AN EXAMINATION OF SERVANT LEADERSHIP QUALITIES IN NEHEMIAH: LESSONS FOR PUBLIC SERVANTS IN KENYA

Submitted

BY

RAEL IMO OMASETE

This Dissertation is submitted in Partial Fulfilment of the Requirement for the Award of Master of Theology Degree from St Paul's University, Limuru

AUGUST, 2018

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SUPERVISOR: Prof. Diphus Chemorion

AUGUST, 2018

DECLARATION

This Dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented in any other institution. I agree that this Dissertation may be available for reference and photocopying, at the discretion of the University.

SIGNATURE_____ **DATE**_____

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SUPERVISOR'S DECLARATION

As the Supervisor, I hereby approve this Dissertation for submission.

SIGNATURE_____ **DATE**_____

PROF. DIPHUS CHOSEFU CHEMORION

ACKNOWLEDGEMENT

First, I would like to sincerely give God all the glory, honour and adoration for granting me capacity to achieve this assignment. I am also most grateful to the Anglican Church of Kenya- All Saints Cathedral Diocese for allowing me to study at St Paul's University. My appreciation goes to those who assisted me with scheming my research proposal. Many thanks go to St Paul's library staff for their cooperation. My sincere thanks go to my supervisor Professor Diphus Chemorion for guiding me as I worked on this study. Countless thanks to Prof. Esther Mombo the former DVC Academic affairs, St Paul's University for granting me part of my scholarship for my studies. I wish to thank my mother Mary Ikadikor, my step mother Ann, my Dad Nicanor Omasete, Patrick Ndiema, Dr. John Kingati for their continuous support and encouragement. Finally I thank my brother Benjamin Oswan and my other brothers, my sister Susan Okirin'g, Judy Omasete, and my other sisters, my brother in-law Hilary Oluku and Douglas Okirin'g for their encouragement; all was possible through their prayers and care.

ABSTRACT

This study explores Nehemiah's servant leadership qualities and how they can be of use to public servants in Kenya. The objectives of this research include; exploration of the biblical concept of servant leadership; exposition of servant leadership characteristics of Nehemiah, and a discussion of the relevance of Nehemiah's leadership characteristics to public servants in Kenya. The research is expository in design, engaging a historical biblical criticism. The study establishes the nature and causes of challenges found in the relationship between members of public and public servants in Kenya, Integrates views from different scholars regarding servant leadership, and insights from Nehemiah, giving examples of other characters from the Old Testament as well as from the contemporary world known to be models of servant leadership, then research findings, recommendations and conclusions are drawn.

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CHAPTER ONE: INTRODUCTION

This chapter gives the background to the study, statement of the problem, the objectives and research questions, justification for the study, the methodology used, and then gives a conclusion.

1.1 Background to the Study

According to Malcon Warford (2000:3), the universal perspective of biblical concept of servant leadership is about transformative leadership, a leadership which pays attention to structures and values of an organization that influence the society, a leadership that helps people understand their calling and visualize the meaning of life in an organization, a leadership which causes a leader go out a head to show the way and not concentrate on administrative and managerial matters (Warford 2000:3).

The major challenge leaders have failed to accomplish, is the quality of life for all people in the society, this is because leaders are not inspired by sufficient vision of greatness, they have not identified variety of gifts required to make a good society (Warford 2000:3). Warford further argues that, churches and schools are institutions most sensitive, they have also appeared to be part of the problem, they lack the perspective to advice the rest who may look to them for guidance (Warford2000:6). Warford reiterates that the reason for lack of vision is due to the process of industrialization, in the last 150 years leaders seem to have become a manager-dominated society, in other words managers give the impression of incompetence not generating the dreams of future greatness, instead of interest Robert Greenleaf in Warford writings recommends that we should revive the usage of ‘ *entheos,* which means ‘possessed’ of the spirit, it is the energy and mind of God that can redeem our out-of-date reports and lukewarm duties (Warford 2000:6).

In the African perspective, servant leadership is viewed as a solution to the uncountable challenges that has repeatedly delayed its development (Jacinta Adhiambo 2012:157). The characters of servant leadership Adhiambo points out include: stewardship, empathy, listening, awareness, conceptualization just to mention a few, positions servant leaders in the direction of (i) character, (ii) task, (iii) and in the direction of people, this practises contribute to much needed change in Africa's leadership (Adhiambo 2012:157). In addition Adhiambo argues that, the African continent has endlessly been wasted by horrible poverty and outbreak of diseases, resources are not evenly distributed, other systems like political differences, philosophical thinking, tribalism, nepotism, and religious discrimination, has instigated underdevelopment which is recognized through poor leadership and bad governance (2012:158).

Adhiambo further contends that for Africa to understand servant leadership, education needs to play a major role in instilling the right knowledge, skills and values on leaders, and that servant leadership serves as a most suitable model for Africa in the 21st century (Adhiambo 2012:157). Adhiambo again points out that the church as an institution of high moral standard has the mandate to form and transform his people into servant leaders, by instilling in them the attitude of 'service to others' more than 'service to self' (Adhiambo 2012:157).

The republic of Kenya is 80% Christian (Kroll Linda & Meier Daniel (2015:45), additionally, according to Ardichvili and Dirani (2017: 235) ''Kenya, like many other countries, has been undergoing serious and deepening economic, social and political challenges' 'Ardichvili and Dirani argue that leadership in Kenya has contributed largely to the challenges mentioned above and Kenya is often presented in the world

in the form of dysfunctional and disrupted leadership (2017:235) .Being a Christian country the world expects Kenya to have effective leadership. Therefore, let us briefly examine the organization of the public service in Kenya to enable easier understanding.

The Public service is part of the Kenyan Government structure that has the executive, the Judiciary and the Legislature. It can be traced back to colonial rule. In1963 Kenya got her independence with Mzee Jomo Kenyatta as her first president. Later presidents are Daniel Arap Moi, Mwai Kibaki and presently Uhuru Kenyatta.

Some of the services the Kenyan government is expected to offer are sustenance of growth development, improvement of economic performance, good governance and national security. All these services are important because they improve living conditions of members of the public. Education, qualifications and working experience were the daily reminders to qualify to administer public affairs (H.J. Nyamu Acc. No. 76-13161:1).

Public service in the understanding of the researcher is a skill that provides services to one person or all members of the public. However; it is often looked at and treated by public servants as a favour to citizens. Yet the citizens are the actual employers of public servants. This is the dilemma that needs to be resolved. The concept of servant leader may very well address this dilemma.

The hallmark of a high performing public service is in the quality of services it offers in efficiency and ethics. The institution of government trains public servants to employ values and principles as the foundation of national development plans, and making them a way of life that constitutes an enduring base for fastening service

delivery, and transformation that is critical for the sustainable development of any country (Articles 10 & 232 of the constitution 2016/2017:16), and the public service of Kenya is no different.

Based on this understanding, public servants are meant to be a role model to members of the public. In this way, the relationship between them should be amicable. Also since public servants are serving the community, it is anticipated that there should be harmony despite their differences. This ideal position however appears challenged, "the researcher recognize that leadership [public service] may at times go astray and use their authority secretly, even to the extent of lording over God's heritage" (Mullings, 2010, p.20).

The vision of a servant leader is best summarised by Spears Larry (2010). He states that a servant leader includes all in decision making, has their conduct founded in ethical principles, and builds cohesion and on-going legacy, as the involved experience continued growth, improved care and life organization (2010).

Maciariello adds to this concept by his message that “the godly leader is first a servant who relates to people in supportive and non-coercive ways” (Maciariello, 2003:397). It is based on such like situations, that this study is deemed essential.

1.2 Problem statement

The major challenge in public service today in Kenya, is the misuse and abuse of power by leaders. Power is concentrated on the leader who gets his way. The leader misuses power that has been delegated to him by the public. Some of these leaders not only compromise these positions but at times set the very wrong example through corruption activities. The misuse of power by leaders causes citizens to be frustrated.

In this frustration the national productivity is reduced, economic performance stagnates or at worst falls, and the living conditions of citizens fall. This conditions fuel the desire by capable citizens to seek for opportunities abroad, further worsening the economic conditions of the country as a result of the brain drain. Citizens in this state of frustration go to churches in search of spiritual nourishment as well as to find answers to social tribulations emanating from the public service leaders. In such a situation, the rights of members of the public are denied. It is such like situations that have informed this study. The question therefore is how can we redeem this defective form of public service in Kenya? This study explores Nehemiah's servant leadership qualities and how they can be of use to public servants in Kenya. The concept of biblical servant leadership with respect to the book of Nehemiah will possibly address this problem.

1.3 Objectives

The study objectives are:

i) To explore the concept of biblical view of servant leadership

ii) To carry out an exposition of servant leadership characteristics of Nehemiah.

iii) To explain relevance of Nehemiah’s servant leadership characteristics to public servants in Kenya

1.4 Research Questions

The questions that guided the study are:

(i) What is the concept of servant leadership from a biblical point of view?

(ii) What leadership characteristics emerge in the exposition of servant leadership characteristics of Nehemiah?

(iii) How can one explain the relevance of Nehemiah’s servant leadership

characteristic to public servants in Kenya?

1.5 Methodology

The research is expository in design, engaging historical biblical criticism approach, from the highlighted servant leadership characteristics in the book of Nehemiah, to address the situation of misuse of power and corrupt practices by leaders in public service in Kenya and demonstrate true servant leadership. Historical biblical criticism informs the reader the process of establishing the original and appropriate meaning of biblical texts and to measure their historical truth (Marc Brettler & Peter Enns 2012:3). This is because it makes ruled decisions on its existing meaning and importance. Historical biblical criticism also compares the text with corresponding texts from the same universal geographic area and the same general time period (2012:4). This helps the reader to understand what appeared at that time and what may have been the core cultural expectations in the biblical text, its authors and earliest viewers. Historical biblical criticism further tries to discern more clearly the nature of events that may have been behind the text (2012:4). In this study Historical Biblical Criticism provides historical groundwork for a better understanding of the purpose and introduction of the book of Nehemiah.

The researcher uses historical biblical criticism approaches to defend the servant leadership characteristics of Nehemiah, which influenced people of Israel towards worship of Yahweh, and therefore propose ways in which servant leadership characteristics in the book of Nehemiah can be a model to public servants in Kenya. Through determining the values adopted in the book of Nehemiah, the public servants in Kenya can be guided to correct the vices within the public service today and guide them to servant leadership in the society.

The qualitative approach applies historical study to get the information that represents servant leadership for public servants in Kenya. Analyses are done through thematic method, after which the conclusions are reached and recommendations are made.

1.6 Justification of Study

The Bible (Neh.1:11b, 2:6-8) delivers ways by which Nehemiah successfully influences the leadership of King Artaxerxes based on his excellent service to the king as a cup bearer. He prays to God for success and favour in the presence of the king and the king granted him permission to go to Jerusalem to rebuild the walls that were in ruins. Also Nehemiah further influences the Jews to help rebuild the ruined wall in Jerusalem based on his servant leadership service (Neh.2:17-18). He assures the people that the hand of God was upon him and that he had found favour with King Artaxerxes. These successes are based on Nehemiah's reverence and awe towards God. The doctrinal interpretation, of Nehemiah’s moral authority and his influence on King Artaxerxes, sheds light on servant leadership characteristics. An exposition of servant leadership characteristics in Nehemiah, offers an insight into how public services can be improved in Kenya. Servant leadership circulates around the community, combating vice and building society.

Servant leadership is unique, it is different from other leadership skills, and it does not depend on human effort but depends on God’s effort. It is a leadership which involves self-denial, it involves carrying your cross, it involves representing sacrificial love that is at the heart of Christ-likeness and imitation (Lundy David 2002:3). For example, it refers to a situation where a true servant goes out of his way to serve others through identifying their problems, and not waiting to be served. A focus on these factors therefore, is an eye opener to servant leadership characteristics for public

servants in Kenya.

1.7 Conclusion of the chapter

The study has five chapters: it begins with chapter one which highlights the background to the study, the problem statement, the objectives, the research questions, the methodology and the justification of study. Chapter two contributes on the Biblical concept of servant leadership, defining servant leadership in the Old Testament and illustrating servant leadership in the contemporary world. Chapter three provides the research expository in design engaging historical biblical criticism approach, highlighting the background of the book of Nehemiah, and presenting the content analysis of the book of Nehemiah. Chapter four gives the relevance of the book of Nehemiah to public servant in Kenya, showing an overview of public service in Kenya, the obligation and expectations of public service, common problems in public service and ethical lessons learnt from Nehemiah. Finally chapter five gives the final remarks.

CHAPTER TWO: BIBLICAL CONCEPT OF SERVANT LEADERSHIP

2.1 Introduction

In this chapter, the study seeks the relevant literature related to servant leadership, namely relevant definition from different researchers on their understanding of servant leadership. In so doing it discusses an overview of servant leadership in the Old Testament with selected biblical examples of servant leaders, and then illustrates servant leadership in the contemporary world. Finally gives the conclusion of the chapter.

2.2 Definition of servant leadership

Kirkpatrick Karen (2016:2), defines servant leadership as follows: “I think the whole concept of servant leadership is based on service attitude toward others,” He says “ I think the real root of it is respect and appreciation and admiration, empowerment of others, preparing them to do the job well, developing trust, recognising them for good work and rewarding them.”

Blanchard and Hodges seem to agree with Kirkpatrick definition they argue that, Servant leaders look at leadership as an act of service which they embrace, and welcome feedback as a source of useful information on how they can provide better services, Blanchard Ken & Hodges Phil (2003:18)

Lundy David (2002:3) defines servant leadership characteristics as; “universal traits which tie together the practise of servant leadership. They are accessibility, affability, vulnerability, vitality, teachability, impartiality, identifiability, and stickability.” Basing on the above definition, Lundy (2002) gives an explanation that these principles can be implemented consciously, they involve self-denial, they involve

carrying our cross, representing sacrificial love which is at the heart of Christ-likeness and imitation.

Spears Larry (2010) conveys to us an analogy on servant leadership. He argues that, servant leadership seeks to include others in choice construction. It is a leadership founded on ethics and thoughtful conduct, and it increases growth of workers improving care and quality of life in an organization (Larry 2010).

According to John Bennett (2001:2), he defines servant leadership as "Having the ability to serve people as a leader of learning" he further argues that serving others including employees, customers, and community, should be number one priority (2001). In addition Bennett reiterates that scholars are showing an interest in exploring the importance of values and trust in work relationships. They are interested in the impact of values, leadership, and particularly trust on work productivity and organizational climate (2001).

Blanchard and Hodges (2003:45) argue that, ''servant leadership begins with a clear and compelling vision of the future that excites passion in the leader and commitment in those who follow.'' To continue, Blanchard & Hodges affirm that, in practical terms, a good vision has three parts namely; your purpose or mission, your preferred picture of the future and your values (2003). A good example is the calling of the disciples by Jesus, (Matt. 4:19) His mission was to make them his disciples, in his future strategy, the disciples were to make disciples of all nations (Matt.28:19). Finally the strategy on values, Jesus wanted his followers to love God and neighbour fully (Matt.22:37-40) (2003).

Reflecting on the definitions that have been given by Lundy, Spears, Karen, Bennett, Blanchard and Hodges the researcher agrees with their arguments and comes out with

six key points on her understanding of what servant leadership entails. Servant leadership entails practising patriotism, integrity, Discipline, strategic planning, Reverence for God, and prayerfulness. The researcher will explain these points one at a time.

2.2.1 Discipline

First the researcher argues that, servant leadership involves discipline, which Kirkpatrick informs this study that servant leadership is based on service attitude to others that portrays respect, appreciation and empowering that fosters trust. This speaks a lot to discipline which promotes the competence of service and promotes the security of others who have shown their potential to work. Discipline affects a leader and the people he or she supervises. The actions of a leader should match his or her words. When things are done willingly from the heart, not forced, followed or supervised, defines discipline that promotes servant leadership.

2.2.2 Integrity

The Second point on the researchers understanding of servant leadership is that, it calls for integrity. David Lundy and Kirkpatrick in their definitions of servant leadership, include key factors for integrity, these are being impartial and trustworthy. As John Maxwell in the writings of Harris affirms, integrity means ‘’wholeness’’ to be what one appears to be. For Maxwell, integrity generates a number of important features in a leader’s life and function. He continues to say that integrity builds trust, it influences others, it facilitates high standards, it creates a solid reputation against merely an image, and it produces credibility rather than cleverness (2002:70). Integrity is one very important feature which determines the character of the leader.

2.2.3 Strategic planner

The third point the researcher observes is that servant leadership requires strategic planning. Bennett's definition on servant leadership puts more emphasizes on leadership with ability to learn and offering services to different classes of people as a priority. Blanchard and Hodges inform this study that a servant leader begins with a clear and convincing vision of the future, which stimulates appetite in the leader and an obligation in those who follow. This then means that for better strategic planning a servant leader needs to be competent, ready to learn new ideas, develop a teachable spirit based on new ideas that would enhance unity and upgrade skills of the people.

A leader, who understands very well the personnel he is working with, emphasises on Team building and motivates his personnel to support his vision, for smooth running of the organization and accomplishment. A leader who builds solidarity, identifies peoples gifting's and nurtures them, delegate's responsibility and is prepared to face challenges from opposition.

2.2.4 Prayerfulness

The fourth point the researcher observes is that a servant leader is prayerful. Prayer is talking with God. A leader who depends on God for direction and protection will always wait patiently knowing that it is through persistency in prayer that will keep him moving to achieve his goal. Spears Larry informs this study that leadership founded on ethics and thoughtful conduct increases growth of workers improving care and quality of life in an organization. When we talk about ethics, we refer to beliefs and values of people that are very important in their lives. These are commands, covenants that need to be carefully followed.

In the Old Testament, the Lord gave Moses two tablets of stone which contained the

words of God (Deut.9:10) which would guide the children of Israel to observe so that they would be prosperous in all their undertakings. Prayer and worship was key strategy. The Israelites obeyed these laws but those who disobeyed did not enter the Promised Land (Canaan) which God had assured them. Therefore prayer is Key for a servant leader's prosperity.

2.2.5 Patriotism

The fifth point the researcher perceives as a requirement for a servant leader is patriotism. This word patriotism expresses the love a person has for his people or for his country. It is the love that is sacrificial; it is kind and has no boundaries. Lundy David's definition informed us of the universal traits which tie together the practice of servant leadership, one of them was affability. Laraine Zappert (2001:189) defines affability as, "pleasant, courtesy, and kindness" it then means that if a person does not love his people or his country he is not showing patriotism, and as a leader you have got to show kindness to the people you are leading. Love is patient and kind. In reference to biblical concept God himself is love, He loved the world and His intention is to save the entire world (John 3:16). Therefore showing warmth and friendliness to others, is practising patriotism practical for a servant leader.

2.2.6 Reverence for God

The sixth point the researcher observed from the scholars definition as a servant leadership requirement is the Reverence for God. In biblical concept, to reverence is to worship and respect God as in (Psalm 96:9) *"worship the Lord in his holy array; tremble before him, all the earth"* (RSV). God is the supreme ruler and He requires our worship, he understands us and cares for His servants, when we worship him. Spears Larry in this study informed us that servant leadership is founded on ethics and

thoughtful conduct, which increases growth and quality of life in an organization. Ethics are values and beliefs that guide a person into good connection with other people. In the case of Israelites they had laws which governed them to observe worship. Moses told the Israelites to obey the laws so that they could live and also possess the land of promise (Deut.4:1), God spoke the following words to Israel saying; *"You shall have no other gods before me"* (Exo.20:3). Thus through reverence and awe towards God Israel experienced the presence of God in their midst. Therefore to meet the requirements of servant leadership we must worship God for who He is. There are examples from the Old Testament of servant leaders like Hannah, Abraham, Samuel, Caleb, Joshua, Moses and Deborah to name just a few, the researcher will expound on Moses and Deborah to illustrate servant leadership in the Old Testament.

According to Diphus Chemorion and Keumju Hyun (2016:117), they have affirmed that Deborah is an example of a servant leader who led Israel during evil times yet she managed to lead in a way that pleased God. In Judges Chapter4 verse 4-5 Deborah is mentioned as a prophetess and a leader, she used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim and the people of Israel came up to her for judgment; which depicts her as a judge. Chemorion and Hyun (2016:118) further argue that Deborah was praised as a "mother of Israel" (2016:118); she received equity as a servant leader simply because she tracked her instructions from God. Therefore Deborah's characteristics qualify her as a servant leader.

Another bible example of a servant leader is Moses. Moses was called by God when he was a baby (Exo.4:10). He was brought up in the king's palace not knowing he would one day become a great leader of the Exodus. Moses experienced many challenges as he advanced as a leader, particularly when he said to the Lord, *"Why*

*hast thou dealt ill with thy servant? And why have I not found favour in thy sight, that thou dost lay the burden of all people upon me?"(Exo.4:10) (RSV).*After experiencing all this trouble Moses still remained a servant leader. In (Exodus 14: 30-31), God saved Israel from the hand of the Egyptians and the people believed Moses the servant of God. The Lord declared Moses as his faithful servant when he protected him from Miriam his sister who offended him (Num. 12:7-8). Moses was a prayerful leader and he made prayers for the children of Israel (Exo.32:11-14).

2.3 Overview of servant leadership in the Old Testament

The origins of servant leadership in the Old Testament can be traced to God himself. This is seen as God demanded the patriarchs and kings of the Old Testament (for example; Abraham, Moses, Jacob, Joseph, David, Rehoboam), that their role is to serve the people and not lord it over them (Joseph Nsiah and Keith Walker 2013:24). Nsiah and Walker argue that servant leadership originated in Judeo- Christian theology (2013:24).

According to Harris, James Ian (2002:67), building on social duties of the King, the Old Testament valued discipline and self-control as a great virtue from a leader, excessive liquor, pleasure and power, would lead to ill-advised decisions which would not be reversible. Harris (2002) further says that the King was taught that the coherent destruction of discipline, would not only ruin himself but his lack of self-control would destroy the community as well. To continue, Harris affirms that for a leader to show the way of abstinence is an example to the 'way of wisdom (2002:66).

In the Ancient Near Eastern culture, religious belief was essential, monarchy, accountability, is not stated but is assumed due to the worldview that combined a

sense of deity, the proverbial wisdom literature suggests that the king as a leader of his community needs to have integrity, be compassionate, be just and defend the poor (2002:67-68).

The analogy of servant of Yahweh in the Old Testament is brought by Lennox Robert. The Hebrew word *'ebed'* (servant) is resulting from a root which implies the idea of 'work,' the name has been used with reference to personal relationships (Lennox 1958:315). This then should be understood that in Israel the idea of the slave was limited since a servant as slave belonged to another (1958). Lennox affirms that a slave was a property of his master who occupied a position of dignity and responsibility in his masters house (Gen.15:2; 24), and was considered equivalent to money (Gen.20:14:2435:35:32:5; Ex21:21).

On political dimension, submission was at times expressed by the word servant (Josh.9:11), members of the army that was formed during the formation of the monarchy under king Saul were considered selected servants of the king (Lennox 1958:316), who occupied a new position in the society (1Sam 18:5; 22:9), (1Sam16:15: II kings 22:12), others referred to themselves as servants in relation to others. Those who served in the sanctuary were referred to as servants of the sanctuary or of the house of God(Josh.9; 23), however the personal relationship is emphasised in the later Old Testament literature (Ezra2:55; Neh.7:57), where the temple servants were called servants of Solomon which opposes what is found outside the Old Testament (1958:316) Proverbs 31:1-9.

Harris, (2002:67) further argues that, Ethics for public leadership in its cultural context is relevant. The text is also applicable to the researcher's context on servant

leadership. It is crucial because it voices ethics in our relevant society. The passage narrates concerning a king's mother, an opinion on her son to imitate wisdom to ensure that his private and open lives are consistent, not contradicting but thoughtful with self-discipline.

King Lemuel is called upon as a leader not to desire strong drink or give his strength to women who destroy kings. Instead Lemuel should: "open your mouth, judge righteously, maintain the rights of the poor and needy" (Prov.31:9) (RSV). The religious thought of the Old Testament was dominated by the ideas of election and covenant which was related to the idea of service and servant (Lennox 1958:316).

Lennox affirms that, God was to Israel as a husband is to a wife (Hosea2:7, Jer.3:20), as a father to his son (Mal2:10), as a king to his people (Ps.5:2; 10:16; 24:8; 29:10; Isa.6:5; Jer.8:19). Lennox continues to say that all the above mentioned relationship is similar to the covenant relationship. The relationship to kings and his people gave a rise in the social, national, political and religious life.

The word 'servant' was often used as the description of relationship of the worshippers to God (1958:317), and Israel was rest assured of the grace and providence of God (Ex.4; 10; Ps.119:76; 143:11). Such confidence was based upon servants who had proper relations with people whom God had chosen. Those people sought Yahweh (Ps.34:22), they loved his name (Ps.69:36) and loved his people (Ps.105:25; 135:14).

According to Stevens (2012: x), leadership in the Old Testament was categorized in four roles. This was largely: (i) the role of the King, (ii) the role of the Prophet, (iii) the role of the Priest, and (iv) the role of the Sage. First, the role of the Sage was to

offer wise advice to the King, and the family. Second, the prophet was a security steadiness to the Empire (Stevens, 2012:14-21). Stevens asserts that; the prophet was called by God and commissioned to deliver social awareness and spoke the truth always. His duty was to encourage the King and the Nation to be loyal to the covenant God had made to Israel. This counsel is proper for this study.

In the history of God's dealings, Lennox affirms that, there are people who were referred to as "servant of Yahweh" (Isa.41:8; 44:1; cf.48:20). They were known by the name the patriarchs (Gen. Passim; Hos.12:3ff; Jer.9:4; Isa.43:27), Moses was one example, he was mentioned forty times. David was referred to as God's servant (II sam.3:18). King Nebuchadnezzar, a non-Israelite was given this distinctive title of servant (Jer.25:9:27:6; 43:10). Lennox argues that God's history is not transcendental, but is heavenly history (1958). This is because it stoops to earth and appoints men with their deeds. He continues to say that every messenger of every ancient near Eastern Monarch including the prophets was referred to as God's servant (Jer.7:25:4; 29:19; 44:14).

Finally, Lennox brings out the analogy of the 'suffering servant' of Deutero-Isaiah (Isa.42:1-4; 49:1-6; 50:4-9; 52:13-53:12) which was the prediction of the coming of the messiah that had been given the messianic interpretation. The suffering servant mission was to be carried out with gentle patience and persistence, the second mission was to rise up the tribes of Jacob and to restore the preserve of Israel, the last mission was that he was to be the light to lighten the Gentiles and salvation of God to the ends of the earth.

2.4 Illustrations of servant leadership in the contemporary world

In the modern world, Andrew Hardy and Dan Yarnell (2015:367) argue that "power tends to corrupt, and absolute power corrupts absolutely, great men are almost always bad men" reacting to the quote above, Hardy and Yarnell further argue that misuse of power are issues that are related to ethical and moral failures which is evident and has worsened the situation to produce a world where leadership is not only incompetent but extremely damaging and abusive (Yarnell2015:367).

Leaders who abuse power create fear, frustration, and discouragement for those under their care, and abusive leadership comes in variety of forms which include; expression of authority in un-clear way, accountability as well is a style that goes un- reported until when damage occurs to very vulnerable people. The culture of celebrity and limiting or prohibiting others to develop or being recognised on their own leadership is a challenge Hardy &Yarnell (2015:370-382).

The researcher argues that, the right use of power indeed stands out as essential to our experiences whether in the fields of faith based groups, whether in politics, commerce and industry, or in sports and entertainment. Findings from the overview of servant leadership in the Old Testament are that there are ordinary Kenyans as well as public servant leaders who have lived an exemplary life in the contemporary world, simply because they chose to listen and obey God. Their obedience may be through their leaders and elders who may have contributed in mentorship programs. These people sacrifice their time and resources like seen in Nehemiah's time.

In the Kenyan context, precisely to the public servants of Kenya, a question arises whether the same humility required from a servant leader is seen in our public servants to members of public. Humility entails surrender to God's will but also a

positive valuation of God's people. This is more so in reference to the poorest and the marginalised. Examples of this relationship are seen in persons like the late Bishop Henry Okullu of the Anglican Church of Kenya, Maseno Diocese. His humility and simplicity lead to his recognition, and he was able to reach out to public servant leaders and they listened to him. He is remembered as a great church leader, preacher and the Moulder of the Youth, his real source of inspiration was in his fight against injustices in the society, (Jemima Oluoch 2006: xv) and on issues of economic development Henry Okullu had a concern for the welfare of the people of Kenya (2006: xiv), his humility is the strength founded in God.

In regions outside Africa, the Late Mother Teresa has been cited as being selfless and committed to fighting for the poor (Okoth & Kwaka, 2011), she was accorded the title the servant of the poor, and she demonstrated and lived this in her show of compassion and service.

In addition to being selfless, a servant leader is a trumpet blower. Martin Junior (2012:xvii), uproars that, " let us celebrate that a discernible movement of God's spirit is a foot, capturing the attention of Churches of all shapes and sizes, bending the imagination and energy of God's people back toward justice." This statement is a beacon to members of public of Kenya to shout out whenever there is injustice from public service. The public service has an important role to address the social and political challenges people face. It cannot remain silent in the wake of economic injustices, since public service represents God. In addition, observing the current world view where leaders focus on material things, the abandoning of the poor has to be addressed by the public service.

In the recent past (2014) the example of Wangari Maathai depicted as such one champion leader of peace. She fought for equality and democracy in Kenya, and spoke for the voiceless and stood for the rights of women and other people who were oppressed in life. In the political arena, this servant leader spoke the truth to power in a way that those in power had no choice but to listen to her. Because of her courage and performance, the world declared her as a protector of forests (Namulundah, 2014:4). However Wangari Maathai demonstrated her leadership in the secular field as opposed to religious grounds.

The late Most Rev Dr. David Mukuba Gitari was acknowledged by Christians as the father and a friend during his retirement as the Archbishop of the Anglican Church of Kenya on 16th September 2002. This was echoed with distinguished gratitude of the great services which he had rendered to the church of Christ in Kenya and elsewhere. Besides that; when he died in 2013, during his burial day, many sentiments were read about him as a true servant of Christ, who was willing to sacrifice his life for the sake of the Gospel of Christ.

He was known to be the 3rd Archbishop of the Anglican Church of Kenya and the Bishop of Nairobi Diocese. David Gitari served the Anglican church of Kenya as Archbishop for eight years from October 1994 to September 2002 through a focus and great achievements in influencing the church, state and institutions (Kayas Alfred 2014 dacb.org)

He put more emphasis on mission work, education, and liturgical renewal and encouraged women's ordination.

David Gitari served as a chairman of the provincial board of theological education in the Anglican Church of Kenya and for the National Council of Churches in Kenya (NCCK). He served for four years. This shows his commitment and willingness to serve. David Gitari also acted as a mediator between the international evangelical and ecumenical movements. He served as the chairman of the board of St. Paul's united theological college, Limuru which later was fostered and received a charter currently known as St. Paul's University since 2008.

He was a minister and educator of the word of God. He expounded the word of God with boldness which sometimes created much attention as well as disagreement in the country. However, due to his courage on prophetic ministry, he brought God's word to abide on daily modern world that depicted him to be a truthful skilled minister. (Gitari D.1996:8).

The late Rt. Rev Bishop Alexander Muge of the Anglican Church of Kenya was the Bishop of Eldoret Diocese from 1983-1990. He was my bishop serving Kitale, Eldoret and Lodwar areas before it split, and he proved to be a servant leader in action. He went to St. Philips Bible School in 1974, and later went for further studies in the U.K. for the Bachelor of Arts (Henry Okullu 1997:156)

Jemima Oluoch (2006:18) affirms that Alexander Muge was one among clergy who locked horns with the government on policy issues from 1987- 1988, and the government and politicians feared his harsh and headline grabbing criticism (2006:18). Anyang' Nyong'o (2007:248) argues that Bishop Alexander Muge steered the Nation of Kenya with the late Bishop Henry Okullu towards the path of righteousness particularly in difficult times, Muge made major decisions on

governance and social progress (2007:248).

Muge also cited grabbing of land in Uasin Gishu by a cabinet minister and a senior civil servant who, he claimed, kicked out poor people after using money borrowed from the government to purchase the land (David Gitari 2014:contents). He was a great preacher, true to his mission as a servant leader and he sought to establish the truth from those who would hide behind the state to protect their wrong doings (Henry Okullu1997:60).

In reverse, there are other leaders who discourage their followers in life showing characters that derail the society. In such instances those who witness such acts may not want to associate with such people because they contribute in blinding one's dreams. Therefore it is important for an individual to choose to be a true servant leader in order to spread goodness in the world hence making it more habitable.

2.5 Conclusion of the chapter

In conclusion, the researcher has stated that, biblical concept of servant leadership begins with a clear and convincing vision of the future that excites passion in the leader and commitment in those who follow. The researcher has also mentioned that the origin of servant leadership can be traced to God himself, and that integrity, wisdom, self-control are great virtues that determines the character of a leader. The researcher has given examples of contemporary leaders who are models of servant leadership. The researcher has also illustrated that election and covenant relationship is related to service and servant. Finally the researcher has defined servant leadership.

CHAPTER THREE: EXPOSITION OF SERVANT LEADERSHIP CHARACTERISTICS IN NEHEMIAH

3.1 Introduction

In this chapter the study seeks to do an exposition of servant leadership characteristics from the book of Nehemiah, to enable the readers to get the concept of servant leadership in detail. In doing so, the background of the book of Nehemiah will be addressed before the actual exposition of various texts.

3.2 Background of the book of Nehemiah

According to Rogerson and Dum, (2003:1-10) the book of Nehemiah can be read on its own or as a single unit with that of Ezra. If it is read with Ezra, it forms a single story starting with the early arrival under Cyrus about a century. Ezra takes part in reading the law (Neh. 8:1-12) while in Neh.12, Ezra leads a procession (12:36). This then implies that Ezra came in the seventh year of Artaxerxes (465-424 BC), while Nehemiah came next, 13 years later in the twentieth year of Artaxerxes. The joining with Ezra and Nehemiah has to do with the miserable condition of Jerusalem as stated to Nehemiah at the opening of the book.

The setting of the Book of Nehemiah (and that of Ezra) is the two hundred-year period in which God's people were citizens of the Persian Empire. This period is from 539 B.C. to 333 B.C. (Burns, 1985). The focus is on two eras. The first is the period when the first exiles return to Judah under the leadership of Sheshbazzar and rebuild the temple under Zerubbabel and Joshua. The second is the restoration of the wall of Jerusalem and religious reformations under Nehemiah and Ezra.

Rogerson and Dum further state that Nehemiah is a self-governing custom and formerly had nothing to do with Ezra, and that an editor just brought them together.

Both books of Ezra and Nehemiah occur in the Hebrew version for example the book of 1Esdras has Ezra tradition alone, including, Neh. 8: 1-12 (law). There is a Nehemiah tradition in 2 Macc. 1:8-2:15, which ignores Ezra, however makes Nehemiah responsible for rebuilding the temple (Rogerson & Dum, 2003:320). The proposed reason for writing Nehemiah's narrative according to scholars is that it is not very clear, however it is sometimes called, ''Nehemiah Memoir''. It was written to pass information to the Persian government and other people, with a concern to set his record straight with God and later with fellow man. (Rogerson & Dum 2003:320).

According to Fensham (1982:1), the book of Ezra and Nehemiah, were viewed in early times as a union due to the rabbinic writings (T.B.baba Bathra), Ezra is described as the researcher. The source that had been in disposal includes the edict of Cyrus and the receipt of the temple vessels in Ezra1 (Fensham, 1982:4). The setting took place in 445 BC; about thirteen years after Ezra had first appeared in Jerusalem (Stephen Dray, 2006:66-70).

The book of Nehemiah chapter 1 narrates the three important aspects which according to Dray (2006:66-70) summarizes the whole book. They are as follows: (i) The Remnant (Neh.1:3), the Hebrew word *(hanish'aariym*). Dray argues that, the word remnant was used by the diviners to define the people of Israel, who returned from exile in Babylon. These were the people whom God used to accomplish all his great promises (Isa.10:20-22), which is mentioned in the book of Isaiah. Therefore the researcher sees that God had a plan, of sparing the remnant in order to fulfil his divine purpose, (ii) The wall of Jerusalem (Neh.1:3b), that broke down, God promised to restore this wall so that it would bear the testimony, to his faithfulness and dominion (Isa.54:11-12; 60:10ff.). God had to assign Nehemiah to rebuild the wall of Jerusalem

to accomplish his purpose for his own Glory. (iii) Reproach, the Hebrew word (*uwbcherpaa*h), this was a term used by God for his people under judgement (Ezek.22:4). Judgement that God promised to take away (Ezek. 35:15, 30), in other words their sins were forgiven.

3.3 Structure of the book of Nehemiah

The book of Nehemiah is written in narrative form. The main character is Nehemiah and he is featured in all chapters of the book. In order to know the servant leadership qualities of Nehemiah in the narrative, it is important to carry out an exposition. But we need first to see the structure to govern below.

Structure of Nehemiah

1: 1-11 Nehemiah prays

2:1-20 Nehemiah is sent to Jerusalem

3:1-32 Nehemiah leads in rebuilding the Temple

4:1-23 Nehemiah is faced with opposition

5:1-19 Nehemiah stops oppression of the poor

6:1-7: 73 Nehemiah overcomes conspiracy against him

8:1-13:31 Nehemiah leads people to confession

3.4 Content analysis of the book of Nehemiah

Nehemiah's prayer (1:1-11)

Nehemiah 1:2-11 describes obedience and the submission to authority shown by Nehemiah. The chapter is introduced as the words of Nehemiah the son of Hacaliah. This shows the words that Nehemiah son of Hacaliah spoke and wrote to his readers; the story records Nehemiah's life and words but someone else could have actually written the words hence writing in reported speech as in "the words of" (see 1:1).

Besides the assertion that these are the words of Nehemiah, not much is known about Nehemiah except that he is the son of Hacaliah (Nehemiah's father) and that Nehemiah spent much of his life in the Citadel of Susa a place where he possibly had the opportunity to be mentored to honour God. From this mentorship, Nehemiah learned the secret of reverence for God.

Nehemiah 1:1b, 2b, the words of Nehemiah state that - *"Now it happened in the month of Chislev, in the twentieth year, as I was in Susa the capital…and I asked them concerning the remnants, who had escaped exile, and concerning Jerusalem"* (RSV) seems to have been used by the narrator of Nehemiah's story to prepare the readership to encounter Nehemiah's characteristics of patriotism. The concern Nehemiah had in seeking to know the condition of Israel shows the great love he had for his people and his nation. Hanani did not only come alone but was with some other people (see 1:2). The researcher observes that the bible did not reveal the number of people who had accompanied Hanani. It appears Nehemiah was not familiar with them, but was willing to know the purpose of their coming and he could not concentrate much on the other people who had accompanied him. His focus was his people and his nation. In 1:2 Nehemiah expresses sadness of heart after receiving news on ruined wall and Israel in distress showing a patriotic characteristic. This characteristic is relevant to public servants of Kenya to demonstrate patriotism; love their country and defend the citizens of Kenya

Nehemiah 3:3 this people reported the news as follows *"The survivors there in the province who escaped exile are in great trouble and shame; the wall of Jerusalem is broken, and its gates are destroyed by fire."* (RSV) When things are not going well, the environment does not look conducive; people appear disoriented and sad, which

ultimately affects the spirituality of a person, hence one is likely to give up. Nehemiah had experienced the grace of God to be able to absorb the news. God loved him dearly.

The fact that Nehemiah asks them about Jerusalem and what was taking place points to an introduction into the true spirit of patriotism. In Nehemiah 1:4, Nehemiah questions Hanani about the state of Israel (remnants). Nehemiah makes an inquiry as a follow up about the remnant. In addition, the phrase "and about Jerusalem" the situation in Jerusalem, Nehemiah was eager to get informed on what was happening in order to defend his city and to support his fellow citizens showing Patriotism.

This marks the interest Nehemiah had in God's mission and for his people. A true patriotic leader is meant to be interested in the lives of his people and in God's mission (Ps.103:21).

People coming from captivity meant they had been set free from oppression, they were expected to live a normal life like any other person, and if possible given more attention, just the way you may give attention to a lost family member for many years who had finally returned home, there is always a celebration. Israel was a prisoner' in Babylon and now they had been set free (Ps.146:7). Nehemiah had a concern for Israel because he had in mind that things were, not going to remain the same, God's plan is firm and lasts forever (Ps.33:11).

Nehemiah 1: 5,Nehemiah made a prayer to God as follows: *"O LORD God of heaven, the great and terrible God who keeps his covenant and steadfast love with those who love him and keep his commandments;" (RSV),* the meaning of God's covenant and steadfast love refers to God's promise to love the descendants of Abraham, which is mentioned in (Dt.7;7-9), Nehemiah understood the information about the power of

truth in Prayer, he identifies God as covenant keeper and faithful in solidarity showing the fear of the Lord.

In Nehemiah 1: 6b Nehemiah says; *"confessing the sins of the people of Israel, which we have sinned against thee, Yea, I and my father's house have sinned.*" (RSV). The word sin in the application Bible means falling short of God's perfect standard. In Nehemiah 1: 7 says; *"we have acted very corruptly against thee, and have not kept the commandments, the statutes, and the ordinances which thou didst command thy servant Moses, saying, 'if you are unfaithful, I will scatter you among the peoples."* (RSV).

Nehemiah pleads on behalf of Israel seeking for God's love because he understands that God is loving and merciful to forgive and he was not going to forsake his children. Nehemiah is accountable for the sins of Israel especially, the minute he owns the sins of the people; it befitted him to possess a characteristic of integrity striving to walk closer with God through prayer and commitment. Nehemiah was accountable for the sins of Israel thus he was seeking for God's intervention to rescue Israel from their trouble, hence this demands for every leader to be accountable by means of possessing a characteristic of Integrity. Nehemiah a servant leader and a man with a characteristic of prayer was able to discern the terrible condition Israel was experiencing in Jerusalem and took an action immediately (Jer.33:3) and God revealed to him hidden things he did not know. In chapter 1:4 Nehemiah having received the news about the ruined wall and the trouble Israel was going through; he sat down and wept, the word in Hebrew '*waa'ebkeh.'(Wept)* For some days Nehemiah fasted, the word in Hebrew is *'tsaam'* (fasted) and prayed, the word in Hebrew is '*uwmitpaleel'(*prayed) and mourned, the word in Hebrew is *'waa'et'ablaah'*

(mourned) before the God of heaven. Nehemiah had received the conviction of the spirit of God.

In Nehemiah 1:6, says;" *let thy ear be attentive, and thy eyes open, to hear the prayer of thy servant which I now pray before thee day and night for the people of Israel thy servants"* (RSV). The phrase 'let thy ear be attentive' the word attentive in Hebrew is '*qashebet'* is a Hebrew expression showing strong pronouncement, which implied that Nehemiah wanted God to hear, understand and attend to the situation of Israel since they were in trouble. Prayer was a channel of communication Nehemiah used to reach God so that He would save Israel from their situation.

In Nehemiah1:8, Nehemiah remembers the Laws, the word in Hebrew is '*hamitswot'* (laws) that God gave to Moses in v. 8 that says; *"if you are unfaithful, I will scatter you among the peoples; but if you return to me and keep my commandments bring them to the place which I have chosen, to make my name dwell there,"* (RSV) (Lv.25:18; Dt.6:25). The law is the body of God-given decrees imparted by Moses which the children of Israel were to obey and was not to depart out of their mouth (Jos.1:8), the virtue of Nehemiah remembering God's laws shows a characteristic of discipline.

Derek Kidner (1979:79) argues that Nehemiah knows the threats and promises of scripture well enough which makes him stronger, and not make a hesitant petition. To agree with Kidner's argument the researcher observes that Nehemiah was rooted in scripture because he quoted the law from the book of Deuteronomy and Leviticus promoting discipline. In Nehemiah 10 it describes the action Nehemiah and Israel took to approve the law and attach their seal of approval and commitment by Israel to

abide by the law, the leaders, the Levites, the priests they all made a binding agreement in writing to abide by the law. Everyone was having the knowledge and understanding of the scripture. Keck Leander (1999:750) affirms that the instructions given to Israel were a remembrance of God's promise to Israel. This is because God keeps covenant and steadfast love with those who love God and keep the commandments (1999:753).

''and they all plotted together to come and fight against Jerusalem and to cause confusion in it. And we prayed to our God, and set a guard as a protection against them day and night." (v.8-9) (RSV), the opposition that had plotted together to attack Jerusalem were Sanballat, Tobiah, and the people of Arabia, Ammon, and Ashdod; they did not want progress in the rebuilding of the wall, however Nehemiah including the people prayed and God intervened. Therefore this reaction demands of any leader to have discipline, skills to face opposition. Without discipline it is very possible to exchange harsh words with your enemies which can result to a fight, hence diminish the servant leadership characteristic.

Nehemiah is sent to Jerusalem (2:1-20)

In Nehemiah 2:2-6, 11-13 labels Nehemiah as a proper strategic planner. God gave him a task to rebuild the city wall of Jerusalem that was in ruins and its gates had been damaged by fire. Nehemiah proved capable in his mission, thus from the beginning to the end of the construction he did plan well. In Nehemiah 2:6-8,he strategizes a period of time to complete the wall construction, and the king said to Nehemiah, *"how long will you be gone, and when will you return? So it pleased the king to send me; and I set him a time."*(v.6) (RSV).

According to Leander (1999:756), it is likely that the length of time Nehemiah was to take would be closer to twelve years (Neh.5:14). This then implies that Nehemiah's strategic planning is a twelve year plan. He again seeks for two letters; one for safe conduct and safe passage and another letter for timber from the king's forester for construction project in Jerusalem. This is to imply that contemporary documents are important; any leader in our context intending to travel far or carry valuables require contemporary documents (structures and laws of society) for safety. The king had also given Nehemiah a military escort to guarantee his safety (Neh.2:9) in case Sanballat and Geshem would try to trap Nehemiah (Neh.6:2), these indicates that the king valued the project Nehemiah was about to begin.

Three days after Nehemiah's arrival in Jerusalem (Neh.2: 11-16**)** he surveys the state of Jerusalem walls at night with a few people without revealing God's plan to his officials. He says, *"then I arose in the night, I and a few men with me; and I told no one what my God had put into my heart to do at Jerusalem"* (Neh.2:12) (RSV). Nehemiah had God's secret in his heart that no one knew; he was sober ready to accomplish the task. This calls for any Leader to be sober with God's message, not disclosing at the wrong time to any one, until God's timing reaches. Some people may interfere or frustrate God's plan. The researcher also discover that God puts his message in our hearts hence the walk with God for any leader reveals messages that God puts in our hearts for his purpose.

Nehemiah is seen to be a motivator and an effective communicator in his strategic planning; he includes others in decision making as the researcher observes in Nehemiah 2:17-18, he says, *"come, let us build the wall of Jerusalem, that we may no longer suffer disgrace." And I told them of the hand of my God which had been upon*

me for good, and also of the words which the king had spoken to me. And they said, "Let us rise up and build" So they strengthened their hands for the good work." (2 v.17b-18) (RSV). Nehemiah insisted to the people that he was under divine commission and protection, and that the Persian king had also authorised his mission (1999:761). Therefore he had strong reasons and a convincing language to motivate the people to work. Rising up meant they had made up their mind to start the work. In return the people went on encouraging each other in the work that they realised was progressing. Hence it demands that leaders of any organization require motivation, which enhances communication in a manner that encourages the spirit of people, causing them to work effectively.

In Nehemiah 2: 19-20, Nehemiah was decisive in dealing with opposition, he trusted in the support of God. He said to the opposition, *"The God of heaven will make us prosper, and his servants will arise and build; but you have no portion, or right, or memorial in Jerusalem."*(v.20) (RSV). To clarify the opposition not having a portion in Jerusalem, Leander (1999:761) affirms that Nehemiah's opponents were not to have political share in Jerusalem (cf.2Sam20:1, 1 Kgs. 12:16), they had no claim to exercise jurisdiction or citizenship there, and they had no right to participate in worship at the Jerusalem temple (cf.Ezra4:3). This message then implies that to serve God one had a choice to either oppose God by serving other gods or serve God and obey his will and way. However in the case of Nehemiah he chose reverence to God.

Nehemiah leads in the rebuilding of the Temple (3:1-32)

In Nehemiah 3:1-32, he appears to have a proper strategic plan. He controls the entire process putting into consideration that work had to move on if roles are delegated to individuals as a true administrator. He strategically located sections for construction

and made a list of all the rebuilders (Neh. 3:1). The first team was Eliashib the high priest, grandson of Jeshua and high first priest, their role was to initiate the work project, (Neh.3:2) second team the men of Jericho their role was to work on the walls that had been divided into sections, (Neh.3:12) Shallum and his daughters rebuild the walls of Athens, encouraging inclusivity of women at work promoting gender sensitivity, (Neh.3:13) the inhabitants of Zano'ah repaired the valley Gate.

Nehemiah is faced with opposition (4:1-23)

In Nehemiah 4:1-23, he is faced with opposition; he faces threat of attack but a better answer to evil from Nehemiah was to look to God. Looking to God is to trust him completely, giving Him reverence and awe. Nehemiah and his building team had prioritized to finish construction of the wall, rather than paying attention to the opponents. The courage Nehemiah had in facing the opposition prompted Kidner (1979:91) to argue that it made Sanballat and his friends appear rather small and harsh, dwarfed by the faith, unity and energy of the weak. This suggests that as much as Nehemiah and his team appeared weak in the presence of their opponents, God kept them strong, as a result it made the opposition wonder, (Neh.4:7-8).

Nehemiah stops oppression of the poor (5:1-19)

In Nehemiah 5:1-19, he confirms his appointment as the governor of Judah. Before he became one, former governors were unfair to the poor, they were oppressing the poor, and his fear of the lord could not allow him to mistreat the poor. Nehemiah was devoted to his work; he (Neh. 5:6) did not acquire property as a privilege of the governor's office instead showed justice and defended the poor, he honoured God by helping the poor, he did not extract food from the people like previous governors, in other words he was not greedy, his words matched his deeds, showing a

characteristics of integrity.

In Nehemiah 5:9-11 Nehemiah experiences threat from within the community of the Jews which originated from three concerns (see 5:1-5). They were lamenting of hunger, exploitation and financial crisis. Creditors had seized fields and vineyards; they forced debtors to put their children into debt slavery (see Exodus 21:2-11; 22:25-27; Leviticus 25; Deut. 15:1-18; 24:10-13). In addition some of the daughters of the poor had been claimed by creditors, to be sexually exploited in the process (see Esth. 7:8); but Nehemiah acted as an arbitrator. He called a meeting with creditors and pleaded with them to forgive debts of their fellow Jews. The creditors forgave their debtors. Nehemiah was able to secure cancellation of debts and in process promoted the characteristic integrity.

In Nehemiah 5:15, he shows Reverence and awe towards God, he shows Compassion to the poor and he is seen to be hospitable. He says, *"The former governors who were before me laid heavy burdens upon the people, and took from them food and wine, besides forty shekels of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God."*(Neh.5:15)(RSV). In Nehemiah 5:7, Nehemiah was hospitable he could feed 150 Jews, and officials ate daily from his table. Leander (1999:782) affirms that the food for an average day was one ox, six sheep, and an unspecified number of fowl. This then suggests that God had favoured Nehemiah so much that he would have plenty to give to other people continually, as a reward of his humility and reverence for God. In the bible the book of Leviticus 19:9-10, says that; *"when you reap the harvest of your land, you shall not reap your field to its very border; neither shall you gather the gleanings after your harvest, And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard;*

you shall leave them for the poor and for the sojourner: I am the Lord your God" RSV). Offering service to the people of God brings significance and achievement in our lives.

Nehemiah Overcomes Conspiracy (6:1-7:72)

In Nehemiah 6:15, he strategically unfolds history that is said from generation to generation. The completion of the rebuilding the city wall of Jerusalem by Nehemiah informs this study the action of a servant leader, who takes responsibility and accomplishes his task no matter the opposition. He finishes his work as a true servant of God fulfilling the mission that God had purposed for his life and the lives of God's people. The wall was completed in the twenty-fifth of the month Elul (Neh.6:15). Kidner (1979:100) affirms that Elul was the sixth month of the year which began with Nisan (2:1), and Nisan refers to the month of March/April.

In Nehemiah 6:1-10, Nehemiah did not give into intimidation by the opposition, neither getting distracted by them, he got focused. He applied wisdom which he drew from God that enabled him defeat his opponents, hence it demands for all leaders to apply the wisdom of God no matter the pressure from the opposition, with God there is victory. He met very strong opposition, particularly when he went into the house of Shemai'ah the son of Dela'iah, son of Mehet'abel, who had been compromised by opposition, he said to Nehemiah, *"Let us meet together in the house of God, within the temple, and let us close the doors of the temple; for they are coming to kill you, at night they are coming to kill you."* (See Neh.6:10) (RSV). These were all voices of discouragement that were distracting Nehemiah's focus, the bigger the opposition the more the triumph and the humiliation. Eventually Nehemiah won the battle through discipline, which was controlling him, not to offend his enemies but trusted in the

help of God. This therefore calls for all leaders to aim high, and be disciplined to ensure that your strategy is implemented. No matter the opposition a leader needs to focus his attention on God and avoid listening to voices that discourage.

In Nehemiah 7, Nehemiah strategically thinks about the people. He looks out for human resource. He knows that the people he had worked with, some will definitely be appointed to be in charge of the city of Jerusalem. These were the deportees from exile. He required a clear format of staffing of positions, he appointed leaders through examining their qualifications and through their reverence for God, and Nehemiah remembered Hanani and positioned him as governor of the castle in charge over Jerusalem, because he was faithful and God fearing (Neh.7:2). Castle refers to a stronghold a sensitive place, it could be a palace.

Kidner (1979:102) argues that Hanani brother to Nehemiah, was the one whose sad news of Jerusalem had set in motion the whole course of Nehemiah's actions, back in Susa (Neh.1:2), hence it marked Hanani as a man of creativity and leadership, which prompted Nehemiah to appoint him governor. Leander (1999:793) refers Hanani as a military ruler over Jerusalem.

In Nehemiah 7:5 Nehemiah summoned the people for enrolment (Census) according to their genealogy. The art of bringing people together according to Kidner (1979:102) senses Nehemiah's divine nature in the practice of the presence of God. He registers people from captivity, found in the book of genealogy and identifies those who came back first, and settles them in own towns in Jerusalem (Neh.7:7), in chapter 11 Nehemiah does the entire settlement of Jerusalem and he makes sure that Jerusalem is secure from the hostile forces.

Nehemiah leads people to covenant renewal (8:1-13:31)

In Nehemiah 8:1, Nehemiah ensures that the law is read to Israel by Ezra for Israel to understand. In Nehemiah 9 the people of Israel confess their sins to imply that the role or the function of the law was meant to correct, reproof and teach Israel to walk in obedience and faithfulness to God, hence, these calls for leaders to observe their constitutions. They can observe it by teaching their citizens to understand their constitution clearly in order to elect appropriate leaders.

In Nehemiah 12, Nehemiah strategically dedicates the completed walls of Jerusalem and he involves people in celebration, he says, *"and at the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings and with singing, with cymbals, harps, and lyres."* (Neh.12:27) (RSV). Nehemiah assigns people in charge of worship and large choirs offer sacrifices of thanks giving for the expert administrative work achieved.

Nehemiah12:7-14, Nehemiah purposefully Evaluates all the work and correctively takes action by applying control measures by means of placing people who are trustworthy in charge of the stores for continuity. In Nehemiah 13:31, Nehemiah successfully observed the law of the Lord and at the end he asked God to remember him for good. Asking God to remember him for good may also imply that God may reward him for his obedience and faithfulness in his calling. Leander (1999:851) affirms that Nehemiah's prayer of God to remember him for good was simply confessing that God's remembrance of him was his only hope. In Nehemiah 13:22, he voices *"and I commanded the Levites that they should purify themselves, and come and guard the gates, to keep the Sabbath day holy."*(RSV) this verse illustrates

Nehemiah issuing orders for Israel to obey the law; they had no choice but to respond so that it may go well with them as they continually revered God.

3.5 Conclusion of the Chapter

In conclusion, the researcher has illustrated that Nehemiah operated in the post exilic era serving as a cup bearer to king Artaxerxes. Despite his earthly role, the researcher discovered that his loyalty was with God, Jerusalem and his people. The researcher has explained that the aspect which summarises the book of Nehemiah is the remnant, the wall of Jerusalem, and the reproach, this explains that God chose to restore his people back to himself. The researcher has also done exposition clearly illustrating servant leadership characteristics from the book of Nehemiah and identified six key themes which are: Discipline, patriotism, strategic planner, and reverence for God, integrity, and prayerfulness. Other minor themes include: obedience, hospitality, compassion, and arbitration. These passages also highlight the spiritual dimension of Nehemiah that connected him to God. This demonstration of true servant leadership can help public servants in Kenya reform their service delivery.

CHAPTER FOUR: RELEVANCE OF LEADERSHIP CHARACTERISTICS OF NEHEMIAH TO PUBLIC SERVANTS IN KENYA

4.1 Introduction

In this chapter, the study gives the relevance of leadership characteristics of Nehemiah to public servants in Kenya. The section starts by stating an overview of public service. It then goes to give the obligations and expectations of public service linking the obligations to common problems in public service. It highlights ethical lessons learnt from Nehemiah, and then in a nut shell, gives the summary of the chapter.

4.2 Overview of Public service in Kenya

The public service in Kenya has travelled through various phases. The first phase was the pre-colonial era where the Europeans, specifically the British were in power. In 1963, Kenya got her independence with Mzee Jomo Kenyatta becoming her first president (Macharia, 2012). During 1963 and years that followed, the Kenyan public service was filled with qualities that any public servant would wish to have. (H.J. Nyamu Acc. No. 76-13161:1).

Nyamu argues that, the Kenya public service kept its own house in order under the fresh and dynamic leadership of its new cabinet. He says, there was an incredible will to succeed, but within certain limits. The British could not visualize a situation where youngsters of 30-40 years of age could make success in senior jobs as under-secretaries, heads of departments or even permanent secretaries (Acc. No. 76-13161). Nyamu continues that experience was equated with the age of between 40 and 50, though for qualifications a public servant was to begin as a clerk, did numerous public service examinations and advanced, at the age of 50 he could be considered as permanent secretary or given other senior jobs.

Up to about 1970, Nyamu states that, the Kenya public service cleared itself with credit; this was the period during which every public servant was still full of the will to succeed. They were to prove to the world that they were able to provide services without the help of the white administration, guided by a dynamic political, and public service leadership, with inspiring discipline and national spirit. Nyamu continues to say that, the British that had prophesied doom during early years of independence, began to recognise achievements in the public service of Kenya and praise from various countries outside Kenya was felt. However colonial control of public service policies had not disappeared from their midst, but it seems to have changed its nature. (Acc.No.76-13161; 1-3)

Mohan Kaul (1998:1) states that since the mid-1970s the government of Kenya has been increasingly concerned with adapting and developing the structures and values for the public service to achieve greater efficiency, more response and flexible services. During this period, various challenges have continued to befall the citizens, among these, there is poverty, illiteracy, inability to reach basic needs and lack of health facilities. Additional challenges have been levels of impunity, human rights injustices and also intense corruption (Ndegwa, 2015); hence it is to this that the researcher explores servant leadership in the book of Nehemiah, to be a learning ground for public servants in Kenya.

4.3 Obligation and expectations of public service

According to Mohan (1998:70), public service reformed through the rethinking of public service delivery in Kenya. He says this rethinking was driven by economic pressures and increasing expectations from consumers. It was enabled by the renewed sense of empowerment promises, made to public service leaders. This trend of

empowerment had emerged internationally. Hence maximising the potential for the public service to deliver services to the public, this potential depends on the capacity of the government to afford and to be ready to manage new strategies that can offer superior services to the public through this empowerment.

Christine Frohlich & Giovanna Gioli (2018:144) argue that, Gender mainstreaming-favourably depends on high level the government contributes on reducing gender in-equality; it is the obligation of the government to consider Christine and Giovanna's suggestion so that gender in-equality is corrected. The public service needs to introduce policies on gender balance and ensure that they are fully accepted, implemented and are compulsory (2018:144).

Kaul (1998:70) suggests new approaches to improve service delivery, Kaul says the strategy to mobilize private sector, and to provide quality management is key. He suggests that the involvement of public servants in the renewal process is the origin of improved service delivery (1998). Kaul continues to reiterate that, the re-orientation of public service is imperative, the innovations in the realm of information technology is key, and the public service needs to have structural change on needs of client and members of public, and again emphasises the values at the heart of accountable public service to improve public service delivery.

Finally Kaul (1998:70) argues that, a full reappraisal of governing controls on service providers needs to be undertaken in order to ensure that government neither restricts their autonomy too far nor allows them to neglect their duty to serve the larger public good. In addition the researcher argues that if this obligations and expectations of public service are observed totally, then the government of Kenya will have created an

environment of good control, peace, stability and socio economic prosperity.

4.4 Common problems in public service

According to H. J. Nyamu, (Acc.No.76-13161:14) he illustrates that, letters get lost in the registry, not once but every week, and nothing happens to the registry superintendent or the clerk directly responsible with the schedule, Officers are selected for training' however they in person write to say that they are very busy and therefore they cannot find time, and this is accepted as final. Offices are left empty, particularly on Saturday mornings and there is no one brave enough to find out why.

Nyamu (Acc.No.76-13161:15) further states that, there is no work going on in some central government mechanical workshops because supervisors and operatives are 'equal' and no-one can issue instructions, consequently work that depends on transport suffers because vehicles cannot be repaired on time. He continues to say that, delegated powers of appointment can be misused for purposes of exercising favouritism in employment. He says, it is not a serious crime to exceed the approved establishment of government ministries. He says, over expenditure, though not necessarily careless expenditure can be incurred almost at will, because nothing has ever happened and therefore nothing ever will happen (Acc.No.76-13161:15-16).

Nyamu further reiterates that, civil service workers, notably doctors, can revolt and receive official audience quite contrary to the provisions of their terms and conditions of employment. He says individual civil servants can even write direct to the highest places in the public service asking for their own personal promotion behind the backs of their senior officers, he says there has been many newspaper claims that corruption exists in public service, the courts have often meted out severe sentences on convictions for acts that amounted to corruption and in-consistency. (Acc.No.76-

13161:15-16). In-consistency between deeds and words of a leader is a recipe for discontent (Stewart (2010).

There are situations where public servants and members of pubic interactions are tense. This may be as a result of public servants rebuking and even threatening members of public, (Singh, & Farr, 2008). Such threats have made some members of public service to develop a kind of fear that has led them to turn against their fellow members of public service whom they condemn and accuse of lacking solidarity to each other. This causes suspicion and lack of unity in public service. The thrust of this research is on the book of Nehemiah, which illustrates the theological view of servant leadership. The researcher shall now use these theological views of servant leadership as portrayed by Nehemiah to deal with the common problems in public service that have been exposed.

4.5 Ethical lessons learnt from Nehemiah

The narrative in the book of Nehemiah speaks on spiritual leadership. It also provides characteristics which Nehemiah portrays in his leadership. He stands to be a role model in leadership particularly on religious, political and socio-economic set up. The characteristics the researcher mentions from Nehemiah's story can be a learning point in the public service on servant leadership.

God appoints Nehemiah as a servant leader, bearing in mind that he is only a simple person, but with an exemplary character; it thus pleased God to use him to accomplish his purpose and plan. In the same way, public servants can be used by God in their context to accomplish his purpose if they choose to live lives worthy of their calling. It is based on this that this study looks deeply into public servants based on the question; are they really out to carry out God's mission?

In our contemporary Kenyan society, servant leadership as portrayed by Nehemiah is questionable. Public servants are meant to guide members of public by example. This may mean having to engage with them in improving their living conditions. This means that public servants need to be transparent and accountable in offering services to members of the public. However, there are continued cases of corrupt public servants living very high lives at the expense of members of the public.

On a similar note, members of the public who are citizens of Kenya at times easily show favour towards the public servants. In so doing they fail to challenge the public servants when they are wrong. In this way the freedom of true servant leadership is lost. The freedom of independence that a country requires to enjoy also lacks. Therefore, with the above background, the researcher discusses ethical lessons learnt from Nehemiah.

In chapter 3 the researcher provided the structure of the book of Nehemiah which was able to guide her to carry out an exposition of servant leadership characteristics of Nehemiah. Through these processes, the drawn Key ethical lessons that possibly will help shape public servants in Kenya include; patriotism, integrity, Discipline, prayerfulness, strategic planner and reverence for God. The researcher will discuss these ethical lessons in details below.

4.5.1 Patriotism

Patriotism is a very significant characteristic for any leader to demonstrate in his area of leadership. The researcher has understood how Nehemiah’s relationship with God and King Artaxerxes was pleasing. In the Kings court Nehemiah served the king with respect honour and loyalty. He loved God with all his heart; he identified God as a

covenant keeper and faithful. He communicated with God through his life and his actions. Nehemiah loved his nation Israel and was willing to defend it. He loved his fellow Israelites (remnants) and he expressed sadness of heart after receiving news of the ruined wall and Israel in distress. Nehemiah cried to God. He became an instrument that God used to restore Israel back to Himself; therefore the explanation mentioned above qualifies Nehemiah as a patriotic servant leader. There are three patriotic inner self lessons public servants in Kenya may learn; these are; (i) Love God with all their heart. (ii)Love the nation of Kenya and defend it. (iii)Love the citizens of Kenya and defend their rights.

4.5.2 Prayerfulness

Prayerfulness is added in this study as a characteristic which promotes Nehemiah as a servant leader. According to Meeks Wayne, Nehemiah's prayer uses conventional language, taken from (Deut.5:31; 7.8, 9, 21; 9.29; 12.11; 30.1-5) which shows a general prayer of confession (1989: 717). Nehemiah's technique of prayer involved categorizing a problem before he pursues to find a solution in prayer. He goes deeper into sorrow, sits down (a customary posture in mourning and fasting) (cf.Job2.8, 13) and weeps for the sake of his fellow Jews who were in trouble in Judah and the ruined wall of Jerusalem.

In moments where the opposition sounded humiliating, Nehemiah in humble adoration found a solution in prayer, he expressed total surrender to God through prayer, and God always proved faithful. Prayer and humility is relevant characteristic for public servants in Kenya today. To adopt Nehemiah's format, there are three procedures that may help public servants of Kenya take a personal journey to the heart of God; this are; (i) General prayer of confession for the common problems that the

public service cause to citizens. (ii) Classifying a problem in the public service before pursuing it in prayer. (iii) In difficult moments express total surrender to God in prayer, for the reason that God is faithful to answer your petitions. (iv) To rectify the problems that they have identified.

4.5.3 Integrity

Integrity is another characteristic which Nehemiah successfully displayed in Judah and in Jerusalem when carrying out God's task of rebuilding the wall of Jerusalem. The word in Hebrew is *'tom'* (integrity). Integrity is used in genesis 6:9 and proverbs 2:21. It is also used in Deuteronomy 32:4 Psalm 18:20, and 2 Sam.22:31, in relation to God's excellence. The person with integrity has submitted every part of his life to the Lordship of Christ. Integrity gave Nehemiah a moral authority and reference to be a committed servant of the Lord. He walked in integrity which made him confident and optimistic.

In Exile Nehemiah earned trust from the king due to his character that was exemplary. In Jerusalem Nehemiah faces opposition (Neh. 6 v.1-10), he did not give into intimidation; neither did he get distracted from his focus for the work on hand or entertained the opposition. He applied wisdom in his speech and trusted God for protection from the threats of his enemies. He also confesses sins on behalf of the people of Israel and on his behalf seeking for excellence. In (Neh.1v.6b), Nehemiah is accountable for the sins of Israel, he owns up on their sins so that God may forgive the entire Israel. Hence, the following points can be an ethical lesson to public servant of Kenya for practising integrity and accountability.

Because of integrity Nehemiah demonstrated decisiveness. Another meaning for the word decisive is conclusive. In (Neh. 2v.19-20) a team of the opposition mocked the project that Nehemiah was carrying out. They accused Nehemiah and the people for rebelling against the king by rebuilding the city wall. But Nehemiah was firm to these critics, insisting that the God of heaven, whom he had prayed to at Susa (1:5; 2:4), would give them success because of their loyalty to God. With a decisive mind Nehemiah insisted they would build despite the opposition they were experiencing, as a result they were successful.

In (Neh. 5v.9-11), Nehemiah acted as an Arbitrator by correcting mistakes and cancelling debts. There was an economic problem in which some members of the upper class were levying usury on those who took out loans, deprived them of their land and forced their children into labour or slavery through ruthless application of the rules of borrowing, Leander (1999:779). Again marginal financial status of people had deteriorated because of their work on the wall and also due to drought and crop failure (5v.3). Nehemiah acted as a judge and showed compassion by causing the rich to accept to cancel debts of the poor. Hence the following points can be an ethical lesson to public servant of Kenya for practising integrity.

These are; (i) Aim to be firm in any project that is purposed to help members of public. (ii) Public servants should not allow the opposition to undermine their focus. (iii) Have a decisive mind despite the opposition. (iv) Submit every part of life to the lordship of Christ because it gives a moral authority and reference to be a committed servant. (v) Apply God's wisdom which comes from the word of God, it will enable one to gain trust from people. (vi) Trust God for protection from adversaries. (vii) Seek for excellence by confessing wrong doings as an individual, and on behalf of

others and be accountable. (viii) Correcting the wrongs in public service. (ix) Being sensitive to different classes of people and be careful in addressing their issues. (x) Mediate between the poor and the rich in time of crisis. (xi) Cancel debts for the poor if they are unable to pay.

4.5.5 Reverence for God

Reverence for God is another characteristic the researcher learned from Nehemiah that contributed to his success. Nehemiah acknowledges God as God of heaven (Neh.1:3) which is a central ministry for a servant leader. He took a personal journey to the heart of God, which reveals to us that God's hand is powerful in solving issues at personal and communal levels.

In (Neh. 13:31) Nehemiah makes a prayer, remember me, O my God, for good, and he provides an offering of first fruits. For thanks giving and for God to remember him because God's remembrance of him was his only hope for all his efforts made. Nehemiah showed compassion and Hospitability to both the poor and the strangers. God is pleased when we care for others. He honoured God by helping the poor, he did not extract food from people like previous governors (Neh. 5:15), he showed compassion and justice.

In (Neh. 5v.17), he fed a hundred and fifty Jews and officials at his table every day, as well as those who came to him from the surrounding nations. This concept brought people together and helps discover ideas and opinions of people for better planning and improvement. Hence public servants of Kenya can ethically learn that hospitality towards members of public and people from neighbouring nations helps the public service learn many ideas, including challenges people face and other opinions from people that will improve planning. This is necessary for the public servants to

effectively serve members of public.

In chapter 1 (v.11) Nehemiah mentions that he desires to fear the lord. He obeys the calling of God to rebuild the wall of Jerusalem and he again submits to king Artaxerxes as a cup bearer and as a governor of Judah. The following points can be an ethical lesson to public servant of Kenya for revering God. These are: (i) acknowledge God as lord and submit to the authority of God's kingdom. (ii) Reverence and awe towards God at a personal level is important because God's hand is powerful in solving issues at personal and communal levels. (iii) Public servants to encourage people to worship God and read his word. (iv) Offer prayers and offerings of first fruits to God as thanks giving for accomplished tasks. (v) Practice hospitality and show compassion to the poor.

4.5.6 Strategic planning

Strategic planning is one of the characteristic which contributed to the completion of reconstruction of the wall of Jerusalem. In chapter 3 the researcher has observed that Nehemiah strategically planned the rebuilding of the wall and fixed the time to complete the construction. He sought for letters that would guarantee him passage and at the same time allow him to obtain materials for construction. He took time to survey the state of Jerusalem and included others in decision making as he effectively communicated well and motivated his people.

Nehemiah delegated work, controlled all systems and administratively supervised work until its completion. He later staffed people in strategic positions. He took census as he settled every person in Jerusalem.

Finally Nehemiah dedicated the temple of God and gathered Israel to worship God, and he embarked on evaluating his entire work plan. Hence the following points can

be an ethical lesson to public servant of Kenya for better strategic planning on projects; they are: (i) fix a spell for work plan. (ii) Seek permission for the approval of the project. (iii) Take time to survey the area and look for resources. (iv) Include others in decision making through motivation and open communication. (v) Delegate work and Control all activities until the project is complete. (vi) Allocate qualified people in strategic positions and identify number of your staff. (vii) Evaluate the entire project plan and dedicate the project to God. Hence, Public servants are able to implement their projects if they can adopt Nehemiah's strategic planning technique.

4.5.7 Discipline

Discipline is another characteristic Nehemiah demonstrated. Nehemiah communicates with the king peacefully with respect and loyalty. Nehemiah was prayerful (Neh. 2v4) and he served both God and the king as a servant, and a slave. He encouraged Israel to worship God and observe the law and abide by it. Nehemiah obeys the law of God and he organized for it to be read to Israel by Ezra so that the people would understand and act according to the instructions given. In chapter 10 Nehemiah approved the law and attachment of their seal of approval and commitment by Israel to abide by the law, thus he was emphasising on self-discipline. The following points can be an ethical lesson to public servant of Kenya for showing discipline. These are: (i) acknowledge God as lord and submit to the authority of God's kingdom. (ii) Read, understand the constitution of Kenya and obey it. (iii) Read the constitution of Kenya to the members of public to get them to understand it clearly and seek their commitment to act according to it.

Nehemiah, on the contrary to self-seeking leaders, demonstrates servant leadership. He acts in the interest of God and of the people he serves, in line with God's

intervention (Breneman, Mervin, 1993). The greatness expected of leaders, according to Nehemiah is the greatness that will cause an impact from every walk of life, through diverse classes of people that one is entrusted to serve. Servant leadership is meant to generate a greatness that is self-willed, controlled by discipline that is achieved through obedience and self-control, greatness that depicts servant hood, honesty, faithfulness and willingness to sacrifice for life instead of compromising to advances that lead to destruction.

Perceiving the strength of Nehemiah in (Neh.1:1-11; 6:1) he was prepared to face challenges coming his way through a spirit of fervency in prayer (Neh. 1:4-11). Therefore the researcher affirms that, the servant leadership characteristics of Nehemiah, when emulated, enables the public servant, and any other leader to spearhead and take action to serve without limits.

4.6 Conclusion of the chapter

This chapter has highlighted the characteristics of Nehemiah from the book of Nehemiah which is relevant, to public servants in Kenya. The researcher has stated that public service can be traced from colonial rule to the present, and its mandate is to offer adequate and effective services to members of public. In addition, the role of public service is to afford and manage new strategies for good service delivery by reducing gender in-equality, by providing quality management, by transforming information technology and by ensuring there is a proper structural change on the needs of people, with right accountable services. The researcher has also mentioned common challenges which affect public service delivery such as; gender in-equality, corruption, injustice, impunity, poor governance, misuse of delegated powers, over expenditure, channel of communication not followed and others. Despite the up and

downs, in the public service, the highlighted characteristics in the book of Nehemiah, are relevant in this study to address the common problems that the public service in Kenya is facing to improve service delivery to members of public. This can be done by observing Key ethical lessons portrayed by Nehemiah such as, reverence for God, prayerfulness, strategic planner, patriotism, integrity and Discipline.

CHAPTER FIVE: CONCLUSION OF THE STUDY

5.1 Introduction

In chapter four, the study explored the relevance of illustrated characteristics of servant leadership in the book of Nehemiah, and thematic analysis of Nehemiah's servant leadership. It linked the servant leadership characteristics of Nehemiah to public servants and the obligations and expectations of public service in Kenya, with specific tilt towards common problems in the public service. The historical biblical criticism book of Nehemiah brings the concept of God's intention to restore Israel back to himself. The same informs the Kenyan situation. God uses Nehemiah as a channel of compassion to restore the act of prayer and worship within his people, since the entire book of Nehemiah 1:5-11, depicts Nehemiah as servant leader of prayer and humility.

In addition, Nehemiah's commitment qualifies him as a servant leader whom contemporary Kenyan public servants can emulate. With this they shall positively contribute towards transforming Kenya on socio-economic, religious and political dimensions. This transformation is not possible without a turning point of submission of public servants to God. Chapter five therefore presents the conclusion of the study, highlights the objectives, gives and discusses the basic findings. It then goes to give the lessons for public servants in Kenya from Nehemiah, and then concludes, by providing recommendations, and suggestions for further research.

5.2 Basic Findings.

The researcher's findings can be classified into three groups. The first group will comprise findings on servant leadership characteristics as established from the biblical

view. The second group will be the leadership characteristics as established from the research on Nehemiah's leadership characteristics examined from the exposition of leadership characteristics in Nehemiah. The third group will be the findings on how some public servants in Kenya operate.

The biblical view of servant leadership identified that a servant leader operates as follows: a servant leader handles matters purposely without force or being followed or supervised. He exercises moral uprightness and applies ethics in his service to God and humanity. He is accountable and consistent in word and deed. He is a strategic planner and executes his mandate in a timely manner. He is open minded and ready to learn new ideas. He is disciplined and exercises self-control.

The exposition done from servant leadership characteristics in Nehemiah identifies the following leadership characteristics: patriotism, integrity, decisiveness, Arbitrator, Accountability, prayerfulness, humble, obedient, strategic planner, Reverence and awe towards God, compassionate, hospitable and submission to authority. The overview of public service in Kenya also yielded the following findings with respect to the way service is delivered by public servants to members of public in some places. This include cases of corruption, human rights injustices, gender in-equality, impunity, poor governance, misuse of delegated power, lack of discipline, lack of integrity, in-consistency between words uttered and deeds of leaders.

5.2.1 Discussion of the basic findings

The basic findings of servant leadership as found from the biblical view establishes that as a minimum a servant leader needs to be disciplined, exercise self-control, be self-motivated to handle their matters purposely without the need to be supervised.

Their sense of integrity and moral uprightness should be beyond blame. They need to be accountable and consistent in what they say and what they do. They need to be open-minded and ready to learn new ideas and finally be strategic planners and execute their mandate in a timely manner. From the exposition on servant leadership characteristics in Nehemiah, the researcher absorbs that Nehemiah was patriotic, had integrity and decisive. When faced with conflicts between members of the Jewish community, he was able to arbitrate and find lasting peace and obedience. He was prayerful and had reverence and awe towards God. He was humble, compassionate and hospitable. Examining these leadership characteristics the researcher determines that indeed Nehemiah was a true servant leader as per the findings from the biblical view of servant leader.

5.2.2 Lessons for public servants in Kenya from Nehemiah

From the overview of public service in Kenya, the researcher discovers that the findings of the way service is delivered can benefit a lot from emulating the characteristics of the leadership of Nehemiah. Following is a list of these leadership characteristics and against each the researcher draws the lesson for public servants in Kenya.

5.2.3 Patriotism

In chapter 4 the researcher established how Nehemiah's relationship with God and King Artaxerxes was pleasing. In the Kings court Nehemiah served the king with respect honour and loyalty. He loved his nation Israel and was willing to defend it. He loved his fellow Israelites (remnants) and he expressed sadness of heart after receiving news of the ruined wall and Israel in distress.

Hence, there are three patriotic inner self lessons public servants in Kenya may learn; this are; (i) Love God with all their heart. (ii) Love the nation of Kenya and defend it. (iii) Love the citizens of Kenya and defend their rights.

5.2.4 Prayerfulness and humility

Nehemiah's technique of prayer involved categorizing a problem before he pursues to find a solution in prayer. He goes deeper into sorrow, in mourning and fasting for the sake of his fellow Jews who were in trouble in Judah and the ruined wall of Jerusalem. Whenever opposition arose, Nehemiah found solution in prayer. Prayer and humility is relevant characteristics for public servants in Kenya today. There are four lessons public servants in Kenya may learn from prayer and humility characteristics: these are; (i) General prayer of confession for the common problems that the public service cause to citizens. (ii) Classifying a problem in the public service before pursuing it in prayer. (iii) In difficult moments express total surrender to God in prayer, for the reason that God is faithful to answer your petitions. (iv) To rectify the problems that they have identified.

5.2.5 Discipline

Nehemiah obeys the calling of God to rebuild the wall of Jerusalem and he again submits to king Artaxerxes as a cup bearer and as a governor of Judah. He communicates with the king peacefully with respect and loyalty. Nehemiah obeys the law of God and he organized for it to be read to Israel by Ezra so that the people would understand and act according to the instructions given. Hence, there are three lessons public servants in Kenya may learn from discipline characteristics: these are; (i) acknowledge God as lord and submit to the authority of God’s kingdom. (ii) Read, understand the constitution of Kenya and obey it. (iii) Read the constitution of Kenya

to the members of public to get them to understand it clearly and seek their commitment to act according to it.

5.2.6 Integrity and accountability

He walked in integrity which made him confident and optimistic. In Exile Nehemiah earned trust from the king due to his character that was exemplary. He applied wisdom in his speech and trusted God for protection from the threats of his enemies. He also confesses sins on behalf of the people of Israel and on his behalf seeking for excellence. In (Neh.1v.6b), Nehemiah is accountable for the sins of Israel, he owns up on their sins so that God may forgive the entire Israel. In (Neh. 2v.19-20) a team of the opposition mocked the project that Nehemiah was carrying out. They accused Nehemiah and the people of rebelling against the king by rebuilding the city wall. But Nehemiah was firm to these critics, insisting that the God of heaven, whom he had prayed to at Susa (1:5; 2:4), would give them success because of their loyalty to God. With a decisive mind Nehemiah insisted they would build despite the opposition they were experiencing, as a result they were successful.

There are eleven lessons public servants in Kenya may learn from integrity and accountability characteristics: these are; (i) submit every part of life to the lordship of Christ because it gives a moral authority and reference to be a committed servant. (ii) Apply God's wisdom which comes from the word of God, it will enable one to gain trust from people. (iii) Trust God for protection from adversaries. (iv) Pursue excellence by confessing wrong doings as an individual, and on behalf of others and be accountable. (v) Aim to be firm in any project that is purposed to help members of public. (vi) Public servants should not allow the opposition to undermine their focus. (vii) Have a decisive mind despite the opposition. (viii) Correct the wrongs in public

service. (ix) Being sensitive to different classes of people and be careful in addressing their issues. (x) Mediate between the poor and the rich in time of crisis. (xi) Cancel debts for the poor if they are unable to pay.

5.2.7 Reverence for God

Nehemiah acknowledges God as God of heaven (Neh.1:3). He took a personal journey to the heart of God, prayerfully (Neh. 2v4) he served God and encouraged Israel to worship God and observe the law and abide by it. He gave a thanks giving offering of first fruits to God (Neh. 13:31). In (Neh. 5v.9-11) Nehemiah acted as an Arbitrator by correcting mistakes and cancelling debts. Nehemiah acted as a judge and showed compassion by causing the rich to accept to cancel debts of the poor. He honoured God by helping the poor, he did not extract food from people like previous governors (Neh. 5:15), he showed compassion and justice.

In (Neh. 5v.17),Nehemiah fed a hundred and fifty Jews and officials at his table every day, as well as those who came to him from the surrounding nations. This concept brought people together and it helped him to discover ideas and opinions of people for better planning and improvement. Hence public servants of Kenya can ethically learn that hospitality towards members of public and people from neighbouring nations helps the public service learn many ideas, including challenges people face and other opinions from people that will improve planning. Nehemiah as well implemented the attributes of God as a great giver, particularly responding to the creation of the universe. Hence, this can be a lesson to public servants that hospitality is God's initiative.

The following points can be an ethical lesson to public servants of Kenya for revering God. These are; (i) Reverence and awe towards God at personal level; is significant because God's hand is powerful in solving issues at personal and communal levels. (ii) Public servants to encourage people to worship God and read his word. (iii) Offer prayers and offerings of first fruits to God as thanks giving for accomplished tasks. (iv) Practice hospitality and show compassion to the poor. (v) Acknowledge God as Lord and submit to the authority of God's kingdom.

5.2.8 Strategic planning

Nehemiah strategically planned the rebuilding of the wall and fixed the time to complete the construction. He sought for letters that would guarantee him passage and at the same time allow him to obtain materials for construction. He took time to survey the state of the wall of Jerusalem, included others in decision making and he effectively communicated and motivated his people.

Nehemiah delegated work, controlled all systems and administratively supervised work until its completion. He later staffed people in strategic positions. He took census as he settled every person in Jerusalem. Finally he dedicated the temple of God and gathered Israel to worship God, and he embarked on evaluating his entire work plan. Hence for better planning, public servants are able to learn the ethics of strategic planning so that every project in the public service can be implemented in a timely manner.

5.3 Final Remarks

This chapter has presented the final remarks of the study. The researcher has detailed the methods used to analyse data. In addition the researcher has classified basic findings into three groups namely: servant leadership characteristics established from

biblical view, the leadership characteristics as established from the exposition of servant leadership characteristics in Nehemiah, and findings on how some public servants in Kenya operate. By comparing the findings of the servant leader as per the biblical view with the leadership characteristics of Nehemiah, the researcher was able to confirm that Nehemiah met the criteria for a servant leader; he established a covenant relationship not only with God but with God's people. Therefore these final remarks allowed the researcher to use the findings of the Leadership characteristics of Nehemiah to suggest lessons for public servants in Kenya.

5.4 Suggestions for Further Research

Researchers should be encouraged to investigate more on servant leadership using other Bible characters like Joseph, Esther, Abraham and Joshua in the Old Testament. Some of Nehemiah's servant leadership characteristics include: patriotism, integrity, decisiveness, Arbitrator, accountability, prayerfulness and humility, obedience and submission to authority, strategic planner, and reverence for God, compassion, and hospitality. Locating these servant leadership characteristics in the Kenyan public service opens a field that calls for more scholarly pursuit. This area hence should be further explored in relation to specific incidences where public servants and members of the republic of Kenya have been at logger heads.

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