

A NARRATIVE-CRITICAL AND THEOLOGICAL PERSPECTIVE ON THE IDEOLOGY OF
LEADERSHIP IN THE DAVIDIC NARRATIVES AND ITS RELEVANCE FOR AN
AFRICAN CHRISTIAN CONTEXT

BY

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TABLE OF CONTENTS

TABLE OF CONTENT	i
SUMMARY	xvii
ABBREVIATIONS	xxi
ACKNOWLEDGEMENT	xxvi
DECLARATION	xxviii
DEDICATION	xxix
1. CHAPTER 1: INTRODUCTION	1
1. 1. Actuality.....	1
1. 1.1. Lack of leadership.....	1
1. 1. 2. Leadership needs redefinition.....	1
1. 1.3. Churches and the problem of leadership.....	2
1. 1 .4. Leadership in transitional period	2
1. 2. Problem setting	2
1. 2. 1. Leadership crisis in Africa.....	3
1.2.1.1. Introduction.....	3
1.2.1.2. Social crisis	3
1.2.1.3. Political crisis.....	4
1.2.1.4. Power struggle	5
1.2.1.5. Economical crisis.....	6

1.2.1.6. Failure to take responsibility.....	7
1.2.1.7. Poor government and corruption	7
1.2.1.7.8. Synthesis	9
1. 2. 2. Leadership crisis in South Africa.....	9
1.2.2.1. Introduction.....	9
1.2.2.2. Transitional period.....	10
1.2.2.3. Democratic presidents.....	11
1.2.2.4. General leadership crisis	12
1.2.2.5. Consequences of improper leadership	14
1.2.2.6. Synthesis	21
1. 2. 3. Leadership crisis in the local communities.....	22
1.2.3.1. Introduction.....	22
1.2.3.1.1. Criteria for employment and poor service delivery	24
1.2.3.1.2. Awarding of tenders.....	25
1.2.3.1.3. Synthesis	26
1.2.4. Leadership crisis in family units	26
1.2.4.1. Introduction.....	26
1.2.4.2. Factors affecting families.....	28
1.2.4.3. Synthesis	30
1. 2. 5. Leadership crisis in religions and Churches	30

1.2.5.1. Leadership crisis in religion.....	30
1.2.5.1.2. Crisis in the Church	33
1.2.6. Synthesis	38
1. 3. Aims and objectives.....	39
1. 4. Methodology	41
1.4.1. Introduction.....	41
1.4.2. Types of criticisms.....	41
1.4.2.1. Narrative Criticism.....	41
1.4.2.1.1. Old Testament personage.....	43
1.4.2.1.2. Text as theology.....	43
1.4.2.2. Literary Criticism.....	44
1.4.2.3. Tradition Criticism.....	45
1.4.2.4. Historical Criticism.....	46
1.4.2.4.1. Text as a history	46
1.4.2.4.1.1. The Deuteronomistic History (DH) and the Chrononistic History (CH).....	47
1.5. Ethical consideration.....	50
1. 6. Hypothesis.....	51
1. 7. Chapter division.....	52
1.8. Terminology and orthography	54
1.8.1. Terminology.....	54

1.8.2. Orthography	57
CHAPTER 2: LITERATURE REVIEW	58
2.1. Introduction.....	58
2.2. Perspectives on leadership	58
2.2.1. Leadership theories	58
2.2.1.1. Early history theory.....	58
2.2.1.2. Alternative theory	60
2.2.1.3. Re-emergence of trait theory	60
2.2.1.4. Attribute pattern approach	61
2.2.1.5. Behavioural and style theories	62
2.2.1.6. Situational and contingency theories	62
2.2.1.7. Functional theory	64
2.2.1.8. Transactional and transformational theories	65
2.2.1.9. Neo-emergent theory	65
2.2.1.10. Synthesis	65
2.3. Concepts of leadership.....	66
2.3.1. Introduction.....	66
2.3.2. What is leadership?.....	67
2.3.3. Synthesis	69
2.4. Historical views on leadership.....	70

2.5. Types of leadership	71
2.5.1. Introduction.....	71
2.5.2. Charismatic authority (leadership).....	72
2.5.3. Traditional authority (leadership)	73
2.5.4. Legal –Rational Authority (leadership)	74
2.5.5. Intellectual leadership	74
2.5.6. Political leadership.....	75
2.5.7. Transformational leadership	76
2.5.8. Servant leadership.....	77
2.5.9. Synthesis	78
2.6. Styles of leading.....	78
2.6.1. Introduction.....	78
2.6.2. Autocratic or authoritarian style	78
2.6.3. Toxic leadership.....	79
2.6.4. Narcissistic leadership	80
2.6.5. Laissez-fair or free rein style	81
2.6.6. Participative or democratic style.....	82
2.6.7. Synthesis	83
2.7. Competitive leadership	83
2.7.1. Transformational leadership versus servant leadership	83

2.7.2. Autocratic leadership versus participative leadership.....	84
2.7.3. Leadership versus management	84
2.8. Important characteristics of a leader	85
2.8.1. Gender aspect.....	85
2.8. 2. Consciousness, confidence and flexibility	86
2.8.3. Creativity, skills development and zeal for achievement	87
2.8.4. Passion for success.....	87
2.8.5. Authenticity and credibility	88
2. 8.6. Ethics and good moral value.....	88
2.9. Synthesis	90
CHAPTER 3: LEADERSHIP IN THE ANCIENT NEAR EAST AND IN THE	
OLD TESTAMENT AND ANCIENT ISRAEL.....	92
3.1. Introduction.....	92
3.2. Leadership in the Ancient Near East	93
3.2.1. Leadership in Mesopotamia	94
3.2.1.1. Sumerians.....	95
3.2.1.2. Babylonians.....	96
3. 2.1.3. Assyrians.....	99
3.2.1.4. Persians	100
3.2. 3. Leadership in Anatolia, Syria-Palestine, and Egypt	101

3.2.4. Leadership in Transjordan	107
3.2.4.1. Ammonites, Moabites and Edomites	107
3.2.5. General features of kingship	108
3.2.5.1. The king and worship.....	108
3.2.5.2. Accession to the throne	109
3.2.5.3. King by divine adoption.....	109
3.2.5.4. Coronation of a name	110
3.2.5.5. Anointing	110
3.2.5.6. Functions of the king	111
3.3. Leadership in the Old Testament and in ancient Israel.....	111
3.3.1. Introduction.....	111
3.3.2. Leadership in the primeval period	112
3.3.2.1. Introduction.....	112
3.3.2.2. Adam and Eve.....	112
3.3.2.3. Noah: preacher and ship-builder.....	113
3.3.2.4. Nimrod: hunter, king and builder.....	113
3.3.2.5. Synthesis	114
3.3.3. Patriarchal leadership.....	114
3.3.3.1. Introduction.....	114
3.3.3.2. Family leadership.....	115

3.3.3.3. Clan leadership.....	116
3.3.3.4. Synthesis	116
3.3.4. Theocratic leadership	117
3.3.4.1. Introduction.....	117
3.3.4.2. Theocratic leadership in the Exodus period.....	117
3.3.4.2.1. Introduction.....	117
3.3.4.2.2. National leadership	117
3.3.4.2.3. Community leadership	118
3.3.4.2.4. Religious leadership.....	118
3.3.4.2.5. Synthesis	119
3.3.4.3. Theocratic leadership during the conquest and settlement	119
3.3.4.3.1. Introduction.....	119
3.3.4.3.2. Warrior leadership	120
3.3.4.3.3. Political leadership.....	120
3.3.4.3.4. Spiritual leadership	121
3.3.4.3.5. Synthesis	121
3.3.4.4. Theoretical leadership in the period of Judges	122
3.3.4.5. Transitional period.....	125
3.3.4.5.1. Introduction.....	125
3.3.4.5.2. The concept of kingship in Israel and her desires for a king	125

3.3.4.5.3. Views regarding the monarchy	126
3.3.4.5.4. Circumstances that led to monarchy	129
3.3.5. Monarchy leadership.....	131
3.3.5.1. Introduction.....	131
3.3.5.2. Criteria for the institution of a king	132
3.3.5.3. Functions of the king	133
3.3.5.4. The first monarchy leader	133
3.3.5.5. The second monarchy leader	134
3.3.5.6. The third monarchy leader	136
3.3.5.7. Synthesis	137
3.3.5.8. Three important offices of leadership.....	137
3.3.5.8.1. Introduction.....	137
3.3.5.8.2. King.....	138
3.3.5.8.3. Prophets.....	138
3.3.5.8.4. Priest	140
3.3.5.8.5. Synthesis	141
3.3.6. Leadership in the divided kingdom.....	142
3.3.6.1. Introduction.....	142
3.3.6.2. Leadership in Northern Kingdom (Israel).....	143
3.3.6. 3. Leadership in Southern Kingdom (Judah).....	144

3.3.6.4. Synthesis	145
3.3.7. Leadership under domain rule	145
3.3.7.1. Introduction.....	145
3.3.7.2. Northern Kingdom (Israel) under domain rule	146
3.3.7.3. Southern Kingdom (Judah) under domain rule.....	147
3.3.7.4. Synthesis	149
3.3.8. Circumstances leading to exile	149
3.3.9. Leadership during evacuation.....	150
3.3.10. Leadership during exilic period	154
3.3.10.1. Introduction.....	154
3.3.10.2. Leadership in Judah	154
3.3.10.3. Leadership in Babylon	155
3.3.10.4. Leadership in Assyria, Egypt and other environment.....	156
3.3.10.5. Synthesis	157
3.3.11. Leadership during post-exilic and restoration periods.....	157
3.3. 11.1. Introduction.....	157
3.3. 11.2. Leadership during post exilic period.....	157
3.2. 11.3. Leadership during restoration	158
3.3. 12. Synthesis	160

CHAPTER 4: NARRATIVE-CRITICAL AND THEOLOGICAL PERSPECTIVES ON DAVID’S LEADERSHIP CHARACTER162

4.1. Introduction..... 162

4.2. Theological perspectives on David’s leadership..... 163

4.2.1 Biblical Theology 163

4.2.2. Old Testament Theology..... 164

4.2.2.1. Traditions that portray David’s leadership 166

4.2.2.1.1. Introduction..... 166

4.2.2.1.2. Minimalist view 166

4.2.2.1.3. So-called Deuteronomistic and the Chronistic Histories 168

4.2.2.1.3.1. Introduction..... 168

4.2.2.1.3.2. Deuteronomistic History (CH)..... 169

4.2.2.1.3.3. Chronistic History (CH)..... 178

4.2.2.1.3.4. Synthesis 183

4.3. David – a theological characterisation..... 183

4.3.1 Introduction..... 184

4.3.2. David - the name..... 185

4.3.3. Family background 186

4.3.3.4. Synthesis 187

4.4. David’s leadership character..... 188

4.4.1. Introduction.....	188
4.4.2. David’s leadership character as a youth.....	188
4.4.2.1. A shepherd lad	188
4.4.2.2. Candidate for kingship.....	189
4.4.2.3. Talented young man.....	191
4.4.2.3.1. Musician.....	191
4.4.2.3.2. Warrior.....	193
4.4.2.3.3. Synthesis	195
4.4.3. David’s leadership character as an adult.....	196
4.4.3.1. Introduction.....	196
4.4.3.2. David’s leadership challenged.....	197
4.4.3.3. David as fugitive hero.....	199
4.4.3.4. David’s leadership character as a refugee.....	201
4.4.3.5. Mercy for enemies	201
4.4.3.6. Openness to advice	202
4.4.3.7. A sympathetic heart	203
4.4.3.8. Synthesis	204
4.4.4. David’s leadership character as king	205
4.4.4.1. Introduction.....	205
4.4.4.2. The anointing of David as king.....	206
4.4.4.2.1. Introduction.....	206
4.4.4.2.2. Anointing of David as King of Judah	207

4.4.4.2.3. Anointing of David as King over all Israel.....	208
4.4.4.2.4. Synthesis	209
4.4.4.3. Successful leadership.....	209
4.4.4.3.1. Introduction.....	209
4.4.4.3.2. Political success	210
4.4.4.3.3. Economic success and administrative skills	212
4.4.3.4. Social success.....	213
4.4.4.3.5. Religious and spiritual aspects.....	221
4.4.4.4.6. Reaction to crisis situations	226
4.4.4.4.7. Power transfer	228
4.4.4.4.8. David’s last words.....	230
4.5. Synthesis	232

CHAPTER 5: HERMENEUTICAL APPLICATION

FOR AN AFRICAN CONTEXT	235
5.1. Introduction.....	235
5.2. The concepts ‘Africa’ and ‘African’	235
5.3. The epoch of leadership in Africa.....	236
5.3.1. Leadership in pre-colonial period	237
5.3.1.1. Concepts of ‘kingship’ and ‘leadership’ in Africa.....	237
5.3.1.1.1. Introduction.....	236
5.3.1.1.2. Functions of the king	237
5.3.1.1.3. Character of the king	238

5.3.1.1.4. Synthesis	238
5.4. Leadership in colonial period.....	239
5.4.1. Introduction.....	239
5.4.2. Impact of colonialism in Africa	239
5.4.2.1. Introduction.....	239
5.5. Leadership during post -colonialism.....	243
5.5.1. Introduction.....	243
5.5.2. Striving for independence	244
5.5.3. Efforts to purge African leadership crisis	245
5.5.4. Synthesis	248
5.6. Current Status of leadership in Africa	249
5.7. Suggested solution to leadership crisis	250
5.7.1. Introduction.....	250
5.7.2. Social aspects	251
5.7.3. Political aspects.....	258
5.7.4. Moral aspects	261
5.7.5. Religious affairs	263
5.7.6. General features	269
5.8. Synthesis: Redefinition of the concept ‘leadership’	273

CHAPTER 6: SYNTHESIS	275
6.1. Introduction.....	275
6.2. Problem statement.....	276
6.2.1. Leadership crisis in Africa	276
6.2.2. South Africa	277
6.2.3. Local community	277
6.2.4. Family units	277
6.2.5. Religious and the Church.....	278
6.3. Aims and objectives.....	279
6.4. Methodology	279
6.4.1. Deuteronomistic History (DH)	279
6.4.2. Chronistic History (CH).....	280
6.5. Synthesis	280
6.5.1. Leadership in the Ancient near East, Old Testament and Israel	280
6.5.2. Concept of leadership	281
6.5.3. Theological perspective on David’s leadership	282
6.5.4. Hermeneutical application for an African context.....	283
6.5.4.1. The epoch of leadership in Africa.....	283
6.5.4.1.1. Leadership in the pre-colonial period	283
6.5.4.1.2. Leadership in the colonial period.....	284

6.5.4.1.3. Leadership during post-colonial period	286
6.5.4.1.4. Efforts to purge Africa from leadership crisis	286
6.6. Suggestions to heal leadership crisis in Africa	287
6.6.1. Introduction.....	287
6.6.2. Social aspects	288
6.6.3. Economic aspects and administrative skills.....	292
6.6.4. Servant leadership and services delivery	292
6.6.5. Political aspects.....	293
6.6.6. Moral aspects	295
6.6.7. Religious aspects.....	298
6.7. Synthesis	302
BIBLIOGRAPHY	305

NARRATIVE-CRITICAL AND THEOLOGICAL PERSPECTIVE ON THE IDEOLOGY OF LEADERSHIP IN THE DAVIDIC NARRATIVES AND ITS RELEVANCE FOR AN AFRICAN CHRISTIAN CONTEXT

SUMMARY

The specific purpose of this study is to examine a theological perspective on the ideology of leadership in the Davidic narratives and its relevance for African Christianity. The concern is in the area of a debilitating leadership vacuum that plagues and paralyzes modern society (Human 2002:658ff). The abdication of responsibility is obvious in nearly every field of endeavour, from politics, to medicine, to law, to business, and so sad to say to, ministry (Convey 2004:140; cf. Tshilenga 1999:209ff). Violence, crime, fraud and corruption are filling the earth (Chan 2003:139). Most people in Africa are caught in a vicious circle of poverty, poor nutrition and ill health. Disease including HIV/AIDS and hunger co-operate in a destruction synergism (Diake 1986:65, Van Dyk 2005:3ff). Africa is still paralysed, raped by violence and strife, by civil wars, by the results of generations of injustice, poverty, of man's inhumanity towards men because of ineffectiveness of leadership (Goyer & Gow 2000:14ff; Meiring 2002:721). Leadership is still a scarce and valuable commodity on the continent (Meiring 2002: 733).

The crisis of leadership is here discussed in five aspects, namely leadership crisis in Africa, leadership crisis in South Africa, leadership crisis in the communities, leadership crisis in family groups and lastly leadership crisis in religious groups including the Church. The researcher argues that debilitating and incompetence/ ineffective, leadership plagues and paralysis modern society. There is a great need to redefine the concept of leadership. It has been noted how Africa, South Africa, local communities, family and the religious groups including the Church at large have been badly damaged due to improper leadership.

Africa is still widely acclaimed as a continent of virtually unrelieved tyranny, dictatorship, economic bankruptcy, administrative incompetence and violence (Mangu 2005:315).

Researchers have come to a conclusion that there is an overall disillusion about the prospects of the African continent (Olukoshi 1999:451; Joshheph 1999b:57). There is a sense that all things

are falling apart, nothing good is directly or potentially coming out of Africa and democracy is not workable on the continent (Olukoshi 1999:451).

Currently the majority of countries in Africa are struggling with the challenge of multi-party democracy, globalisation, poverty, greed, corruption, fraud, crime, leadership vacuums, and diseases including HIV/AIDS (Mufuruki 2000:15). There is a war in at least one out of three countries and where there is relative peace the situation is still tense, either due to ethnic troubles or to religious disagreements. Either way, many of Africa's current leaders seem to be completely helpless or are actually fomenting the trouble to sustain themselves in power (Mufuruki 2000:15). Bad governance in Africa has brought the perception that nothing good is directly or potentially coming out of Africa (Olukoshi 1999:451).

In **South Africa**, crime, corruption, biased rule, bribery and self-enriching schemes under the “umbrella” of equity and black economic empowerment (BEE) reveals the reality of the absence of leadership. The community at large is at stake. Leadership in Provincial and Municipalities consists of corrupt and incompetent officials who put self interest above the communities. On the other hand ethnicity and tribalism cause a serious concern in South African communities. Nepotism and the exchange of sexual favours in order to get employment, service delivery and other social, economic needs are well known in the country. Unending strikes and protests because of lack or poor service delivery are perfect examples of debilitating leadership in **local communities**.

The continuous changes on the concept of family, debate on gender related issues and the change of social and biological roles have a serious impact on families. Marital instability and non-marriage have become dominant characteristics in societies. Diseases including HIV/AIDS, substance abuse and family violence and other societal matters are examples of a leadership crisis in **family groups**.

On the other hand, **religious communities**, including churches have been victimised by leaders who demanded absolute authority and ruled with iron fists. They smash any dissent or dissenter. Improper leadership within religious communities has influenced religious violence.

Biblical criticism and content analysis were the methods utilised. After a selection of leadership passages in the given Bible Books, the situation, issues, and interaction responses were identified, documented and interpreted. The Books (leadership passages) potentially are a key to the development and the change in the style of a formidable and influential church leader.

Assessment of good and bad leadership both Biblical and secular world will be presented, utilising contemporary leadership research thought. Concerted efforts to identify a Christian / Biblical view and the world's view will be (approached) in given situations will be the prime consideration.

As a solution to the above mentioned crisis, the researcher singled one biblical character in the Old Testament as a model (an ideal leader) of proper leadership. That character is no one else but David. The researcher aims to prove without reasonable doubt that the biblical David was an ideal leader. His leadership qualities will be tested based on his character. His characters will be based on his character as a youth, his character as a man (David the man) and his character as Israel's king. Using David as a role model, the researcher aims to point out that it is possible for a leader to seek justice and peace in one's leadership.

The results of the study indicate that David, despite his failure, was a religious leader who utilised a situational approach. His charismatic, prophetic, and servant-hood emphases, enabled him to lead, facilitate, clarify, confirm, challenge, rebuke, defend and delegate.

In summary, David's character as a successful leader was demonstrated in a number of ways. He united the political and religious life of Israel. He symbolised the setting establishing both the political and a centre for worship in Israel. As a result Israel is depicted as being military, politically and geographically strong. During David's reign, four outstanding features qualifying him as an outstanding leader are noted: **he ensured the spiritual wellness of the people**. David demonstrated that he was a God fearing person in various ways. The establishment of Jerusalem as a centre of worship proved that his desire was to lead people to worship God. **He defended his people against enemies**. Prior to monarchy, the people lived in fear of their enemies. The advent of David amongst their mist brought a paradigm shift in life as they felt safe. As their warrior, David conquered those enemies and Israel was depicted as politically and military

strong. **David safe guarded justice and peace.** The concept of ‘justice and peace’ has remained the centre subject matter in the Ancient Near East, the Old and the New Testaments, in religious and secular worlds to this present age. In his leadership, David safe guarded justice and peace in Israel. In David’s leadership three types of justice can be identified: *retributive justice*: It was aimed at punishing the evil doer(s); *distributive justice*: concerned with fair and equal distribution of commodities among society’s different members and *compensatory justice*: which is an endeavour to give all members of society a share in the productive process.

David controlled and managed the resources of the country. One of the reasons why human beings were created was to manage the resources of the world. Such a mandate was to be transferred from generation to generation. Human and assets management is one of the scarce skills needed in leadership. David indicated to be an ideal leader by managing both the people and asserts in his reign. Indeed David was an ideal leader, whose leadership remains a role model for Africa, South Africa, local communities and religious institution including the Church at large.

Keywords

Africa(n)

Ancient Near East

Chrononistic History

Crisis

Corruption

Crime

David

Deuteronomistic History

Kingship

Leadership

Old Testament

Traditions

ABBREVIATIONS

AIDS	Acquired Immune Deficiency
ANC	African National Congress
ANE	Ancient Near East
ANET	Ancient Near Eastern Text relating to the Old Testament
AU	African Union
BA	Biblical Archaeologist
BEE	Black Economic Empowerment
BC	Before Christ
BCE	Before Common Era
CCTV	Close Circuit Television
Cf.	Confer
CH	Chrononistic History
COPE	Congress of the People's Party
COSATU	Congress of South African Trade Unions
DA	Democratic Alliance
DH	Deuteronomistic History
Dtr	Deuteronomist
DtrR	Deuteronomistic redactor
HDI	Historical Disadvantaged Individuals

HIV	Human immunodeficiency virus
IDB	International Dictionary of the Bible
JBL	Journal of Biblical Literature
JSOT	Journal for the Study of the Old Testament
JTS	Journal of Theological Studies
LXX	Septuagint (Greek Bible)
ME	Middle East
MT	Masoretic (Hebrew) Text
NAB	New American Bible
NEB	New English Bible
NIV	New International Version
NGO	Non-governmental Organisations
NPA	National Prosecution Authority
NRSV	New Revised Standard Version
NT	New Testament
NEDLAC	National Economic Development and Labour Advisory Committee
NGO	Non Governmental Organisation
OT	Old Testament
OTE	Old Testament Essays
RSV	The Revised Standard Version

TV	Television
SA	South Africa
SACP	South African Communist Party
SADC	South African Development Communities
SAPS	South African Police Services
UN	United Nations
USA	United States of America
WTO	World Trade Organisation
Zim	Zimbabwe

ABBREVIATIONS OF BIBLICAL BOOKS

OLD TESTAMENT		NEW TESTAMENT	
Gen	Genesis	Mt	Matthew
Exodd	Exodus	Mk	Mark
Lev	Leviticus	Jhn	John
Deut	Deuteronomy	Acts	Acts
Joshua	Joshua	Rom	Romans
Jdg	Judges	1 Cor	1 Corinthians
Ruth	Ruth	2 Cor	2 Corinthians



1 Sam	1 Samuel	Gal	Galatians
2 Sam	2 Samuel	Eph	Ephesians
1 Kgs	1 Kings	Gal	Galatians
2 Kgs	2 Kings	Eph	Ephesians
1 Chron	1 Chronicles	Col	Colossians
2 Chron	2 Chronilces	1 Thes	1 Thessalonians
Ezra	Ezraa	2 Thes	2 Thessalonians
Neh	Nehemiah	1 Tim	1 Timothy
Esth	Esther	2 Tim	2 Timothy
Job	Job	Tit	Titus
Ps	Psalms	Phlm	Philemon
Prov	Proverbs	Heb	Hebrews
Ecc	Ecclesiastes	Jams	James
Sng	Songs of Songs	1 Pet	1 Peter
Isa	Isaiah	2 Pet	2 Peter
Jer	Jeremiah	1 Jhn	1 John
Lam	Lamentations	2 Jhn	2 John
Ezek	Ezekiel	3 Jn	3 John
Dan	Daniel	Jud	Jude
Hos	Hosea	Rev	Revelation



Joel	Joel	
Amos	Amos	
Obad	Obadiah	
Jon	Jonah	
Mic	Micah	
Nah	Nahum	
Hab	Habakkuk	
Zeph	Zephaniah	
Hag	Haggai	
Zech	Zechariah	
Mal	Malachi	

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DECLARATION

I, Ngwako Daniel Sebola, declare that the thesis, *A narrative-critical and theological perspective on the ideology of leadership in the Davidic narratives and its relevance for an African Christian context*. Which I hereby submit for the degree Philosophiae Doctor at the University of Pretoria, is my own work and has not been submitted by me for a degree at this or any other tertiary institution.

N D Sebola

September 2012

Student No: 96161414



DEDICATION

Dedicated to the late Mr Mtikila Thompson Sebola, Ms Ngodiseni Monica Sengani and Mr Madambi Joshua Ndlovu, parental figure during their lifetime

May their souls rest in peace!