TOPIC
SAMUEL’S LEADERSHIP IN ANCIENT ISRAEL AND ITS IMPLICATION FOR CONTEMPORARY CHURCH LEADERSHIP

PROJECT WORK
(LONG ESSAY)

BY
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TOPIC: SAMUEL’S LEADERSHIP IN ANCIENT ISRAEL AND ITS IMPLICATION FOR CONTEMPORARY CHURCH LEADERSHIP

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JUNE, 201
DECLARATION

I, Susana Amoah do hereby declare that this thesis /dissertation/project report is the result of my own original research, except for sections for which references have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

I dedicate this work to my husband Rev. Theophilus Thompson and children: Lord JoJo Thompson and Lordina Darkoaah Thompson for their support and care during my studies.
ACKNOWLEDGEMENTS

This study has been made possible through the immense support of many people. I therefore deem it necessary to show my appreciation to them. My utmost gratitude goes to Mr. Jacob Humphrey Agyei-Misah who guided me during the research and made time off his busy schedules to offer the advice and suggestions which has led to the fruition of this study. My appreciation also goes to Mr. Francis Benyah who took his time pains takingly to read through the work and offered me the various advices where necessary. I also thank him for the editorial work he did on the work for me. I am indebted to Mr. John Ntsiful, Rev. Dr. Mrs. Asabea, Mrs. Christine Adjei, Rev. Badu-Danso, Dr. Peter White and Dr. Agyarko, Dr. Adubofuor, the H.O.D Rev. Ebenenzer Adu Ampong and all of the theology faculty members of the Christian Service University College for the encouragement and support during my studies.

Many people too numerous to mention also helped me in one way or the other during my studies, I want to say God bless them all.
### TABLE OF CONTENT

**CHAPTER ONE: GENERAL INTRODUCTION**

Declaration ..............................................................................................................i  
Dedication ..............................................................................................................ii  
Acknowledgement ..................................................................................................iii  
Table of Content ...................................................................................................iv  
1.1 Background of the Study ..............................................................................1  
1.2 Statement of Problem ..................................................................................3  
1.3 Research Questions ......................................................................................4  
1.4 Aims/Objectives of the Study ........................................................................4  
1.5 Scope and Focus of the Study .......................................................................4  
1.6 Methodology ...................................................................................................5  
1.7 Literature Review ..........................................................................................7  
1.8 Significance of the Study .............................................................................11  
1.9 Organization of Chapters .............................................................................12  

**CHAPTER TWO: BACKGROUND AND LIFE OF PROPHET SAMUEL**

2.1 Introduction ...................................................................................................13  
2.2 Background of the Book of Samuel .................................................................13  
2.2.1 Literary Features, Authorship and Date ......................................................14  
2.3 The Birth and Call of Prophet Samuel ...............................................................14  
2.4 Samuel’s Leadership in Ancient Israel .............................................................16  
2.4.1 Samuel’s Role as Prophet ..........................................................................16  
2.4.2 Samuel’s Role as Teacher .........................................................................17
2.4.3 Samuel’s Role as judge……………………………………………………………18
2.4.4 Samuel Calls the Nation to Repentance……………………………………18
2.5 Conclusion…………………………………………………………………………19

CHAPTER THREE: CONTEMPORARY CHRISTIAN LEADERSHIP
IN GHANA

3.1 Introduction……………………………………………………………………….20
3.2 The Nature of Christian Leadership…………………………………………20
3.3 Leadership Trends in Ghanaian Churches……………………………………22
3.4 Models of Church Government………………………………………………23
3.4.1 Episcopalian……………………………………………………………………23
3.4.2 Presbyterian……………………………………………………………………25
3.4.3 Congregation……………………………………………………………………27
3.5 Conclusion………………………………………………………………………..30

CHAPTER FOUR: LIFE OF SAMUEL AND ITS IMPLICATIONS FOR
CONTEMPORARY CHRISTIAN LEADERS

4.1 Introduction………………………………………………………………………..31
4.1 Brief Exposition on Samuel……………………………………………………31
4.3 Lessons from Samuel’s life and its implications for Christian
Leadership Today……………………………………………………………………32
4.3.1 Samuel was Conscientious in all things…………………………………32
4.3.2 Incorruptible……………………………………………………………………33
4.3.3 Involvement in the things of Society………………………………………34
4.3.4 He was Forthright………………………………………………………………35
4.3.5 Loyalty..................................................................................36
4.3.6 Godly Man...............................................................................38
4.4 Other Aspect of Samuel’s Leadership..............................40
4.4.1 Old Age..................................................................................40
4.4.2 His sons were corrupt.........................................................41
4.4.3 He was a victim of his own success.................................42
4.5 Conclusion................................................................................43

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary..................................................................................44
5.2 Conclusions..............................................................................44
5.3 Recommendations.....................................................................45
Bibliography..................................................................................47
CHAPTER ONE
GENERAL INTRODUCTION

1.1 Background of the Study

Samuel, whose name means name of God, was dedicated to God by his mother, Hannah, as part of a Nazirite vow she made before he was born (1 Samuel 1:11). After Samuel was weaned at the age of four, he was brought to the tabernacle to serve under Eli the priest (1 Samuel 1:22–25). Even as a child, Samuel was given his own ephod, a garment normally reserved for a priest as he ministered before the Lord in the tent of meeting at Shiloh, where the ark of the covenant was kept (1 Samuel 2:18;3:3). The life of Samuel was pivotal in Israel’s history. He was a prophet, he anointed the first two kings of Israel, and he was the last in the line of Israel’s judges, considered by many as the greatest judge (Acts 13:20). Samuel is cited alongside Moses and Aaron as men who called on God and were answered (Psalm 99:6). Later in Israel’s history, when the Israelites were living in disobedience to God, the Lord declared they were beyond even the defense of Moses and Samuel, two of Israel’s greatest intercessors (Jeremiah 15:1).

There is much to learn from the life of Samuel. Samuel was by no means a perfect man. But he did exhibit many of the qualities of a good Christian leader which can serve as a benchmark for contemporary Christian leadership. As a prophet who was called by God, Samuel exhibited a number of leadership qualities that the contemporary church and its leaders need to acquaint themselves with in order to learn and make impact on their roles as leaders in the church and in the society. According to Ortberg, the Christian leader is a leader who seeks to lead with prudence
in times of crisis and setbacks in any organization or environment. Ortberg argues that Christian leaders should not be leaders who sit back and avoid mistakes; however, these leaders should be prudent in discerning right from wrong when leading churches or organizations.²

In today’s church, the issue of leadership does not only deserves attention, it demands it. The many problems within the church and the short tenures of pastors and Christian workers testify to the inability of present leadership to deal with the heavy struggles or crisis. A central concern in this study involves the question of where one turns for models of leadership in the church. It may surprise some to suggest the Old Testament as a resource, since this ancient material seems so distant (and perhaps too distinct) from our modern thought. However, Israel experienced a variety of leaders over her lengthy history, and it would seem prudent to take note of her experiences with various types of leadership with particular reference to that of Samuel.

In Jeremiah 18:18-19, the leaders of Judah, in response to a threatening message from Jeremiah, mention three influential types of leaders and their respective responsibilities: the priest with his law (torah); the prophet with his word (dabar); the wise man with his counsel (‘esah). To suggest these three Institute for Christian Studies leaders as contemporary models may be problematic, since these figures are often misunderstood by modern Christians. For many, the OT priest represents ritualism and legalism. As ritualizer, he endorsed and propagated a God/human relationship that majored in externals. For others, the OT prophet represents an ancient predictor/forecaster. Such predictive activity was appropriate and necessary in that ancient period, but inappropriate and unnecessary today. For some, the OT age

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² Ortberg, “Today’s Most Devalued Virtue”,
represents intellectualism. Many would shudder at the thought of intellectuals providing the leadership in contemporary congregations. However, these three models (prophet, priest, and kings), when properly understood, may provide useful information in formulating a biblical vision of a contemporary leader. In the OT, a common metaphor for a leader is shepherd. This image runs throughout the OT, from its earliest periods to its latest scenes, ultimately being appropriated in the NT as a metaphor of leadership. Through much of her history, Israel lived under the rule of a king. As we read the OT, we see not only the reality of kingship in ancient Israel, but more importantly, we are given the vision of what God desires through the prophet.

1.2 Statement of the Problem

In some aspects, the contemporary church leadership has in a way failed to reflect the pattern of leadership in the Scripture. This has resulted in an inconsistent, authoritarian and paternalistic church leadership. The spiritual formation and progression of mission has largely been effected. Therefore there is an impending need to re-articulate church leadership based on the Scripture.

The contemporary church if it wants to make any impact and achieve its goals need to adopt a biblical pattern of leadership as a benchmark and the best way forward to solves its problems. The mission of the church is to manifest the unconditional love of the Father which liberates every disparity and oppression. The church needs to proclaim the Kingdom values in order to carry out her mission. It needs to appropriate the Kingdom values in her contemporary context. However, a dominative church leadership has become a hindrance for mission. It seems that church has failed to
address the pressing needs of the people. Christopher Wright says that the failure of the church is damning hindrance for the mission of God. The thirst for power, avarice and spiritual complacency by church leaders is hindering the ongoing missions. Hence there is a need for introspection and re-thinking of the church leadership today based on the Scripture. The church is called to witness God’s redemption brought by Christ in and through his life. The inadequacy in imitating Christ’s pattern of ministry in the contemporary church leadership is a hindrance for the church to be a “blessing to the nations.” Therefore, this study is significant as it attempts to suggest paradigms of leadership from the Scripture which is relevant to the contemporary church leadership.

1.3 Research Questions

i. Who is a Christian Leader?

ii. What were the qualities of Samuel’s leadership and its implications for contemporary church leadership today?

1.4 Aims and Objectives of the Study

i. To examine the concept of a Christian leader

ii. To find out the qualities of Samuel’s leadership and its implications for contemporary church leadership in Ghana.

1.5 Scope and Focus of the Study

Samuel was an honest and fair judge, dispensing God's law impartially. As a prophet, he exhorted Israel to turn from idolatry and serve God alone. Despite his personal misgivings, he led Israel from the system of judges to its first monarchy.

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3Christopher J. H Wright, in Jonathan Lunde (ed.) The Mission of God’s People(Grand Rapids, Mi.; BakerHouse 2010), 282.
This study focuses on the life and person of the prophet Samuel and his leadership style in ancient Israel. The researcher discusses his personality traits and some important aspects of his life that are very important and worth emulating for contemporary Christian leadership.

1.6 Methodology

This study uses descriptive and analytical approaches. A descriptive study is one in which information is collected without changing the environment (i.e., nothing is manipulated). Sometimes these are referred to as “correlational” or “observational” studies. Descriptive studies are also conducted to demonstrate associations or relationships between things in the world around you. Descriptive studies, in which the researcher interacts with the participant, may involve surveys or interviews to collect the necessary information. An analytic research design is a certain type of research that depends on critical thinking to discover facts about any given topic. Information obtained through this research is then used to improve processes. In this study, the first part of the study describes and analyzes Samuel’s leadership pattern. The second part of the study takes a closer look at the contemporary concept of Christian leadership. In order to achieve the desired aim, the study will compare Samuel’s patterns of leadership in the Old Testament and suggests the functional equivalency with contemporary form of Christian leadership by using biblical inquiry method. Again, it will further suggests the paradigms of leadership in the OT for contemporary Christian leadership using Samuel as a point of reference.

1.6.1 Methods of data collection

Obviously, this research work cannot be undertaken without consulting the relevant work that have done previously on the subject or interviewing Christian leaders whose

\[\text{http://ori.hhs.gov/education/products/sdsu/res_des1.htm (accessed on 13th of February, 2015).}\]

\[\text{http://www.answers.com/Q/What_is_the_definition_of_analytical_research_design (accessed on 13th of February, 2015).}\]
opinion might help clarify issues on the subject under discussion. In order to do this, the researcher therefore collected data from both primary and secondary sources. The researcher in gathering the data from the primary source employed personal interviews and purposive sampling technique.

1.6.1.1 Primary sources

The researcher mainly used unstructured interview. The personal interview included having a personal interaction ‘one on one’ with a respondent. In addition, informal conversations, which in the context of this study took the form of unstructured interview, although was time-consuming, made it convenient to access relevant information otherwise difficult to obtain, in a much more relaxed manner. In all the researcher interviewed 12 people.

1.6.1.2 Secondary sources

Looking at the focus and scope of the study, the researcher had to consult different secondary sources encompassing bible dictionaries, bible commentaries, books, journals, articles et cetera relevant to this work.

1.6.2 Samples and Sampling Procedure/Techniques

In this study, the researcher employed the purposive sampling technique to select his respondents. In his work, *Research Methods Techniques of Social Research*, Tom K.B. Kumekpor states that in purposive sampling, “the units of the sample are selected not by a random procedure, but they are intentionally picked for study because they satisfy certain qualities which are not randomly distributed but they are typical or they exhibit most of the characteristics of interest to the study.” 6 The categories of people

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that were interviewed included church leaders and pastors mainly from the Pentecostal and Charismatic churches. These respondents were selected on the basis that they possess relevant information and draw opinions that were considered to be essential to the study.

1.6.3 Data Analysis

In evaluating the data that was gathered from the various sources, an analytical approach was employed. With method of data analysis, the researcher critically studied the life of the prophet Samuel through a careful study of the book of 1 and 2Samuel. In studying the book together with the help of other commentaries, the researcher analyzed the life of the prophet by drawing out lesson from his leadership in ancient Israel and its implications for contemporary Christian leadership.

1.7 Literature Review

A steady look at some literatures on Christian leadership and others particularly on biblical leadership indicates that even though much have been said about the person and life of some biblical leaders much mention is not made about Samuel. However, the researcher sampled books that were very central to the context of this study. Some of the books are on church leadership. In these books, principles and theories of leadership and their relevance to the church are discussed. These make excellent contributions to Christian leadership studies but they do not focus mainly on biblical leadership as does study seeks to do.

Spiritual Leadership: Principles of Excellence for Every Believer by J.O. Sanders is one of such books.\textsuperscript{7} In this book, Sanders submits that real leadership is in short

\textsuperscript{7} J. Oswald Sanders, Spiritual Leadership: Principles of Excellence for Every Believer (Chicago: Moody Press, 1994), 2
supply. He is of the view that spiritual leaders are made by God, and not elected or appointed. He sees spiritual leadership as a blend of both natural and spiritual qualities. Sanders also discusses qualities of spiritual leaders and concludes that they are indispensable to be spirit filled. He further identifies responsibilities of leaders. Some of these are concerned for the welfare of others, discipline, providing guidance, taking initiatives and responsibility, and training of others.

*Team leadership in Christian Ministry* by Kenneth O. Gangel is another book on the subject. This book discusses leadership with emphasis on team ministry. Gangel affirms in the opening sentence that the field of leadership study is changing rapidly. The author indicates that although the Old Testament contains stories of individuals with the mandate to lead people out of wilderness to the promise land, the emerging pattern in the New Testament is team leadership. Gangel is also of the view that organization in the early church emerged mainly to meet the needs the problems that the church encountered at the time. He further emphasizes the point that the church is both organization and organism. This dual nature he asserts affects the understanding of church leadership. He also looks at the roles of the team leadership.

Another work which is important for this study is *The Management of Ministry: Leadership Purpose, Structure, Community* co-authored by James D. Anderson and Ezra Earl Jones. In this work Anderson and Jones contend that in each generation and in each place the church redefines its reason for being, re-examines its primary task, seeks to understand the culture and concerns of its constituency and work out methods to accomplish the task. These they assert as important because they determine the relevance of the church at a given time and place. The authors

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emphasize that the ministry of the church encompasses four components which are reason for being, organization, community, and leadership. They are of the view that the four components must be correlated for the ministry to function effectively. Any malfunction in any part of the components may result in the breakdown of the process of ministry. They understand the role of the pastor in the process of ministry as an enabling one or catalyst who ministers to the ministers. They emphasize by stating that the members are the ones who come to church and return to the society to ministers. They view the church as having two different forms of structures; bureaucratic structure and association structure. While the former is based on hierarchy of roles and values with employer-employee relationship, the latter is based on members who group around common goals with voluntary allegiance and leaders who work for the common good.

Ted W. Engstrom also argues in *The Making of a Christian Leader* that once nation and the world faces problem because of leadership crisis.\(^\text{10}\) According to him, people are faced with problems that appear insurmountable. Security and defense problems are staggering. He argues that mostly our youth, our future leaders, are confused, alienated, and demoralized. He argues that these crises, and many others, stem first from a lack of positive, constructive, dynamic, and creative leadership. The main aim of the book is to help the Christian leader to identify basic principles and concepts to help him know that he is and what he must do. The book does not only emphasize management principles alone but also those personal qualities and Christian virtues that will produce the best possible Christian leaders for the contemporary world. Even though he discusses leadership in the Old Testament and finds out how God searched

for leaders in the OT he made no mentions of the prophet Samuel and his leadership qualities. This is what this work seeks to do.

Again, one very book that is central to this work is *Lesson in Leadership From the Bible* by Kenneth O. Gangel. In this book, Kenneth argues that the Bible is not a text on management just as it is not a text on science, education, or any other professional procedure.¹¹ He argues that the Bible describes people as they were – sometimes pointing out their strong points, as in the case of Solomon, and sometimes their weaknesses, as in the case of Gideon. According to him, the obvious intent of the heavenly Father is for us to extrapolate lessons from the experiences of His people through the ages. This book is partially inductive in that the author examines the lives and experiences of Bible characters to see what can be learned. It also deductive in that he approached the analysis with an understanding of managerial practices, and therefore attempts to identify those aspects of biblical leadership which can be identified with accepted contemporary procedures in management. He argues strongly that, any serious study of Christian leadership must not begin with textbooks, but with the text of the Bible through a didactic and biographical approach.

However, most surprisingly, despite the fact that Kenneth offers a very good background of some important biblical personalities of the Bible including Joseph, Moses, Saul, David, Solomon, Daniel, James, Paul, Peter, Timothy, John, Jesus, and may others, no mention is made of Samuel. This researcher wants to undertake this exercise by looking at the life of Prophet Samuel and his leadership style. The aim is to draw lessons from his style of leadership and the lessons it has for contemporary Christian leadership.

In *Leadership Handbook of Management and Administration*, Kenneth O. Gangel, assert the fact that Biblical leadership takes place when divinely appointed men and women respond in obedience to God’s call. They recognize the importance of preparation, allowing the Holy Spirit to develop tendencies of heart and skill of hands. They carry out their leadership roles with a deep conviction of God’s will and an acute awareness of the contemporary issues they and their followers face. He continues to argue that, they exercise leadership as stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others, and mutual membership with others in Christ’s body.

In writing about leadership in the Old Testament, he argues that, the early centuries of Israel’s life show us how God dealt with individuals called to lead. According to him, God find people whose heart were towards Him, and developed within those leaders a vertical leadership that affected their horizontal relationship with others. According to him, though no Hebrew or English words for ‘lead’ appear in conjunction with Abraham, he certainly demonstrates the unique choosing by God for a specific leadership task. In a number of times again, Gangel mentions in this book other leaders whose heart were right with God and led exemplary leadership style in their walk with God. However, no mention is made of Samuel again in his account of biblical leadership in the OT. This work seeks to bring into light some of these unfair representation towards the prophet Samuel as one of Israel’s exemplary leaders whose leadership qualities and attributes must not be neglected by anyone who want to look at the OT text and find out the biblical leadership style of most of Israel’s heroes.

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1.8 Significance of the Study

This study has made some relevant contributions to knowledge and original contributions to literature on the subject under study. It will further enhance the understanding of the relationship between Old Testament concept of leadership with reference to Samuel’s style and contemporary form of leadership in the church. Finally, it will serve as a resources material for the faith community to help them understand the biblical concept of leadership from the OT perspective.

1.9 Organization of Chapters

This work is organized under five chapters. Chapter one is the general introduction. It gives the background to the study, statement of the problem, research questions, aim and objectives of the study, research methodology employed, literature review, and significance of the study. Chapter two deals with a study on Samuel as a person and his leadership style and qualities. It looks specifically at historical background of the book of Samuel and the leadership concepts in the book.

Chapter three focuses on the concept of church leadership in general. It examines how the church understands leadership today and the various roles they are playing to fulfil a good Christian leadership on the earth. Chapter four deals with the assessment of Samuel’s leadership style and its implications for contemporary Christian leadership. Chapter five which concludes the study gives summary, conclusions and recommendation.
CHAPTER TWO
BACKGROUND AND LIFE OF PROPHET SAMUEL

2.1 Introduction
Most of us recognize that Samuel, the last judge of Israel and the prophet who anointed the first two kings of Israel, was a great leader. How well do we know the legacy of godly leadership that he established for many generations? The legacy of Samuel’s leadership extended not only into the reigns of Saul and David, but extended for long afterward, for hundreds of years. This chapter therefore takes a closer look at how Samuel left a legacy of godly leadership during his reign as prophet and judge over Israel. Particularly, this chapter focuses on the life and person of the prophet Samuel. The chapter discusses the historical background of the book of Samuel as well as his birth and his call. It also touches on his leadership skills during his reign.

2.2 Background of the Book of Samuel
1 and 2 Samuel are named after the person God used to establish monarchy in Israel. Samuel not only anointed both Saul and David, Israel’s first two kings, but he also gave definition to the new order of God’s rule over Israel. Samuel’s role as God’s representative in this period of Israel’s history is close to that of Moses (Ps 99:6; Jer 15:1) since he, more than any other person, provided for covenant continuity in the transition from the rule of the judges to that of the monarchy.\textsuperscript{15}

1 and 2 Samuel were originally one book. It was divided into two parts by the translators of the Septuagint (the pre-Christian Greek translation of the OT)—a division subsequently followed by Jerome (in the Latin Vulgate, c. a.d. 400) and by modern versions. The title of the book has varied from time to time, having been

\textsuperscript{15} Herbert M. Wolf, \textit{1 – 2 Samuel} In Walter A. Elwell (ed.) Evangelical Commentary on the Bible (Grand Rapids, MI: Baker Book House, 1994), 188 – 192.
designated “The First and Second Books of Kingdoms” (Septuagint), “First and Second Kings” (Vulgate) and “First and Second Samuel” (Hebrew tradition and most modern versions).\textsuperscript{16}

\subsection{2.2.1 Literary Features, Authorship and Date}

Many questions have arisen pertaining to the literary character, authorship and date of 1, 2 Samuel. Certain features of the book suggest that it was compiled with the use of a number of originally independent sources, which the author may have incorporated into his own composition as much as possible in their original, unedited form.\textsuperscript{17}

Who the author was cannot be known since the book itself gives no indication of his identity. Whoever he was, he doubtless had access to records of the life and times of Samuel, Saul and David. Explicit reference in the book itself is made to only one such source (the Book of Jashar, 2Sa 1:18), but the writer of Chronicles refers to four others that pertain to this period (the book of the annals of King David, 1Ch 27:24; the records of Samuel the seer; the records of Nathan the prophet; the records of Gad the seer, 1Ch 29:29).\textsuperscript{18}

\subsection{2.3 The Birth and Call of Prophet Samuel}

The Prophet Samuel was the fifteenth and last of the Judges of Israel, living more than 1146 years before the Birth of Christ. He was descended from the Tribe of Levi, and was the son of Elkanah from Ramathaim-Zophim of Mount Ephraim. He was born, having been besought from the Lord through the prayers of his mother Hannah (therefore he received the name Samuel, which means “besought from God”). Even

\textsuperscript{16}Wolf, 1 - 2 Samuel
\textsuperscript{17}Wolf, 1 - 2 Samuel
\textsuperscript{18}Wolf, 1 - 2 Samuel
before birth, he was dedicated to God. Her song, “My heart exults in the Lord,” is the Third Ode of the Old Testament (1 Sam/1 Kings 2:1-10).  

When the boy reached the age of three, his mother went with him to Shiloh and in accord with her vow dedicated him to the worship of God. She gave him into the care of the High Priest Eli, who at this time was a judge over Israel. The prophet grew in the fear of God, and at twelve years of age he had a revelation that God would punish the house of the High Priest Eli, because he did not restrain the impiety of his sons. Eli’s whole family was wiped out in a single day.

The prophecy was fulfilled when the Philistines, having slain in battle 30,000 Israelites (among them were also the sons of the High Priest, Hophni and Phinehas), gaining victory and capturing the Ark of the Covenant. Hearing this, the High Priest Eli fell backwards from his seat at the gate, and breaking his back, he died. The wife of Phinehas, upon hearing what had happened in this very hour, gave birth to a son (Ichabod) and died with the words: “The glory has departed from Israel, for the Ark of God is taken away” (1 Sam/1 Kgs 4: 22).

Upon the death of Eli, Samuel became the judge of the nation of Israel. The Ark of God was returned by the Philistines on their own initiative. After returning to God, the Israelites returned to all the cities that the Philistines had taken. In his old age, the Prophet Samuel made his sons Joel and Abiah judges over Israel, but they did not follow the integrity and righteous judgment of their father, since they were motivated by greed.

Then the elders of Israel, wanting the nation of God to be “like other nations” (1 Sam/1 Kgs 8: 20), demanded of the Prophet Samuel that they have a king. The

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Prophet Samuel anointed Saul as king, but saw in this a downfall of the people, whom God Himself had governed until this time, announcing His will through His chosen saints. Resigning the position of judge, the Prophet Samuel asked the people if they consented to his continued governance, but no one stepped forward for him. 

After denouncing the first king, Saul, for his disobedience to God, the Prophet Samuel anointed David as king. He had offered David asylum, saving him from the pursuit of King Saul. The Prophet Samuel died in extreme old age. His life is recorded in the Bible (1 Sam/1 Kgs; Sirach 46:13-20).

2.4 Samuel’s Leadership in Ancient Israel

Toward the end of the period of the judges of Israel, the roughly 300 years between Joshua and King Saul, God began preparing a child who would have profound leadership skills and spiritual steadfastness to judge Israel. After Samuel began serving as judge, he continued in this role “all the days of his life” (1 Samuel 7:15). He also served as a teacher and prophet.

2.4.1 Samuel’s role as Prophet

As Samuel grew and faithfully conveyed messages from God, it became obvious that God was working through him. “And all Israel from Dan to Beersheba knew that Samuel had been established as a Prophet of the LORD” (1 Samuel 3:20). Samuel was also referred to as a “seer” (1 Chronicles 9:22), another name for prophet. A seer meant one who sees, as in one who receives God’s revelation.

As Samuel grew and faithfully conveyed messages from God, it became obvious that God was working through him. The people of Israel consulted Samuel on difficult

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20The Prophet Samuel, [http://oca.org/saints/lives/2015/08/20/102349-prophet-samuel](http://oca.org/saints/lives/2015/08/20/102349-prophet-samuel)

subjects (1 Samuel 9:6-10), and the elders trembled before him as the representative of God’s authority (1 Samuel 12:18; 16:4-5). Yet in his great concern for the nation, at times he would be in deep intercessory prayer for them (1 Samuel 7:7-8; 15:11).

2.4.2 Samuel’s role as Teacher

Although the biblical record is scant, it seems that Samuel may have founded a center or school at Ramah to train young men in prophetic service (1 Samuel 19:18-19). Later, during the time of Elijah and Elisha, schools existed at Bethel and Jericho (and possibly Gilgal) where these studious men were called “the sons of the prophets” (2 Kings 2:1-7, 15; 4:38).

The training of these religious leaders was to serve as a barrier against corruption and to protect the nation by furnishing it with men qualified to act as leaders and counselors in the fear of God. “Prophets spoke the word of God. They were primarily spokespersons who called His people to obedience”. At times God had His prophets fulfill additional duties such as anointing future kings and working with them. Samuel was the instrument God used to anoint the first two physical kings of Israel, Saul and then David (1 Samuel 9:15-16; 16:1). Samuel cared for Saul and served as an instructor to him in his early years of kingship (1 Samuel 9:25; 10:25). Later, when Saul overstepped his kingly authority and disregarded God’s commands, God spoke through Samuel to tell Saul that he was rejected as king over Israel (1 Samuel 15:26). God then sent Samuel to anoint young David to be Israel’s next king. For a number of years David was close to Samuel, able to learn from his guidance and experience (1 Samuel 19:18).

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22 Meon, Samuel the Prophet, 1.
23 Meon, Samuel the Prophet, 2.
2.4.3 Samuel’s role as judge

Another of Samuel’s leadership roles was that of chief judge of Israel after Eli, his predecessor, died. Much earlier, in the time of Moses, God established the office of judge. Moses served as a judge of Israel, deciding cases between people and teaching God’s statutes (Exodus 18:16; Numbers 11:16). Under this system, there would be a chief judge and appointments of local judges for the towns and cities of Israel (Exodus 18:21-22). During the period of the judges, a judge was often a military champion or a deliverer that God would appoint to win victories over Israel’s enemies. Some familiar military judges included Joshua, Gideon, Deborah and Samson. Samuel fulfilled a more general sense of a judge, being a person carefully selected by God for his integrity and skill to decide legal cases for the people. Samuel served as a judge who focused on teaching and administering justice.

2.4.4 Samuel Calls the Nation to Repentance

A principle that is repeated time and again in the period of the judges can be found when Samuel explains to the people of Israel that they must put away their false idols and faithfully turn their hearts back to God. The ancient Israelites generally forsook their one true Protector and Provider until they faced a crisis. On one occasion, the Philistines attacked Israel, and 30,000 of Israel’s foot soldiers died (1 Samuel 4:10). Then God allowed the most holy object in all of Israel, the ark of the covenant, to be taken by the Philistines (1 Samuel 4:11).

Samuel then advised them: “If you return to the Lord with all your hearts, then put away the foreign gods and the Ashtoreths (Canaanite goddesses) from among you,

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24Meon, Samuel the Prophet, 3.
25Meon, Samuel the Prophet, 4.
and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the Philistines” (1 Samuel 7:3). Only then would God secure their land and give them protection from their enemies.

Samuel gathered the people, and they fasted that day, repenting of their sins. Then Samuel prayed on behalf of all the people. The outcome was that God gave them a miraculous victory over the enemy (1 Samuel 7:5-6, 9-10). This principle stands just as true today for a nation that turns wholeheartedly to the one true God.

2.5 Conclusion

There are many conclusions that can be drawn from life of the prophet Samuel. Besides having two books of the Bible named after him, besides a lifetime of godly service himself, and besides anointing the first two kings of Israel that is, Saul and David, Samuel left a legacy of godly leadership that lasted after him. He did this first by helping to provide David with godly leaders from among the Levites, Samuel’s near and distant relatives, who could serve as gatekeepers and temple musicians, one of whom was Samuel’s own grandson Heman the Ezrahite, author of Psalm 88. However, Samuel’s legacy of godly leadership extended beyond his wise advice to David about which leaders to select over the Levite servants of the tabernacle, and the later the temple, to his own efforts to teach and train leaders from among the poorer righteous folk of Israel. His efforts led him, from the Bible’s account, to set up schools for the sons of the prophets. These people from obscure families learned how to serve God and work hard, and their efforts, in Bethel and Gilgal at least, lasted at least until the time of Elisha, who helped teach later groups of the sons of the prophets. Samuel’s legacy of promoting godly leadership among the common people of Israel is a legacy that has been nearly forgotten by Bible readers today, but it remains in the pages of scripture for us to learn. We must honor the legacy of
Samuel’s godly leadership, and seek to follow it ourselves for effective contemporary Christian leadership.
CHAPTER THREE
CONTENPORARY CHRISTIAN LEADERSHIP IN GHANA

3.1 Introduction

The Bible teaching about the nature of Christian leadership is unique and valuable. There is a part in which God selects, calls, and equips His chosen leaders. There is also the practical side where people can learn specific leadership skills. However, there is a big problem regarding the definition of Christian leadership couple with the fact that there are so many definitions that abound on the concept of Christian leadership. This chapter basically looks at the nature of Christian leadership in Ghana. The chapter discusses the biblical view of Christian leadership and also take into consideration how churches are govern in Ghana by looking at leadership style of churches in the various traditions of denominations in Ghana.

3.2 The Nature of Christian Leadership

First, John Haggai writes, “Leadership is the discipline of deliberately exerting special influence within a group to move it toward goals of beneficial permanence that fulfill the group’s real needs.”26 Ken Blanchard, also writes, that “Leadership is a process of influence. Anytime you seek to influence the thinking, behavior, or development of people in their personal or professional lives, you are taking on the role of a leader.”27

From this information, one can pull together some common elements of Christian leadership. That is, the Bible teaching about leadership involves a leader and a group (or another individual) of people. The leader exercises the ability to identify mutually

beneficial goals, and creates an environment and an effective method that motivates and channels the group to achieve those common goals. The uniqueness of Christian leadership is that the entire process happens within the will, plan, priorities and purpose of Almighty God as revealed in the Bible, and is grounded and operates under the lordship of Jesus Christ. It is from this source that Christian leaders derive qualifications, objectives, principles, and methodologies.

According to the Bible teaching about the nature of Christian leadership, the book of Genesis reveals these basic leadership factors. After He created the heavens and earth, the leader (God) lined out to the team (the Trinity), His goal and method. God proposed, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping things that creeps on the earth” (Genesis 1:26). Further, “God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea…”’ (Genesis 1:27).

There is a Person (God), a group (people), a goal (creation management), and a method (people managing the environment and populating the earth). The Bible teaching about the nature of Christian leadership indicates that as leaders, we are a special people with a specific position and purpose. We are citizens of heaven (Philippians 3:20) who are ambassadors of God sent into a world hostile to Jesus Christ (1 Peter 2:9, 10; 2 Corinthians 5:20). That means we have a particular world view, motivation, purpose, and allegiance. Paul said, “…whatever you do, do all to the glory of God” (1 Corinthians 10:31).

However, the Bible teaching about the nature of Christian leadership teaches that every Christian has also been given a spiritual gift, or special ability, to carry out their
part in God’s plan. Leadership is one of those gifts. Paul said, “And since we have gifts that differ according to the grace given to us, let each exercise them accordingly…he who leads, with diligence…” (Romans 12:6, 8). Christian leadership highlights eternal matters over the temporary things of this world (2 Corinthians 4:18). We do what we can to make this life better. But, in the final analysis, what good is it if we, for example, cure a person’s cancer, yet let their soul slip into an eternal hell?

3.3 Leadership Trends in Ghanaian Churches

In the introduction to the topic of Church Government in his book, Wayne Grudem wrote “…it must be said that the form of church government is not a major doctrine like the Trinity, the deity of Christ, substitutionary atonement, or the authority of scripture.”28 ‘There is no doubt that the form of church government is not an essential doctrine of the Christian faith in that it does not impart one’s eternal destiny. However Steven Cowan pointed out:

It is evident that the form of church government a church adopts will have a direct impact on the lives of church members and the course of the church’s life and ministry. How a church is structured and what officers it ordains (and who ordains them) impacts who does what in the ministry of the church as well as how it is done. Moreover, the form of church government determines what problems a church will face and how they will be solved.29

Further, if there is a prescribed pattern for church government outlined in scripture that was intend to be followed by the modern church, it would certainly have implication for the spiritual health and well-being of the church if that is ignored. The fact that there are three various types of church governance today beg the question:

28 Wayne Grudem, Systematic Theology (Grand Rapids, Mich. :Zondervan,1994), 904
29 Steven B. Cowan, Who Runs the Church? : 4 Views on Church Government (Counterpoints : Church Life), 1.
are they based on scriptures or merely the result of historical development and events or corporate governance that has proven to be most effective and bear the most results? Does the Bible prescribe a certain type of church government? If so, which existing church structure most closely resembles scripture or biblical principles?

3.4 Models of Church Government

In Ghana, the current forms of church leadership styles can be categorized into three main models: Episcopalian, Presbyterian and Congregational. For the rest of this study, the aim will be to compare and contrast the three models based on the scriptural evidence for each of them.

3.4.1 Episcopalian

Episcopal polity is a form of church governance that is hierarchical in structure with the chief authority over a local Christian church resting in a bishop. While there are variations on important details, Episcopal bodies share the following features.

Distinguishing features:

- Has office of bishop distinct and superior to the officers of local churches (priest or rector)
- Hierarchical in structure
- The bishop ordains and governs the priests and rectors of several local parish churches (diocese).
- Many has an archbishop which has authority over many (or all) other bishops

The Episcopal form of church government is found in many churches today. Perhaps the most well-known and straightforward form is found in the Roman

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Catholic Church. Among Protestants, the Anglican Church, the Methodist Church
and some Pentecostal and charismatic churches.

There appears to be little scripture evidence for this form of government. However Charles Gore claimed divine right for this form of government, contending that local bishops, “like the circle of twelve round their Master, are the successors of the apostles and hence of Christ himself and always had authority over presbyters.” 31

While acknowledging that this form of church government is not mentioned in the New Testament, advocates maintained that it is not forbidden and that it was a natural outgrowth of the development of the church. 32 For example, E.A Litton writes, “No order of Diocesan Bishops appears in the New Testament,” but goes on to say:

The evidence is in favor of the supposition that Episcopacy sprang from the Church itself, and by a natural process…..The Presbytery, when it assembled for consultation, would naturally elect a president to maintain order; first temporary, but in time with permanent authority…Thus it is probably that at an early period an informal episcopate had sprung up in each Church. As the Apostles were one by one removed…the office would assume increased importance and become invested with greater power. 33

Litton maintains that the episcopacy has benefited the church, especially in being able to claim its authority comes from direct descent from the apostles and should be preserved. 34 The fact that it went virtually uncontested until the time of the

31Gore, The Church and the Ministry, 301.
32Gore, The Church and the Ministry, 302.
34Litton, Introduction to Dogmatic Theology, 390.
Reformation is claimed by its advocate as a testimony to its claims of apostolicity.\textsuperscript{35}

As Robert Reymond noted, episcopacy receives no support whatever from the New Testament and its perceived benefit highly debatable, depending on how one view its development through history.\textsuperscript{36} J B Lightfoot contended that “the episcopate was created out of the presbytery” due to expediency rather than divine right.\textsuperscript{37} Shelley noted that the rise of episcopacy gave rise to the papacy and coincides with doctrinal heresies and political and social abuse of power. Many in the third century felt that the coming of episcopacy meant the departure of the Spirit.\textsuperscript{38}

### 3.4.2 Presbyterian

Presbyterian (or presbyteral) polity is a method of church leadership or governance typified by the rule of assemblies of presbyters, or elders.\textsuperscript{39} It can be described as a “representative” form of church government. It is distinguished by the following features;

- The local church is governed by a group of elders (often called a session)
- The elders are elected by the congregation.
- The pastor of the church is seen as one of the elders in the session with a specialized role but equal in authority to the other elders.
- Members of the sessions from several local churches in a geographical area are also members of the presbytery which has ruling authority over these churches.

\textsuperscript{35}Litton, Introduction to Dogmatic Theology, 390.
\textsuperscript{38} Bruce Shelley, Church History in Plain Language, upd. 3\textsuperscript{rd} ed. (Nashville : Thomas Nelson, 2008), 70.
\textsuperscript{39} Wayne Grudem, Systematic Theology, 926.
• Some members of the presbytery are in turn members of the “general assembly” which usually have authority over all the churches in a region or nation.

There is great support for this system among evangelical Christians today. Arguments in favor of this system of church government include; one, those who has wisdom and gifts for eldership should be called upon to use their wisdom to govern more than just one local church; two, a national government of the church reflects the unity of the body of Christ; three, this structure provides safeguards to prevent an individual congregation from falling into doctrinal error more effectively than loosely associated churches.  

Advocate for this form appeals to both its historical precedence beginning from the Old Testament into the New Testament as well as its effectiveness for church governance. Reymond, a strong advocate of this form of church government noted that, “Moses, the priests and Levites, the judges and even the kings of Israel, were all assisted in their governance of the nation, with God’s permission, by the “elders of Israel [or more striking, ‘elders of the congregation’]” This practice continued into the New Testament as is evident from Luke 22:66 where the “council of the elders” were present at Jesus’ trial. It is this practice of governance that in turn led to Paul’s practice of appointing a plurality of elders in every church he planted, to govern and oversee it.  

In defending this, Reymond maintained that the New Testament were connected or bound together by a common government. He argues that this principle of mutual accountability, dependency, and submission among the churches can be found at

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several places in Scripture. He points to Acts 8:14 where the Jerusalem church sent Peter and John to investigate Philip’s work in Samaria, and in Acts 13:1-3 and 14:27, where missionaries were sent out by the Antioch church and returned to Antioch to report on the state of the Gentile churches they have founded. However his primary basis for the claim of the connectional nature of the churches in the early church is Acts 15

Grudem however question that account as a sound basis for building a system whereby elders have authority over more than their local churches. Specifically Reymond pointed out that not only the elders but the church was involved in the decision (Acts 15:22). He also pointed out that elders from the other churches were not involved in the deliberation.

3.4.3 Congregation

Congregationalist polity, often known as congregationalism, is a system of church governance in which every local church congregation is independent, ecclesiastically sovereign, or autonomous.

Among contemporary churches, such as the charismatic churches, perhaps the most popular form of government is the congregational church government. Unlike the other two, the final governing authority resides within the congregation itself. However the issue of whom in the local congregation exercises final authority differs among congregations. Wayne Grudem highlights 5 variation under this form: the “single elder (or single pastor) form, the “plural local elders” form, the “corporate board” form, the “pure democracy” form, and the “no government but the Holy

42 Wayne Grudem, Systematic Theology, 926.
43 Robert L Reymond, A New Systematic Theology of the Christian Faith, 897
44 Grudem, Systematic Theology, 928-36.
By far, the “single elder” and “plural local elders” form appear to be the two most common among independent churches. The distinguishing features of this leadership style include;

- Final governing authority resides within the congregation itself.
- The congregation elects one elder or pastor as its spiritual leader who makes the final decision for the church.
- The single elder is usually assisted by (or in some cases supervised by) a group of deacons who are also elected by the congregation.

A.H. Strong set out the following four arguments for the “single elder (pastor)/several deacons” form of government. This include;

- The New Testament does not require a church to have a plurality of elders in every case and was only advocated for larger churches.
- In Revelation 2-3, the angel in each of the seven churches refers to a single elder or pastor, which indicates that each church had not many but only one bishop/elder or pastor.
- From Acts 12:17; 21:18, Gal 2:12, he argues that James was the sole pastor of the Jerusalem church.
- From 1 Tim 3:2 (cf. Titus 1:7) he argues that "bishop" is singular, while "deacons" (1 Tim 3:8) is plural. This would seem to argue that there was but one bishop/elder per church, while there would have been several deacons.

However, the biblical bases for all four arguments are unconvincing. Firstly, the consistent pattern in the New Testament is that every church had several elders. As Grudem highlighted, there were elders appointed in every church (Act 14:23) which

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45Grudem, Systematic Theology, 928-36.
46 Augustus H. Strong, Systematic Theology (Philadelphia: Judson, 1907), 914-17.
included churches founded on Paul’s first missionary journey. And every town (Titus 1:5) on the island of Crete was to have elders, regardless of size. 47

Strong’s interpretation of the angel in Rev 2-3 as a single elder is suspect, for it is clear that the church at Ephesus in Rev 2:1-7, according to Acts 20:17 had several elders. As such whatever the angel of the church at Ephesus was, it cannot be interpreted that there was only one elder in that church. Grudem further pointed out that the church in Ephesus at that time was exceptionally large. If the angel of the church in Ephesus implies a single elder at the church, it contradicts Strong’s own argument that the large churches had plural elders.48

Strong’s argument that James was the sole pastor of the Jerusalem church is again easily refuted by the presence of the elders in the church in Jerusalem in Act 15:2. Granted that James may well have acted as moderator or presiding officer in the church in Jerusalem for purpose of meetings, it does not logically lead to the conclusion that he was the pastor of the church in Jerusalem in a single elder sense. His final argument of single bishop and many deacons in scriptures is flimsy at best. It is well documented that the two terms, bishop and elder are synonymous. As such, it is unlikely that only one bishop/pastor is in view because otherwise it is difficult to explain 1 Tim 5:17 ("let the elders who rule well be considered worthy of double honor") and Titus 1:5 "appoint elders in every town").49

History has shown that where authority is concentrated on a single person in top leadership level, it has resulted in a disproportionate high number of moral failures. The single elder form suffers from a lack of mutual accountability. Many in this

47Grudem, Systematic Theology, 928-36
48Grudem, Systematic Theology, 928-36.
49Strong, Systematic Theology, 914-17.
position can also suffer from excessive demands laid on them by the church. I believe it is this deficiency that has given rise to the plural local elder form of government. This form effectively preserves the pattern of plural elders while restricting authority to the local congregation. Whatever the variation, Berkhof has the following criticism of the Congregational structure as a whole: The theory that each church is independent of every other church fails to express the unity of the Church of Christ, has a disintegrating effect, and opens the door for all kinds of arbitrariness in church government. There is no appeal from any of the decisions of the local church.50

3.5 Conclusion

The church is a living organization. Yet there are organizational aspects that need to be addressed as it grows in size. These two differing but related aspects of Church Governance need to be held in delicate tension. Many different forms of church governance exist today. Having examined the scriptural evidence for the three main existing models of church government, the Episcopalian, Presbyterian and Congregational. However, whatever the leadership style that is adopted, church leaders must strive to lead a life that reflect practices that is found in the scriptures.

CHAPTER FOUR
LIFE OF SAMUEL AND ITS IMPLICATIONS FOR CONTEMPORARY CHRISTIAN LEADERS

4.1 Introduction

Samuel was a faithful servant of the LORD all his days. He was attuned to God's will, he was diligent to follow His voice, and he was faithful to God's people. Eli's spiritual hearing had grown so dim, he failed to hear God calling to Samuel. Yet Samuel was attuned all his days. Are we attuned to the Lord? Are we available to perform service to Him? Do we diligently and actively comply when we do hear His voice (through the scriptures) 2Samuel lived a holy life before His people. This chapter discusses and analyzes Samuel's leadership style and its implications for contemporary Christian leaders.

4.1 Brief Exposition on Samuel

This exposition provides a thumb sketch of Samuel’s life. Samuel was more like Moses than any other Old Testament character. He was a priest. Samuel was a priest by birth but even more significantly he was a priest by upbringing under Eli's supervision in the Tabernacle. Throughout his life Samuel officiated at sacrifices. Again, he was also a prophet. The Lord was with Samuel as he grew up, and he let none of his words fall to the ground. And all Israel from Dan to Beesheba recognized that Samuel was attested as a prophet of the Lord (1Sam3:19). Thirdly, he was also a war leader. Samuel mounted a successful campaign against the Philistines - Israel's chief enemy. Throughout Samuel's lifetime, the hand of the Lord was against the Philistines. He was the Lord Chief Justice. He spent his entire adult life settling disputes between Israelites in each of the twelve tribes. Samuel continued as judge...
over Israel all the days of his life (1Sam7:15), this means he was still acting as an arbitrator during the reign of Saul.

Yet despite being competent in all four roles Samuel was rejected. None of the other judges was rejected in their lifetime yet by far the greatest was. This exposition attempts to provide an explanation and also draws some lessons for today.

4.3 Lessons from Samuel’s life and Its implications for Christian Leadership

Today

4.3.1 Samuel was Conscientious in all things

Samuel was dutiful as a child. “And the boy Samuel continued to grow in stature and in favour with the LORD and with men” (1Sam2:26). His willingness to serve is graphically illustrated by his response to God’s call. Three times the boy went to Eli and said, “Here I am; you called me” (1Sam 3:8). Most youngsters hearing the third call would have ignored it, turned over and gone back to sleep. Samuel was a very active judge. He made things easier for the Israelites by going on circuit and setting up court in three separate centres: Bethel, Gilgal and Mizpah - although they were not that far apart.

Even after Saul was appointed king, Samuel did not retire. He told the Israelites: As for me, far be it from me that I should sin against the LORD by failing to pray for you. And I will teach you the way that is good and right (1Sam12:23).

This life style of Samuel teaches us a lot of lessons. His responsiveness to the call of God, his eagerness to pray and intercede for the people of Israel is a lesson that must be learnt by all Christian leaders. As leaders we sometimes lose focus of the fact that we have been by God to lead his people and pray for them as well. As Christian
leaders prayer should be our life style. Through prayers, Christian leaders must also be responsive to the voice of God anytime.

Again, there are Christians, who when they retire from their secular employment, consider that they can also retire from their church commitments and please themselves. They seem to lose interest in the well-being of the fellowship to which they belong. There are other believers who carry on working in one capacity or another until the day they die. Christians who shed all their responsibilities should be very thankful that Jesus is not resting on his laurels but intercedes unceasingly for his own before the throne of God.

4.3.2 Incorruptible

As a judge Samuel was absolutely honest and fair. He took no bribes and he oppressed no one. His judgments were impartial and just. 1Sam12:1-5. Samuel wasn't in it for the money. He didn't need a bonus to do his job properly. His people had great confidence in him. That is why he was entrusted with choosing a king for Israel. The elders instructed him: Now appoint a king to lead us. The well-being of any society depends considerably upon the integrity and impartiality of its judges. If a judge allows considerations of advancement, public popularity and celebrity or the planks of bias and prejudice distort his judgment people will suffer. Church leaders must always remember to put the interests of others before their own. This is a good rule of thumb and will help us to be honest and fair.

Christians and church leaders for that matter cannot corrupt their moral principles in spite of the hardships and the temptations of the times. In a world where it is trendy for people to keep their options open towards achieving their goals, Christians are mandated to live above reproach in obedience to the word of God, as Samuel did. The
end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil” Ecclesiastes12:13-14).

Christians in making decisions or taking actions regarding all endeavours of their lives, should consider the resultant legacies by which they would be remembered by heaven, their families, friends and their nations, and choose the way of righteousness. It is good for Christians to bear in mind that success, purity and prosperity are some of the enormous benefits from being resolute in obedience to God, as demonstrated by the lives of Abraham, Job, Daniel, Noah, and Samuel.

However, those who use corrupt means to rise to the top and to satisfy their needs eventually fall shamefully by same principle that is why David did not kill King Saul to ascend the throne when he was presented with the opportunity to kill his enemy.

4.3.3 Involvement in the things of Society

Samuel was deeply involved in many aspects of life. He was involved in the mundane, local and homely as well as affairs of state and issues of national importance. For example we read in chapters 9 and 10 that Samuel:

- Could be consulted about missing donkeys.
- Was asked to bless a community sacrifice.
- Presided over the feast that followed.
- Asked the kitchen staff to hold back a leg of lamb for the future king’s dinner.
- Anointed Saul King of Israel.

There are some church leaders who concentrate on preaching and spend a lot of time in the study. They do not take much interest in some of the other activities of the church. Some Christian leaders do not even show interest of things about the welfare
of people in the society. Some even think that the church should be separated from the state. But the question is, as the watchdog of society and the voice for the voiceless, can church remain silent and involve itself about the things that concern welfare of people.

With the current trend of events in the life of mother Ghana, one cannot help but ask this very question repeatedly, where is the church? Where is the church when this extra chronically religious country is plagued and hugely submerged in this massive rot of bribery and corruption and in fact blatant thievery of our state resources? Where is the church when there is a constant widening gap between the so called rich and the poor and no one is talking about it? Where is the church when inequality is in ascendancy even in the chapel? This become even more disgusting, nauseating and shameful when these white colored thieves and corrupt people wine and dine with our pastors at high tables in our churches bearing titles such as deacons, chairmen and chairpersons just because they share their plunder with some of these pastors. Christians should led exemplary lives to in order to avert some of these social vices such as corruption that have engulf the land. A Christian leader needs to get involved as possible with the people in the church.

4.3.4 He was Forthright

Samuel never beat around the bush; he told it as it was. There are several instances where he bluntly communicated the unpalatable truth. For example: He made it very clear to the elders of Israel what would happen if a king was appointed. (See 1Sam 8:10 -18). Again, when King Saul presumed to offer sacrifices to the LORD rather than wait for Samuel the priest to officiate he was roundly rebuked. Samuel said to him: “You acted foolishly. You have not kept the command the LORD your God gave
you..... . But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people because you have not kept the LORD’s command” (1Sam13:13-14). Samuel gave Saul strict instructions on how to conduct a military campaign against the Amalekites. Everyone was to be put to death and everything that belonged to them was to be totally destroyed. But Saul spared Agag the king of Amalek and the best of the livestock. The aging prophet said to Saul: “The LORD has torn the kingdom of Israel from you today and has given it to one of your neighbours - to one better than you. He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind” (1Sam15:28). There are lot of lessons that can be learnt from this attitude of Samuel. As church leaders, we sometimes fails to talk about the wrong doings of people in the society. Sometimes leaders lack confidence to rebuke people or set the records straight when they go wrong. Obviously, this leadership style of Samuel teaches us not to condone wrong doing. Church leaders must correct people when they disobey God’s word and do otherwise.

4.3.5 Loyalty

Samuel was a loyal person. Loyalty is a virtue that the researcher can strongly identify with Samuel. Samuel was loyal to his mentor Eli. After God spoke to Samuel about the calamity that would befall the family of Eli we read: He was afraid to tell Eli the vision (1Sam3:15). Probably, it might be that the little Levite was genuinely attached to the fat, old, High Priest and didn’t want to upset him. There are several instances of Samuel’s faithfulness to Saul. After Samuel told Saul that because he had rejected the word of the Lord, the Lord had rejected him as king, he never went to see him again.
But tellingly we are told: Though Samuel mourned for him (1Sam15:35). Indeed, God had to caution Samuel up with: “How long will you mourn for Saul, since I have rejected him as king over Israel?” (1Sam16:1).

In his home we are told after each great event in his life; Samuel then went to Ramah (1Sam16:13). Samuel did not move away from his own people but chose to live in the village of his birth near to his brothers and sisters. When Samuel died they buried him at his home in Ramah. It is not common practice for great men to live in the communities in which they grew up. Jimmy Carter, former president of the U.S.A., is a rare exception. On losing the presidential challenge for a second term he returned to his farm in Plains, Georgia and that is where he intends to be buried. You need a certain level of integrity to be famous and to live comfortably amongst your own folk.

To his fellow Israelites. Even though rejected by his own people Samuel had no intention of abandoning them. He told them: “As for me, far be it from me that I should sin against the Lord by failing to pray for you. And I will teach you the way that is good and right” (1Sam12:23). Samuel was slow to give up on anybody. He was, perhaps, even more reluctant than God to give up on Saul. When God told Samuel how disappointed he was with Saul, the old prophet was troubled and he cried out to the LORD all that night (1Sam15:11).

These are days when loyalty does not seem to count much. As Christian leaders we need to be loyal first to God and again to the people that are put before our care. Sometimes when people are lifted up in life, they begin to forget where they are coming from, they undermine people and even sometimes chooses not integrate with people who are below their rank. Sometimes, church leaders think they are not accountable to their members and they can do whatever that might seem appropriate.
in their own eyes. Following the example of Saul, we are called to reject such attitude, develop humility and be loyal to people despite the various circumstances one might encounter in his or her leadership as a Christian leader.

4.3.6 Godly Man

The thing that really distinguished Samuel from the other judges was his godliness. There is no evidence that Sampson or Ehud were godly men. Even Deborah, Gideon and Jephthah fall far short of the devotion Samuel showed to the Lord his God. He was fortunate to have devout parents who made a regular annual pilgrimage to Shiloh and tuition from Eli the High Priest. Samuel's godliness is shown in several ways:

(a) He was a student of God’s word. The Lord continued to appear at Shiloh, and there he revealed himself to Samuel through his word (1Sam 3:21). The young Levite had the inestimable advantage of access to God’s written word in the Tabernacle. There is no substitute for it.

(b) He was a man of prayer. What was Samuel’s immediate reaction when the elders of Israel demanded a king? So he prayed to the Lord (1Sam8:6). He did what Moses so often did in time of trouble - laid it before the Lord.

(c) He, like Moses, was concerned for God’s honour. He called upon the Israelites to rid themselves of foreign gods and commit themselves to the Lord to serve him only. After Saul was crowned king, Samuel in his farewell speech, urged king and people to fear the Lord and serve and obey him (1Sam12:14-18)

(d) He understood what God’s number one priority was. In rebuking Saul for his disobedience over the Amalekites Samuel uttered some timeless words: Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the
Lord? To obey is better than sacrifice, and to heed is better than the fat of rams (1Sam15:22).

There is no virtue rarer than true godliness. I am afraid that like the Israelites in the time of Samuel and the Jews at the time of Christ we do not always find this as attractive as we should. However, as Christian leaders, we must always lead a godly life that is worthy of emulation to others. Our life style should be a model to people who have not yet found faith in the Lord Jesus Christ. When we are before God's people, we are before God. Samuel’s call to charge him so he could make amends, before he got to the business of reminding them of what God had done, is similar to today's New Testament charge to cleanse ourselves before we approach the Lord’s Table for communion. We are not only charged to cleanse ourselves before the Lord but to clear things with any of the brethren. If there are any outstanding sins, we must rectify them first.

“Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself” (1 Corinthians 27-29). It is a call to be reverent, holy, and mindful of all who God is and what He has done. Attempting to be reverent about what Jesus has done for us though a filter of unconfessed sin or through the muck of grudges and bitterness against one in the Body, is not behaving in worthy manner. Samuel cleared the decks first. We must do the same. Old Testament or New Testament, we are called to live holy lives.“But as he who called you is holy, you also be holy in all your conduct, since it is written,
“You shall be holy, for I am holy.” (1 Peter 1:15-16, cf Leviticus 11:44, Leviticus19:2) Samuel’s call to the people to charge him with any wrong he had performed so as to make amends was not only holy but humble. However, even though Samuel had a good leadership life style, nonetheless, he also had some other negatives aspects of his life that must be also highlighted so that we learn the good side, one would also take notice of his leadership style that are not worth emulated.

4.4 Other Aspect of Samuel’s Leadership

Despite the fact that Samuel had a very good leadership during his reign in Israel, he also had some negative aspects of his life that should not be emulated by Christian leaders today. Some of these negatives are discuss below;

4.4.1 Old Age

This is one of the reasons the elders of Israel gave Samuel for wanting a king. They told him: “You are old” 1Sam 8:4. He had not the energy to administer justice as he had done in his youth. It is significant that his son's, Joel and Abijah, had been put in charge of the region around Beersheba in the far south of the country. The researcher thinks Samuel's abilities were in decline. He retained much of his authority well into Saul's reign. Maybe some were growing tired of the dominance of the old prophet. However, the researcher thinks the main motivation of the elders was to provide for the future. Samuel could not go on forever. As Christian leaders we all have to accept that age takes its toll. Sometimes Christian leaders don't realise when it is time to stop. An organist may reach a stage when it is difficult to hit the right notes at the right pace - but carries on rather than relinquish.
the role to someone younger and more competent. When a preacher begins to ramble and repeat himself he would be better sitting in the pew listening to someone else. As Christian leaders must learn to delegate and leave their post for other to continue when age catches up with them

4.4.2 His sons were corrupt

It is read in 1Sam 8:3 But his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. It seems incredible that Samuel allowed this situation to develop. He had witnessed God's extreme displeasure at the corrupt behaviour of Eli's sons. Eli allowed himself to be compromised by the choice cuts of meat his son's gave him and upon which he grew very fat. God brought the severest judgment down upon Eli, Hophni and Phinehas. Samuel did not in any way benefit from the venality of his two sons in Beersheba but neither did he put a stop to their dishonesty. It is possible that Samuel, like so many very busy men of God, neglected his sons when they were young. Samuel lost the moral authority to discipline them when they grew up because he felt guilty about his earlier neglect. He was blind to their misdemeanors. Unfortunately this is a reoccurring problem. Some Christian leaders are so involved with their ministry that their own children do not get the attention that they need. The children of famous Christian preachers and teachers do not always turn out well. This is call up and fundamental thing that Christian leaders of today must take a very good notice of. Christian leaders despite their schedules must strive to instill discipline among their children. It is sad situation that in recent times, one sees a lot of Christian leaders’ children going astray from the grace of God.
4.4.3 He was a victim of his own success

About 21 years after the death of Eli, Samuel was the undisputed leader of Israel (1Sam 6). He was able to persuade the people to get rid of foreign gods and serve the Lord. Following this he had the authority to assemble an armed force at Mizpah that inflicted a heavy defeat on the Philistines. During his leadership the Philistines never threatened Israel. Samuel administered justice over all the 12 tribes.

It is clear that the Israelites were united under Samuel as they were under Moses and Joshua. He demonstrated all the advantages of strong, decisive leadership. The elders doubtless considered that the best way to maintain powerful, effective leadership and to maintain inter-tribal unity was to appoint a king. In view of the corruption of Samuel’s sons there was no indication where the next judge was coming from. It seemed unlikely that another Samuel would arise. However, there was a son of Jesse that could have eventually taken on Samuel’s role under God. The Israelites chose to go the way of the world. They wanted a king such as all the other nations have (1Sam 8:5). They had their way but it did not maintain the unity of Israel. In the reign of Rehoboam, only the third king of the United Kingdom, ten tribes split away from Judah and Benjamin never again to be united.

In many times, people quest to become more liberal in their leadership roles tends to compromise on their faith and do otherwise. One of the most tragic instances of this is the policy of the Roman Catholic Church in Japan in the 17th Century. In order to attract converts they became more Japanese than the Japanese themselves. The priests bathed, ate and dressed like Japanese. The Church abandoned care for the poor and became increasingly hierarchical and powerful. Unfortunately, the Japanese rulers began to perceive the church as a threat and eventually, mercilessly, wiped it out.
Even today in many denominations a hierarchical system of church government exists because of the decision of the church hundreds of years ago to use the Roman Empire as a model. The church’s leadership practices must be tailored to that which scripture scriptures affirms so that at the end, every action of Christian leadership will be a pleasing factor to God.

4.5 Conclusion

This chapter has basically dealt with a reflection of Samuel’s leadership trait and how contemporary Christian leaders can adopt such practices to be very good leaders in this modern times. The chapter has also argued that, despite the fact the Samuel led a good exemplary leadership life style, he also had made some mistakes which must not be emulated if one wants to be considered as a successful Christina leader.
CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary
In all this study has looked at Samuel’s leadership in ancient Israel and its implications for Christina leadership today. This study employed a descriptive and analytical approaches. This method was used to describe the Samuel’s leadership in ancient Israel. The first part of this study looked at the background issues and related literature of the subject under study.

Again, the work touched on a historical background of the book of Samuel and Samuel’s life and his leadership in ancient Israel. The work argued that Samuel, the last judge of Israel and the prophet who anointed the first two kings of Israel, was a great leader. The work also hinted that the legacy of Samuel’s leadership extended not only into the reigns of Saul and David, but extended for long afterward, for hundreds of years. The study had a closer look at how Samuel left a legacy of godly leadership during his reign as prophet and judge over Israel. Furthermore, the work also touched on contemporary leadership style in Ghanaian Christianity. It looked at the nature of Christian leadership and different style of leadership adopted by various denominations in Ghana.

Last but not least, the study also reflected on Samuel’s leadership in ancient Israel and the lessons that can be drawn from it for successful contemporary Christian leadership.
5.2 Conclusions

Looking at the focus of the study, there are a number of significant conclusions that can be drawn. Apart from having two books named after Samuel, and besides anointing the first two kings of Israel that is, Saul and David, Samuel left a legacy of godly leadership that lasted after him. He did this first by helping to provide David with godly leaders from among the Levites.

It was also found out that Samuel’s near and distant relatives, who could serve as gatekeepers and temple musicians, one of whom was Samuel’s own grandson Heman the Ezrahite, author of Psalm 88.

Again, Samuel’s legacy of godly leadership extended beyond his wise advice to David about which leaders to select over the Levite servants of the tabernacle, and the later the temple, to his own efforts to teach and train leaders from among the poorer righteous folk of Israel. His efforts led him, from the Bible’s account, to set up schools for the sons of the prophets. These people from obscure families learned how to serve God and work hard, and their efforts, in Bethel and Gilgal at least, lasted at least until the time of Elisha, who helped teach later groups of the sons of the prophets. Samuel’s legacy of promoting godly leadership among the common people of Israel is a legacy that has been nearly forgotten by Bible readers today, but it remains in the pages of scripture for us to learn. This must be legacy that the Christian leaders today must follow and seek to for effective contemporary Christian leadership.
5.3 Recommendations

Looking at the following conclusion and findings, the researcher makes the following recommendations:

- Christian leadership today must seek to exhibit characters that are profoundly based on that of the bible.
- Christian leadership today must lead a life that is very emulating to all and must function as role models to other to follow.
- The researcher also recommend that further researchers on Christian leadership could look at how good Christian leadership based on the bible can affect church growth organically.
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