold Christian leaders if they are going to lead with a servant heart as Jesus led.

During groups’ time, I introduced participants to a traditional method that has been proved effective in studying Scripture. This traditional method is called *Lectio divina*. *Lectio divina* is a practice that entails a reflective approach to the study of Scripture. The acts of *lectio* (reading), *meditatio* (meditation), and *contemplatio* (contemplation) give time for a long, contemplative reading of the Scripture that allows
God to speak through the text into the heart (Riecke, 2013). Geoffrion (2005) provides a sample curriculum that is effective in reading, meditating, and contemplating on the Word of God. This curriculum involves a time of prayer, reading, and reflection.

Thus, participants were asked to be in groups of five. I gave each group a biblical passage that they were to read reflectively. These biblical passages included Psalm 23, Numbers 14:1-9, Mark 5:25-34 and Genesis 22:1-14.

I asked each group to spend the first few minutes in prayer before they engaged in reading the assigned passage. Each group was required to appoint one of their own to read the text thrice as others listened.

The first reading was to enable the group members to listen for words or phrases that spoke to them and share those with others. The second reading of the Scripture was to enable the group members to enter the story through their own imagination and share the experience. The third reading of the Scripture was to enable the participants to be attentive to what the Holy Spirit was saying to them through the text about their lives.

As the participants gathered into their assigned groups and began to work on their assignments, I observed intently each group and it was amazing how each individual was enthusiastic in their conversation. After the assigned period, we reconvened to assess this traditional method of studying Scripture. The majority of the participants affirmed that this method of studying the Scripture resonated with them and that they were able to see the relevance of the Word of God.

Post Session Assessment

To assess the processing capacity of the participants, I ensured them that before the start of another session there was to be a recap of the previous session. This recap was
done in form of questions that highlighted the key concepts that the participants had opportunity to learn. My initial plan was to incorporate the use of objective questions but I switched from this plan since I realized that doing a recap through asking general questions was friendlier to the learning environment and that the participants gained much more.

The participants were enthusiastic in answering those recap questions in a manner suggesting that they understood well the concepts presented in the previous lectures. At the same time, they also had opportunity to ask questions for clarity and better understanding.

Spiritual Retreat

Due to planning logistics and financial reasons, a weekend long spiritual retreat as envisioned in the plan failed to work out. Instead, the spiritual retreat was conducted on a Sabbath day. We met at the Gusii Highlights Academy premises in the Gekomu District for a full day.

The environment was quiet and free from distractions thus affording the participants the best opportunity to commune with God. We commenced our scheduled activities at 9:30 a.m. and concluded them at 4 p.m. These activities included meditation, practicing the still small voice through group sharing, testimonies, and scriptural reflections. The activities are discussed further below.

Meditation

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point and let the imagination grasp each scene, especially the closing ones. As we, thus dwell upon His great sacrifice for us, our love will be quickened and we shall be more deeply imbued with His spirit. If we
would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross. (White, 2005, p. 83)

True Christian leadership must begin at the foot of the cross. To lead as Christ led there is utter need to dwell and contemplate upon his life daily. Servant leadership can only be practiced when one experiences the humility and submission that are part of Christ’s nature. During the meditation activity, participants were asked to take an hour of silence to meditate on a selected passage of Scripture that dealt with the life of Christ.

The participants, individually, sought for convenient locations and spent an hour pondering on the life of Christ. As the hour period came to the end, the youth reconvened together and a vibrant discussion took place regarding those moments of individual meditation.

The Still Small Voice

This spiritual activity was intended to help the participants to be intentional in developing a godly lifestyle that would enable them to discern the will of God. It is unambiguous that the will of God can also be discerned through life experiences of others. Thus, in my initial plan I intended that the participants would have an hour individually in which they would learn to listen to the voice of God, but this plan was changed from individual-centered to group-centered.

I presuppose that individual life experiences form one of the avenues through which the heart that is open to God can hear and internalize the will of God. Therefore, during the apportioned time, the participants met for an hour in groups of five. During that time, they were encouraged to share their life experiences and how they had felt the presence of God through those life experiences.
I joined one of the groups during the hour and the impression of the exercise was greater than I thought. It was amazing how the participants opened up to share their diverse experiences and challenges of life and how they had seen the hand of God leading them. Many of the experiences that were shared included domestic violence, sexual abuse, drug addiction, unemployment, porn addiction, social prejudice, etc. Others narrated stories in which they had encountered the forces of darkness. We concluded by joining hands together and praying for one another.

We reconvened together for a brief moment and a few of the participants gave their impressions regarding the exercise. In general, this spiritual activity renewed and encouraged the participants’ determination to follow the Lord.

**Testimonies**

In any spiritual journey testimonies of what the Lord has done or is doing is a great source of comfort and inspiration. Testimonies serve as an encouragement to the discouraged and they give hope to the disillusioned. So saying, we spent the afternoon hours of our retreat together with the objective of praising the Lord for what he has done and will do in and through us.

A few participants shared powerful testimonies. In particular, one of the participants shared a testimony about on how she was enticed by her friends to go for a nightlong prayer meeting in a charismatic church. After that prayer meeting, things never remained the same in her life. Evil spirits began to haunt her. She recounted how at night those spirits would come and try to choke and sexually molest her. She stated that through that experience, she recommitted her life to being a faithful Seventh-day Adventist and counseled the youth never to think of leaving the church. In the wake of
spiritualism and devil worship, her testimony was a reminder to stay vigilant.

**Scriptural Reflections**

Before we came to the end of our Sabbath retreat program, we spent some time meditating on the Word of God. I believe that the Word of God is vital for a committed spiritual life of any Christian leader. The youth sponsor who attended the sessions with us throughout the training shared words of encouragement from the Bible, pleading with the participants to be good imitators of Christ. I also spent some time exhorting the participants to look upon Jesus who Hebrews 12:2 describes as the author and finisher of our faith.

**Social Networking System**

Modern social network inventions such as Facebook, Twitter, Instagram, and e-mails are critical for instant messaging and access of information. They improve the quality of communication and strengthen interpersonal relationships. During the training program, I anticipated having common online accounts of either one or two of the mentioned social networks, but this was challenging because many of the participants did not know how to use these social networks. However, I made an effort of compiling the participants’ phone numbers and e-mail addresses for those who had. I also gave participants my contact details for any follow up questions.

**Methods of Assessment**

At the end of the training, assessment took place to ascertain its impact. Focus groups, personal interviews, and reflective journals were the main means of post-training assessment.
Focus Groups

There were two focus groups comprising of 10 participants each with an equal number of males and females. Each of these focus groups met for an hour. I had the same set of questions for each group, which were all related to the concepts learned during the training. The objective of these questions was to help me obtain and analyze data that was crucial in determining the extent to which the training had affected the willingness and involvement of participants in the leadership roles of the church. These questions were asked in each focus group:

1. How can you describe the servant leadership training program?
2. How do the information and skills on servant leadership motivate you to be involved in leadership roles of your local the church?
3. Do you think spiritual growth affects the practice of servant leadership? If yes, How?
4. Do you think the practice of spiritual disciplines is important in servant leadership? If yes, Why?
5. How beneficial was the Spiritual Gifts Inventory exercise?
6. How does the discovery of your spiritual gifts affect your involvement in church leadership?
7. If you had a chance to make recommendations regarding this training program what will you recommend?

Personal Interviews

I also conducted personal interviews to ascertain the impact of the training on each individual participant. The interviews varied in length from one person to another.
due to the fact there were participants who had plenty of details while others were brief. The same focus group questions were asked during the personal interviews for deriving more responses from the interviewee.

The results of the focus groups and personal interviews are analyzed in Chapter 6 of this project document.

**Reflective Journals**

Participants were asked to write a one-page reflection of their personal experiences and how the training had affected their lives. There were no guidelines given on how these reflective journals were to be written; however, the assessment of these reflective journals will be based on the three research questions provided at the beginning of the chapter. An analysis of the same is provided in Chapter 6.

**Conclusion**

The objective of this leadership training was to help the youth of Gekomu II SDA Church acquire knowledge and skills on servant leadership to be able to participate in the leadership roles of their local church. During the training, the participants had the opportunity to learn the concept of servant leadership. There were six training sessions conducted for six consecutive days in which participants learned various subjects related to the theme of servant leadership. The participants had the privilege of being involved in workshops where they practiced some of the learned leadership skills.

From the post assessment observations, the participants were excited with leadership training. Their ability to respond to the questions asked and to contribute meaningfully to the leadership ideas that were presented was a sign that they processed
the information given with a lot of positivity. Though each participant had a binder containing all the teaching materials, I observed that many of them had notebooks and did a lot of journaling giving the impression that they were very enthusiastic with the learning experience.

A spiritual retreat was also conducted for participants to engage in different spiritual activities including meditations, testimonies, group sharing experiences, and scriptural reflections. The objective of this spiritual retreat was to enable the youth to develop a consistent spiritual lifestyle that is important in Christian leadership.

In my assessment, this training set a precedent upon which the Gekomu II SDA Church has to lay a foundation to ensure that there are frequent and intentional training programs on leadership so the youth will have an opportunity to acquire knowledge on leadership. These leadership trainings will enable the youth to grow as leaders who are well equipped for the service of the church.
CHAPTER 6

METHODS OF OBSERVATION AND EVALUATIONS

Introduction

Chapter 6 presents the analysis of the methods and the evaluations of the servant leadership training program conducted at the Gekomu II Seventh-day Adventist Church. Twenty participants, ages between 18 to 25 years, attended the training. The objective of this training was to help youth acquire knowledge and skills on Christian leadership so that they can participate in leadership roles of their local church. This chapter also contains the recommendations to the Gekomu II Seventh-day Adventist Church, my transformation as a ministry professional, and the conclusion.

Research Questions and Evaluation Methods

For observations and evaluation purposes, I articulated three research questions:

1. To what extent will the study and understanding of the concept of servant leadership affect the willingness and involvement of the youth of the Gekomu II Church in leadership roles of their local church?

2. How does the practice of the spiritual disciplines such as the study of the Word of God, prayer, fasting, and solitude affect the effectiveness of the youth of the Gekomu II Church as servant leaders?

3. What role could the Spiritual Gifts Inventory of the participants play in
motivating them for increased involvement in church leadership?

I used these questions to assess the impact of the training through focus groups, personal interviews, and reflective journals.

Twenty participants were involved in the focus groups and personal interviews. The same questions highlighting the themes studied were asked in both focus groups and personal interviews. I used the same questions because not all participants opened up in the focus groups and thus one-on-one interviews were important to attain maximum response from all the participants.

Focus Groups

I conducted two focus groups. In each of the focus groups, I had 10 participants comprising of five males and five females. Each of these focus groups met for an hour. I had the same questions for each group, which were related to the concepts that were learned during the training. These questions included:

1. How can you describe the servant leadership training program?
2. How do the information and skills on servant leadership motivate you to be involved in leadership roles of your local the church?
3. Do you think spiritual growth affects the practice of servant leadership? If yes, Why?
4. Do you think the practice of spiritual disciplines is important in servant leadership? If yes, Why?
5. How beneficial was the Spiritual Gifts Inventory exercise?
6. How does the discovery of your spiritual gifts affect your involvement in church leadership?
7. If you had a chance to make recommendations regarding this training program what will you recommend.

Personal Interviews

I also conducted personal interviews to ascertain the impact of the training on an individual participant. The interviews varied in length from one person to another due to the fact there were participants who had shared details while others were brief on what they had to say. The questions that were asked in the focus groups also were asked of each individual participant.

The focus groups and personal interview responses from the participants are summarized in the order of the three research questions stated earlier.

**Research Question 1**

*To what extent will the study and understanding of the concept of servant leadership affect the willingness and involvement of the youth of the Gekomu II Church in leadership roles of their local church?*

In reference to that question, participants were asked specific questions in both focus groups and personal interviews. These questions include:

A. How can you describe the servant leadership training program?

B. How do the information and skills on servant leadership motivate you to be involved in leadership roles of the church?

In responding to question 1 above, the 20 participants noted that the training on servant leadership was essential for their development as leaders. They observed that their understanding on varied leadership issues had widened as the result of the training.
They pointed out their confidence in handling leadership roles based on the knowledge and skills they had attained from the seminar.

They underpinned the fact that many of the youth in the church were unproductive due to lack of leadership training. As a result, they were demotivated from any meaningful contribution to church leadership. However, following the servant leadership training, the participants demonstrated a passion to be on the frontline in educating their fellow youth on leadership concepts they had obtained and to engage them actively in church activities.

A few participants further stated that the training on servant leadership was vital towards instituting a leadership pattern that will enhance the development of every person to achieve his/her God-given potential. They observed that the youth had incredible talents that could make the church vibrant if they had the opportunity to discover them. They noted that the Spiritual Gifts Inventory was an important part of the training and they affirmed their commitment to help their fellow youth in discovering their gifts through the Spiritual Gifts Inventory tool that was introduced to them.

The majority of participants also underscored the importance of the training by noting that the leadership principles and practices learned were not only applicable in the church but also in the corporate world. In other words, the training had helped them to be responsible in any sphere of life. They added that the concept of servant leadership had changed their perceptions on leadership. They underpinned the fact that leadership was not meant to be understood as leading from the front only, but also a life of selfless service to the needs of others is a powerful demonstration of what leadership is.

In responding to question 2 above, one of the participants stated, “I have gained a
lot of knowledge and I am happy that if I am chosen to be a leader I will have no excuse but to accept the responsibility.” She continued by noting the necessity of having these trainings on a yearly basis as they have a direct bearing on the youth’s potential to teach and lead. Another participant said that he was grateful for the training because of the knowledge gained. He observed that leadership is a process of learning.

All of the participants were of the view that the training on servant leadership was fundamental in captivating the youth’s interest in the wide spectrum of church issues. They noted the importance of the knowledge and skills attained during the training by their willingness to participate in different roles of their local church.

In reference to the skills that were practiced during the training, all of the participants observed that the art of listening was one of the important skills in leadership. They noted through their workshop experiences that intent listening provides the listener with more avenues of appropriate response than inattentive listening. They attributed some of the premature judgments in the decision-making process of some of the church leaders to poor listening skills. They noted that the training had enabled them to develop the skill of listening, which is crucial in handling sensitive issues in leadership.

Regarding the study of Scripture, one participant noted that the method proposed by Geoffrion (2005) of reading, meditating, and reflecting on it was most effective in studying the Word of God. The 20 participants stated that they would be intentional in applying this method in their personal devotions as well as when conducting Bible studies with other youth. Further, they observed that this method is very important towards revolutionizing the morale of the youth in studying the Word of God.
One of the participants also observed that this method of studying the Word of God was pertinent in motivating true transformation among the youth. She held the view that surface reading of the Word of God without taking time to meditate, reflect, and contextualize was the root of non-commitment among many young people who failed to capture the meaning of the Word of God in their personal lives.

Observations on research question 1

In assessing their reactions, first I want to state that the scope of the training was relevant and timely. The participants were ignited by the concepts of servant leadership they had the opportunity to learn. The church needs servant leaders who are visionary and focused in developing and implementing strategies that will enable the followers to be meaningfully engaged towards accomplishing the mission of the Seventh-day Adventist Church.

Authoritarianism and other forms of dictatorial leadership referred to by the participants is an impediment toward achieving the objectives for which the church is set apart for. The exercise of control can cause no good to the church except for the scattering of the flock. The youth, being the most energetic group of the church, will divert their attention to something else if they feel over-controlled or managed; therefore, the church must embrace a leadership system that allows everyone to exercise their God-given talents and gifts. In addition, regular trainings on Christian leadership should be enhanced for the youth to have access to the information that will help them to be effective Christian leaders.

Second, the training provided an opportunity for the participants to experience spiritual growth. From their responses, there was an indication that they experienced
some form of renewal in their spiritual life. The workshops were pivotal in rekindling their spirits. They testified that the seminar was instrumental in knitting their hearts close to God. In my opinion, servant leadership can only flourish if a person experiences the transformative power of God in their life. Moses and other biblical characters who demonstrated servant leadership experienced the power of God. Without experiencing the power of God, hearts are inclined towards selfishness, pride, and arrogance, the great contributors in all forms of authoritarianism leadership. When youth are subdued by the power of God, they will be more interested in participating in church responsibilities.

Third, when people lack knowledge in a specific field, they will have a minimal level of involvement. This is so because they feel incompetent to handle some of the challenges that they might come across in that area. Equally, the youth cannot effectively participate in the leadership roles of the church unless they are trained, exposed, mentored, and empowered for such roles.

Research Question 2

How does the practice of the spiritual disciplines such as the study of the Word of God, prayer, fasting, and solitude affect the effectiveness of the youth of the Gekomu II Church as servant leaders?

In connection to this question, participants were asked the following questions during the focus groups and personal interviews:

C. Do you think spiritual growth affects the practice of servant leadership? If yes, Why?

D. Do you think the practice of spiritual disciplines is important in servant leadership? If yes, Why?
In responding to question 3 above, there was a resounding yes from all participants. When prompted with the why question, the participants categorically stated that to be a servant in the world where coercion, authoritarianism, ethnicity, nepotism, and other leadership vices constantly dominate is an impossibility. As a result, there must be a divine transforming power in the life of a leader who will be a servant first. Further, they noted that this transforming power can only be experienced through a lasting relationship with Christ.

They observed that a daily life of surrender to the Lord is indispensable to service and submission. Referring to biblical servant leaders such as Moses, David, Paul, and Peter, all of the participants observed that their ability to serve as servants was tied to their allegiance to God. They added that their determination to follow God and His agenda subdued their ambitions and pride, thus qualifying them to be effective instruments of service to humanity. They admitted that a life of continuous spiritual growth is a non-negotiable factor toward servant leadership.

In responding to question 4 above, the participants stated that the practice of spiritual disciplines is important in the life of a servant leader. They said that the study of Scripture and prayer are necessary for the spiritual growth of a servant leader. The participants observed that nominal practice of these spiritual ingredients would expose the heart to pride and arrogance, the vices that do not match with principles of servant leadership.

The majority of the participants stated that the method of studying Scripture that was introduced to them was important. They said that many of the young people were disinterested in the study of Scripture due to lack of a contextualized approach that makes
Scripture relevant to them. They observed that Geoffrion’s (2005) guide of studying Scripture that was introduced to them was vital towards recommitment to the study of Scripture.

The participants reiterated the fact that the study of God’s Word must affect individual lives and bring about transformational change in which those in positions of responsibility will serve others with humility as evidenced in the life of Christ. They further noted that the Word of God lays the foundation of what servant leadership should be and thus regular reading, meditation, and reflection of it will not only enhance one’s spiritual life but also contribute to one’s effectiveness in service as a servant leader. However, the participants never reinforced other spiritual disciplines such as fasting and solitude that we had discussed in classroom lectures.

Observations on research question 2

In assessing the participant’s reactions, it is important to note that prayer and the study of God’s Word are crucial to the life of a servant leader. The Bible portrays Jesus as one who constantly evoked the use of Scripture and as one who prayed fervently and continuously. Therefore, those who will demonstrate servant leadership must actively engage these spiritual disciplines. Without these spiritual back-ups, we are inclined to other leadership behaviors that act contrary to servant leadership. For young people to serve effectively as servant leaders, they ought to be built on these foundational spiritual disciplines. As they grow in prayer and in the study of God’s Word, they will be become imitators of Jesus in serving as he served.

Another area of specific concern that I observed was that young people resonate with new approaches not only to the study of God’s Word but also in the wide spectrum
of their spiritual activities. In this age, conventional approaches are at risk of failure. Unless the leaders in positions of authority prove to be more creative in ideas that can generate change, it will be difficult to retain the men and women that the church claims to be leaders of tomorrow.

Last, I noted there were some spiritual disciplines that are on the verge of extinction. During the seminar, we covered four spiritual disciplines that include the study of Scripture, prayer, fasting, and solitude. While participants acknowledged that prayer and study of Scripture were critical in the lives of servant leaders, the omission of fasting and solitude was worrying. This can be attributed to the fact that the church does not teach and practice them or they do not resonate with young people. Whatever the case, I believe that these disciplines are avenues through which God speaks to the soul and thus it is important for the leaders of the church to teach and practice them.

**Research Question 3**

*What role could the Spiritual Gifts Inventory of the participants play in motivating them for increased involvement in church leadership?*

In relation to the above question, participants were asked in both the focus groups and personal interviews the following questions:

E. How important was the discovery of your spiritual gifts?

F. How does the discovery of your spiritual gifts affect your involvement in church leadership?

In responding to question 5 above, the participants stated that the discovery of their spiritual gifts was important in that they were able to assess and determine the ministries in which their gifts were applicable. They made mention that many youth are
underutilized because they have not discovered their spiritual gifts. The participants further observed that when members of the church are aware of their spiritual gifts, it is easy to involve them in relevant roles to which their gifts apply and thus raising the bar of the church’s performance.

The majority of them expressed the need for helping the youth and other willing members of the church to discover their spiritual gifts through the Spiritual Gifts Inventory tool to which they were introduced. They added that each member of the church has been gifted and to enable them do their best in their gifted areas they first have to recognize what their gifts are. They recommended that leaders of the church should be in the forefront in helping the church members to discover their spiritual gifts, adding that this was/is the only way through which church members could be motivated to rise up for ministries which God had purposed for them.

In responding to question 6 above, the participants observed that God has a diversity of ministries and those ministries require certain spiritual endowments to be effective. They added that spiritual gifts have a major role to play in every department of the church. They noted that when people with particular spiritual gifts are placed with responsibility in their areas of giftedness, they become more effective and efficient in those ministries compared to those placed in ministries where their gifts do not match. The participants demonstrated an increased motivation to be involved in leadership roles where their gifts match, noting that that was the only way the church could grow into stature and maturity in Christ.

The participants further observed that if the church underperforms in specific areas, assessment must be done on those who are in charge to ascertain if their gifts
match their assigned responsibility. Citing Romans 12:6-8, the participants emphasized the importance of electing the right people to right ministries, adding that by so doing the church will accomplish much.

Observations on research question 3

In analyzing the participant’s comments, a few observations regarding the impact of spiritual gifts on church leadership can be drawn.

The Bible lists different spiritual gifts in Romans 12:6-8, 1 Corinthians 12:1-11, and Ephesians 4:11. The apostle Paul in Ephesians 4:12 asserts that the purpose of these gifts is to equip the saints for the work of ministry and for edifying the body of Christ. In Romans 12:6-8, he exhorts everyone to use their gifts to fulfill the purpose for which they are given. However, the question is, How many know their spiritual gifts? In my pastoral ministry (2002-2009), I observed that many of the church members lacked knowledge on their spiritual endowments. As the result, their participation in different ministries of the church was minimal. Thus for the church to be committed towards its mission as stated in Matthew 28:18-20, it is crucial for its leaders to put mechanisms in place to aid all believers to ascertain their God-given gifts. When every individual believer commits him/herself within the sphere of his/her capabilities, the church will experience the first century impact where new converts were added daily to the fellowship.

Further, there is an interrelation between knowledge of one’s spiritual gifts and the degree of involvement in leadership roles of the church. This means that when the youth or other church members are aware of who they are in relation to their spiritual endowments, they will be more willing to participate in roles they are gifted for. Thus, it is critical not to underrate the role of spiritual gifts. If anything, the church must spend its
resources to help its members know who they are and the ministries that God has called each one to fulfill. When every member will operate within their God-given potentials, I believe that more will be accomplished.

Reflective Journals

I anticipated evaluating the impact of the training program through the participants’ reflective journals. Toward the end of the training, I asked them to write their reflective experience during the training. However, only one participant responded to my request. In his one page reflection, he acknowledged that the training on servant leadership was important. He asserted that through the training, he had acquired knowledge and skills that were relevant to effective leadership. Further, he noted that the Spiritual Gifts Inventory was helpful in enabling him to discover his spiritual gifts that he will endeavor to develop and use for the purpose to which they are given.

Since this was the only reflection I received and based on what the participant wrote, I want to state that one of the reasons for the unwillingness of many young people to be involved in the leadership roles of the church is because they lack knowledge of what is expected. With sufficient information to guide them in stipulating the values, the mission, and vision, there is a possibility that more young people will be enthusiastic in participating in different capacities of church leadership.

In addition, I observed in the participant’s reflection an interrelation of spiritual gifts and different ministries of the church. Thus, when the youth are placed in ministries where they are gifted, their performance will be more exceptional than when they are placed in ministries in which they are not gifted. This emphasizes the need to motivate
young people to discover their area of giftedness to increase their efficiency in serving as Christian leaders.

My Transformation as a Ministry Professional

My journey into this project began in August 2013. Since then, it has been a tedious venture to undertake considering the amount of work involved. Nevertheless, as a ministry professional, I have made progress in understanding the concept of leadership, which is critical in this postmodern age. Further, I have made steps in my own spiritual journey. In discussing my transformational experience, I would like to highlight the following:

First, leadership determines the posterity either of the church or the corporate world. Everything rises or falls on leadership. Leadership influences the economic, social, political, and spiritual development of any people group on earth. Thus to understand what leadership is, is to unlock the key that sparks prosperity in any sphere of life.

During my research process, I was exposed to many writings on leadership concepts through reading books, dissertations, journals, and articles and it helped my view of leadership to broaden. I have been impacted by the knowledge that I have acquired through the process of reading and research, and it has transformed my approach toward leadership. I can make a claim that fairly I have understood what effective leadership is and that leadership is a process that requires the input of everyone regardless of their social-economic and political standing. Leadership is not control or management but it is a realization that to achieve the highest good, every member within a specified context has a role to play. Thus, I have developed a strong backbone on the concept of
leadership, which will be a bridge in helping others to grasp the meaning of what effective leadership is.

Second, my experience of the concept of servant leadership is far reaching. During research, I examined some biblical characters who demonstrated servant leadership. For example, I looked into the lives of Moses, Samuel, and David in the OT. Digging into their personal traits that qualified them as God’s servant leaders, I was overwhelmed by their deep commitment to follow God. They knew who God was and led people towards fulfilling His agenda. Thus, I learned that servant leadership must begin with one’s unswerving relationship with God. To have a servant heart is a reflection of a character that has been transformed by the divine power. Without this divine power, there is room for pride, arrogance, authoritarianism, and all other leadership impediments that act contrary to the principles of servant leadership. Therefore, these OT figures were a great source for my motivation and transformation as a spiritual leader.

Third, the life of Jesus Christ as portrayed in the NT was another unique source of inspiration. Jesus Christ is God, yet he is the epitome of servant leadership. His act of washing the disciples’ feet communicates volumes of what servant leadership is. When the sons of Zebedee came to him and requested for positions of honor in his kingdom, he used the opportunity to teach them.

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave. (Matt 20:25-27)

Servant leadership is about descending to serve and not about positions of honor. This willingness to serve regardless of positions and titles must be preceded by a heart that has been melted by God’s grace. As the apostle Paul puts it in Galatians 2:20, one
must be crucified with Christ in order to have that kind of generosity of serving others without altruistic motives. Thus without God servant leadership is impossible. As human beings, we are predisposed toward selfishness, pride, arrogance, and other vices that act contrary to the principles of servant leadership.

Finally, during the implementation of my project, it was a humbling experience to facilitate the training for six consecutive days. Though the intent of the training was to help the youth gain knowledge and skills that will make them effective servant leaders, I was amazed how I touched their lives. Some of the participants expressed their spiritual challenges and said that they were almost giving up on the church. They stated that the training was critical toward finding solutions to their life challenges. Further, they noted that the training was rewarding and heavenly. I believe this spiritual experience in their lives was important toward their recommitment to God and in their involvement in church leadership. I was greatly impacted by their testimonies.

This training also initiated a spiritual bond among us. Every morning we had the opportunity to intercede for one another. Some of the participants acknowledged at the end that their petitions were answered. During the spiritual retreat, these young people were willing to open up and share their life challenges. I took the opportunity to encourage them that God was working toward their best interests. It was a joy as I witnessed all of them recommitting their lives to God. This spiritual revival was a transforming experience in my life as a ministry professional. I believe also that a life of submission and service must undergo a spiritual metamorphosis to be effective.
Recommendations to Gekomu II Seventh-day Adventist Church

After running the servant leadership training program for youth aged 18-25 years, I would recommend the following to the Gekomu II Seventh-day Adventist Church in regard to the welfare of the youth who constitute today’s and tomorrow’s church:

1. The elders of the church and those who hold church offices must lead by example. They should endeavor to apply the principles of servant leadership as they lead. Their lives must be above reproach. They should heed the words of Christ when he said “Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave” (Matt 20:25-27). However, if the leaders exercise authority over the flock and engage other authoritarian means in pursuing their interests, they will fail to set a good example unto which young people will look up to. As the result, they will either abandon the church or stay quietly without any input to the affairs of the church.

2. The Gekomu II Seventh-day Adventist Church should adopt a yearly training program to equip young people with knowledge on Christian leadership. We live in an information age and the church must be aggressive in researching the modern approaches to leadership and equip the youth. To neglect this is to put at risk the mission of the church, which is anchored on the youth of today. Furthermore, yearly trainings must be designed to meet specific leadership needs of the youth, which means that the leaders of the church must collaborate with youth to identify those areas in leadership where the youth are most challenged and train/coach them.
3. The church should periodically motivate the youth to take an inventory of their spiritual gifts. After the inventory has been taken the church leaders should be committed to identify those spiritual gifts and help the young people to identify relevant ministries in which they should apply their gifts. Those that are weak to exercise their spiritual gifts must be encouraged to use them. Periodic assessment must be done to ascertain their level of performance and involvement in different capacities of the church.

4. To reach the youth, the church must embrace new approaches and methodologies in a wide spectrum of issues that involve young people. Conventional methods that have been used in the past are failing to meaningfully speak to the youth. The church must be awakened to the reality that the world is in constant change. Ministry methods must be adapted accordingly. For instance, the church should devise new ways through which Bible studies can be conducted, conflicts managed or resolved, etc. The new approaches that resonate with young people will steer their commitment toward God and the church.

5. Spiritual disciplines such as fasting, solitude, and others are critical toward spiritual growth. In themselves, there is no power to change the soul but they are great avenues through which God can reach people’s souls. When the spiritual disciplines are not taught and practiced the church will either be in a plateaued or declining state. The church must seek ways to resuscitate these spiritual avenues and teach them to the youth and in doing so, a functioning system will be created in which the coming generations will have the opportunity to learn these spiritual disciplines and practice them as well.
6. A training on servant leadership must be offered to the church. Church members must be aware of what servant leadership is. This will enable the members of the church to coach the youth and model them on the path of service.

**Conclusion**

The youth are the strength of today and tomorrow’s church; therefore, they must be mentored and empowered and be placed in church leadership roles. The leaders of the church must be intentional in developing a curriculum to enhance the young people’s capacity to serve as Christian leaders. Failure to do this, the welfare of the church and its mission will be jeopardized. If the youth are not grown as leaders and actively engaged in the leadership of the church they will likely become mere spectators and this would be sufficient reason for them to leave the church.

Therefore, the purpose of this project was to offer youth an opportunity to develop knowledge and skills on Christian leadership. This project was based at the Gekomu II Seventh-day Adventist Church in the South Kenya Conference. According to church record, the youth ranging from 18-25 years account for about 35% of the church membership. Despite the fact that they form a significant percentage of the church membership, many of them are not actively engaged in leadership roles of the church. During my ministry years in the Gekomu District (2006-2009), I observed that the church lacked Christian leadership training programs through which the youth could be exposed to knowledge and skills that will enhance their motivation to serve as leaders.

In this project, I have discussed the concept of servant leadership, which is the most accepted biblical model of leadership. In the OT, this model is exemplified in the lives of Moses, Samuel, and David. The trio is frequently addressed with the title ‘my
servant’ or ‘the servant of the Lord’. Similarly, prophets, kings, and priests were referred as God’s servants. This theme of servant leadership is also articulated in the servant songs of Isaiah.

In the NT, Jesus Christ modeled the philosophy of servant leadership. In Matthew 20:25-28 and Mark 10:42-45 he said that if anyone wants to be first, then he must be a servant of all. The epic of his words is demonstrated in John 13:4-5 where he washed the feet of the disciples. Therefore, this biblical philosophy of leadership must be taught to the younger generation for them to be acquainted with God’s will and purpose for all that have been afforded the opportunity to serve as leaders.

In my literature review, I have discussed the concepts of mentoring and empowerment, which are indispensable toward the development of the youth as leaders. Those that have leadership experience must mentor the youth and provide them with the opportunity to lead. The OT is full of examples of those who mentored others for leadership. For instance, Moses and Joshua, Jethro and Moses, Elijah and Elisha, Eli and Samuel are but a few examples in which mentoring is presented as a critical component of leadership development. Also in the NT, Jesus and the disciples, and Paul and Timothy are among the examples that depict the importance of mentoring. It is essential for the church leaders to create a system through which the young are paired with the experienced in order for them to attain the knowledge and expertise that is needed in Christian leadership.

Of equal importance is the concept of empowerment. The youth must be afforded with opportunities to serve. Through empowerment, young people will have the opportunity to develop competencies and skills that will make them effective in serving
as leaders. The syndrome that elderly people must always occupy the top leadership positions of the church must cease. The youth have the potential to hold key leadership positions in the church provided they are trained, equipped, and the environment is conducive for them to put up their best. The youth constitute the church’s vital resource and thus every effort must be secured for their development.

The church must be intentional in establishing leadership-training programs through which the youth can be equipped for Christian leadership. During the focus groups and personal interviews, the participants acknowledged that the training on servant leadership was instrumental in helping them to understand what servant leadership is. They noted that the information they gained was important in steering their willingness to be involved in the leadership roles of the church. Therefore, it can be deduced that when the youth are exposed to knowledge and skills on Christian leadership they are likely to be more involved in the leadership roles of the church than when they are not. It is common sense that even in the corporate world, people will assume responsibilities to which they are trained and have clarity of what is required. The church therefore, must be intentional in investing its time, resource, and energy toward the development of the youth.

The youth also need to be aware of their spiritual giftedness. Different ministries in the church require different gifts for their proper functioning. During my ministry experience, I observed that less emphasis was laid on the interrelation between spiritual gifts and church ministries. Many people were elected to different ministries of the church not considering their spiritual capabilities and as the result, those ministries accomplished much less than expected. Thus, it is time for the church to be deliberate in
recognizing tools that can help its members discover what God had gifted them with for efficient operation of the church’s programs. During the training, I used the Spiritual Gifts Inventory developed D. Dick and B. Dick in their book *Equipped for Every Good Work: Building a Gifts-Based Church*. The results were great since the participants resolved to be more committed to the areas where God had gifted them.

Through the focus groups and personal interviews, it was evident that awareness of one’s spiritual gifts leads to active involvement in the area for which the person is gifted. The youth can accomplish extraordinary things when they are aware of their giftedness. In addition, the youth should be afforded with opportunities through which they can build up their spiritual endowments.

Finally, the role of spiritual disciplines in the transformation of lives cannot be ignored. Whereas the practice of these spiritual disciplines such as prayer, study of Scripture, fasting, and solitude may not necessarily lead to the transformation of the soul, they are nevertheless the avenues of God to speak to the heart. Service and submission require a heart that has been subdued by divine power. Without divine intervention, human beings are inclined toward selfishness, which acts contrary to the principles of servant leadership.

During the focus groups and personal interviews, I concurred with the participants on the necessity of spiritual growth as a contributing factor toward servant leadership. As one cultivates a lasting relationship with Christ, there will be a change of heart. The leader who has been affected by the indwelling power of Christ will be engaged in helping others develop their potential to the fullest. His service to humanity will be selfless and without any altruistic motives. Leaders of such caliber who put others at the
center will bring about a transformed society where everyone regardless of their race, ethnicity, education, wealth, and religious affiliation will strive for the well-being of others. This is what servant leadership is all about.
APPENDIX A
SERVANT LEADERSHIP TRAINING OUTLINE

Day one/Session 1, 12/28/14

9:00 am-9:45 am Devotion

9:45 am-10:45 am Introduction to Leadership Part 1

1. Different Views on Leadership

2. Introduction to Servant Leadership

10:45 am-11 am Break

11 am-12:30 pm Introduction to Leadership Part 2

3. Historical Perspective of Servant Leadership

4. Greenleaf’s Ten Characteristics of Servant Leaders

5. Historical Examples of Servant Leaders

12:30 pm-1:30 pm Lunch Break

1:30 pm- 3:00 pm Workshop Time (Participants Form Groups and Get into Their Groups to Practice Listening Skills)

3:00 pm-4:30 pm Groups Reconvene to Share Experiences

4:30 pm-5:00 pm Observations and Closing Remarks.

Day two/Session 2, 12/29/14

9:00 am-9:45 am Devotion

9:45 am-10:45 am Servant Leadership in the Old Testament

1. Moses and his Leadership Qualities

2. David’s Leadership Qualities
10:45 am-11 am Break

11 am-12:30 pm Servant Leadership in the New Testament
   4. The Concept of Greatness in the New Testament
   5. Examples of Servant Leaders in the New Testament

12:30 pm-1:30 pm Lunch Break

1:30 pm-3:00 pm Leadership Development in the Lives of Samuel, David, and Timothy
   6. Lectures on Their Call to Ministry
   7. Lectures on Their Leadership Qualities

3:00 pm-4:30 pm Workshop Time (Listening Skills)

4:30 pm-5:00 pm Groups Reconvene to Share Experiences, Observations, and Closing Remarks

Day three/Session 3, 12/30/14

9:00 am-9:45 am Devotion

9:45 am-10:45 am Biblical Principles of Servant Leadership Part 1
   1. Spiritual Disciplines
   2. Humility
   3. Self-Awareness

10:45 am-11 am Break

11 am-12:30 pm Biblical principles of Servant Leadership Part 2
   4. Delegation
   5. Discussions on Time Management
12:30 pm-1:30 pm Lunch Break
1:30 pm- 2:30 pm Spiritual Gifts Inventory Highlights
2:30 pm-5:00 pm Spiritual Gifts Inventory Exercise

Day four/session 4, 12/31/14
9:00am-9:45am Devotion
9:45 am-10:45 am Visioning and Strategic Planning
10:45 am-11 am Break
11 am-12:30 pm Direction of Power
12:30 pm-1:30 pm Lunch Break
1:30 pm- 3:00 pm Workshop Time (Lectio Divina Skills, Vision Writing Skills)
3:00 pm-4:30 pm Groups Reconvene to Share Experiences
4:30 pm-5:00 pm Observations and Closing Remarks

Day five/Session 5, 01/01/15
9:00 am-9:45 am Devotion
9:45 am-10:45 pm Conflict Management
10:45 am-11 am Break
11 am-12:30 pm Mentoring& Coaching
12:30 pm-1:30 pm Lunch Break
1:30 pm- 3:00 pm Team Ministry
3:00 pm-4:30 pm Workshop Time (Listening Skills, lectio Divina Skills)
4:30 pm-5:00 pm Observations and Closing Remarks.

Day six/Session 6, 01/02/15
9:00 am-9:45 am Devotion

9:45 am-10:45 am Servant Leadership and Emotional Intelligence

10:45 am-11:00 am Break

11:00 am-12:30 pm Observations, Recommendations and Closing Remarks
APPENDIX B

FOCUS GROUPS AND PERSONAL INTERVIEW QUESTIONS

a) How can you describe the servant leadership training program?

b) How do the information and skills on servant leadership motivate you to be involved in leadership roles of your local church?

c) Do you think spiritual growth affects the practice of servant leadership? If yes, why?

d) Do you think the practice of spiritual disciplines is important in servant leadership? If yes, why?

e) How beneficial was the Spiritual Gifts Inventory exercise?

f) How does the discovery of your spiritual gifts affect your involvement in church leadership?

g) If you had a chance to make recommendations regarding this training program what will you recommend.
APPENDIX C

THE PARTICIPANTS’ WRITTEN CONSENT

Andrews University
Seventh-day Adventist Theological Seminary

Consent to Participate in a Research Study

Title of the project: Developing and Implementing an Effective Training Program on Servant Leadership among the Youth of Gekomu II District of Seventh-day Adventist Church
Seventh-day Adventist Church South Kenya Conference

Principal Investigator: Fred Moseti Okemwa, Doctor of Ministry Student, AU
Faculty Adviser: Dr. Boubakar Sanou, Doctor of Ministry, Andrews University

I invite you to be part of the research study about servant leadership. The objective of the study is to equip the youth with information and skills on servant leadership so that they can effectively serve as servant leaders. The study is self-initiated.

If you agree to be part of the research study, it is my pleasure to inform you that this research study will be conducted for a period of one year. It will involve six classroom training sessions, post session assessments, spiritual retreat and a six month outreach program. Upon the completion of the one year period, you will voluntarily be involved in assessments of the training program by taking part in a focus group and personal interviews. Also, you will be voluntarily asked to write a page or two of your personal experiences during the period of study.

There will be no incentives offered in the course of the research study but as the participant, you may benefit directly through the knowledge and skills on servant leadership that you will be privileged to learn.

Because this research involves normal activities of life, there will be no risks or discomforts involved.

I plan to publish the results of this study but, your personal information will not be included. Your privacy will be ensured and your research records will be kept confidential. It is possible that other people may need to see the information you provide as part of the study but they wouldn’t have access to your personal information.

I will store your data in a password protected computer. Your name and any other identifying information will be secured safely. Only I, the principal investigator, will have an access to your research information. The research data may be shared with other investigators but will not contain any information that will identify you. Participating in this study is completely voluntary. Even if you decide to participate now, you may change your mind and withdraw at any time. You do not have to answer questions that you do not wish to. If you decide to withdraw before the study is complete, you may do so without penalty.
If you have any questions about your rights as a research participant, or wish to obtain information, or ask questions or discuss any concerns about this study with someone other than the researcher, please contact

Institutional Review Board
Andrews University
4150 Administrative Drive, Room 322
Berrien Springs, MI 49104-0355
Email: irb@andrews.edu
Phone: +1269 471-6361
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OR
Dr. Boubakar Sanou (Adviser)
4413 International Court Apt 6
Berrien Springs MI 49103
Phone: +1269 8152110
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You will be videotaped during the research assessments to minimize any loss of information. But such action will only be done if you choose to consent to it.

By signing this document, you are agreeing to participate in the study. I will give you a copy of this document for your records and I will keep one copy with the study records. Be sure that I have answered any questions you have about the study and that you understand what you are being asked to do. You may contact the researcher if you think of a question later. To contact the researcher, please used the information below

Fred Moseti Okemwa (Principal Investigator)
8827 Meadowview CT
Berrien Springs MI 49103
Email: Okemwa@andrews.edu
Phone: +12694871678

I agree to participate in the study

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October 17, 2014

Fred Okemwa
Tel: (269) 487-1678
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RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #: 14-106  Application Type: Original  Dept.: Doctor of Ministry
Review Category: Expedited  Action Taken: Approved  Adviser: David Penno
Title: Developing and implementing an effective training program on servant leadership among the youths in Gekomu District, South Kenya Conference.

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your IRB application of research involving human subjects entitled: “Developing and implementing an effective training program on servant leadership among the youths in Gekomu District, South Kenya Conference” IRB protocol number 14-106 under Expedited category. This approval is valid until October 17, 2015. If your research is not completed by the end of this period you must apply for an extension at least four weeks prior to the expiration date. We ask that you inform IRB whenever you complete your research. Please reference the protocol number in future correspondence regarding this study.

Any future changes made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented. Please use the attached report form to request for modifications, extension and completion of your study.

While there appears to be no more than minimum risk with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any project-related physical injury must also be reported immediately to the University physician, Dr. Reichert, by calling (269) 473-2222. Please feel free to contact our office if you have questions.

Best wishes in your research.

Sincerely

Mordekai Ongo
Research Integrity & Compliance Officer
Institutional Review Board - 4150 Administration Dr Room 322 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 Fax: (269) 471-6543 E-mail: irb@andrews.edu


VITA

Name: Fred M. Okemwa

Date of Birth: October 26, 1976

Place of Birth: Kisii, Kenya

Married: December 12, 2001 to Miriam B. Moseti


Education:
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2009–2013  MDiv in Biblical Languages, Seventh-day Adventist Theological Seminary, Andrews University
1998–2001  Bachelor of Arts in Religious Studies and Applied Theology, Spicer Memorial College

Ordination:
2008  South Kenya Conference

Experience:
2006–2009  District Pastor, Gekomu SDA Churches, South Kenya Conference
2003–2006  District Pastor, Nyabera SDA Churches, South Kenya Conference
2002  Chaplain Gionseri High School