

## CHAPTER 6

### SYNTHESIS

#### 6.1. Introduction

*A narrative-critical and theological perspective on the ideology of leadership in the Davidic narratives and its relevance for an African Christian context* is the theme of this study. The subject of leadership has attracted my attention. Debilitating leadership vacuum 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 say to ministry (Convey 2004:140; cf. Tshilenga 1999:209ff). Leadership is still a scarce and valuable commodity on the African continent (Meiring 2002:733). There is confusion and tension between expectations of a definite leadership role and the popular perceptions of it (Krtzschmar 2004:40). Africa today, as in many countries, is plagued with leadership problems in government, business, churches, and civil society as a whole. There is a need to refine the term and functioning of leadership. Leadership is often confused with accumulation of wealth, popularity, vocal and unconstructive criticism.

This study has noted how Africa, South Africa, the local communities, family groups and the Church at large have been badly damaged due to improper leadership. Four important aspects: *Social, political, religious* and *moral (general features)* have been discussed. Famine, economic crisis, political instability, tyranny, agricultural declines deteriorating living standards, capital flight, corruption, incompetency, HIV/AIDS, and high inflation are all examples of Africa's crisis due to improper leadership on various levels. In South Africa, crime, corruption, biased rule, bribery and self-enriching schemes under the "umbrella" of equity and black economic empowerment (BEE) reveal the reality of the absence of leadership. The community at large is at stake. Leadership in provincial and municipalities consist of corrupt and incompetent officials who put self interests above of the communities. On the other hand ethnicity and tribalism cause a serious concern in the South African communities. Nepotism and the exchange of certain favours (such as sexual favours) in order to get employment, service delivery and other social, economic needs are well known in the country. Unending strikes due to lack or poor service delivery is a

perfect example of debilitating leadership in local communities. Also churches have been victimised by leaders who demanded absolute authority and ruled with iron fists. They smash any dissent or dissenter.

## 6.2. Problem statement

The crisis of leadership has been discussed in five aspects: in Africa, in South Africa, in the communities, in the family situation as well as in the Church. The African continent is faced with a leadership vacuum. The question “*Africa, Oh Africa, Where are your leaders?*” (Meiring 2002:919) bears every indication that there is a serious leadership crisis in Africa. In this study, leadership crisis in Africa has been measured by observing crucial elements grouped together in four categories: *social, political, religious affairs, good moral values* and general features, such as economic, managerial skills and competency. Socially, Africa is embraced by the clouds of conflict and civil wars, declining living standards, poor health, due to debilitating but preventable diseases, the HIV/AIDS pandemic, and an unequal distribution of income and wealth in Africa (Leys 1994:33, Ackerman 1999:1, Tshilenga 1999:149).

### 6.2.1. Leadership crisis in Africa

*Social crisis:* the declining living standards, lack of adequate basic services such as health and education, unequal distributions poor resources and ‘wealth’, the absence of good moral values in societies are mainly caused by absence of good leadership. Unethical practices in leadership and governance and self-interest lead into systemic and institutionalized corruption in many African countries.

*Political crisis:* political marginalization, failing states, institutional atrophy, violence, corruption, brain drain, bad government, tyrannical regimes and dictatorship are the results of improper leadership. Violation of human rights, abuse of power, political intolerance and resistance to relinquish power are perfect examples of this leadership crisis. Political instability causes conflicts on the continent (Ohlson 1994: 13)

*Economic crisis:* economically, Africans are worse off than they were at the time of colonialism and of independence. Lack of sound economic policies in most African countries poses a serious crisis. African leaders have looted Africa’s wealth for a

deposit into foreign bank accounts or other overseas bank accounts while their own people starved (Tordoff 1995:47ff).

*Failure to take responsibility:* Some African leaders have a tendency of blaming the ills of Africa to colonialism. They fail to take responsibilities of their improper, incompetence leadership. The tendency of shifting the blame of Africa's crisis to the West and Europe is a confirmation of failure of responsibilities by leaders (Knight 2002:12). They hardly mention their own incompetence and pursuance of wrong-headed policies. Unethical practices in leadership and governance and self-interest lead into systemic and institutionalized corruption in many African countries.

### **6.2.2. South Africa**

In this discussion, leadership crisis in South Africa is marked by five stages, namely: transitional period, golden age, Mbeki era, caretaker period and Mshololozzi regime. Each stage is marked by its own unique factors. On the other hand however, crime, fraud, corruption, tribalism, nepotism, lawlessness, incompetence, unrest situations, strikes, mob justice and poor services and wasteful expenditure are the perfect examples of debilitating leadership.

### **6.2.3. Local community**

Power struggle between traditional and the cosmopolitan or civil leadership, generation gap, cultural and ethnic groups conflict highlight the plight of leadership crisis in local communities. Equally important there are issues such as poor service delivery, corruption, incompetence, nepotism, mismanagement and mal-administrative seal the fate of leadership.

### **6.2.4. Family groups**

Defining the concept 'family' is not simply in this modern and ever changing and development society. The paradigm shift of the term family has both negative and positive implications. As a result, the roles of each family member have changed drastically. Although family structures vary from one family to the other, the notion of 'family head' and 'bread winner(s)' is mainly caused by variety of factors: socio-economic, fertility and mortality rate. The criteria of identifying leadership remain an abstract.

### 6.2.5. Religious institutions and the Church

Religion has its own crisis. Jonathan Swift (an early 18<sup>th</sup> century cleric and author) wrote: “*we have just enough religion to make us hate, but not enough to make us love one-another*”. Many people have argued that religion is a force for division rather than unity. Two schools of thoughts can be deduced: these stating that religion is to be blamed for disunity and the other support religion. The pro religion thoughts defend religions by stating that there have been few genuinely religious wars in the last 100 years.

### 6.3. Aims and objectives

The aim and objectives of this study are to explain the plight of leadership in five different stages: in Africa, in South Africa, in local community, in family context, and in the Church. The causes of leadership crisis have to be exposed. An attempt to suggest solutions has been afforded. The first section in chapter one highlighted the crucial aspects which cripple Africa, South Africa, the different communities, family units and the Church due to improper leadership.

Frail leadership proved to have a negative impact in various spheres of life. As the term *leadership* has been the centre of debate, I have drawn some attention to the notion of sound leadership. Suggestions for proper leadership for today in various circles have been discussed. The aims and objectives of this research are:

- to draw the readers' attention into the topic of leadership by sketching aspects of improper leadership in Africa, South Africa, family units, and Church;
- to give a portrayal of leadership in the ancient Near East and in the Old Testament.
- to provide a literature review with the focus on leadership concept in the modern era and to redefine and understand the concept of leadership.
- to provide the necessary qualities derived from the theological characterization of David. A narrative-critical and theological perspective on David's leadership in the Deuteronomistic and Chronistic Histories was discussed.
- to contextualize the findings by a hermeneutical application in the African Christian context(s). I have also described the contribution of the character of David as an ideal leader, whereby the identified characteristics are proposed as

model or guidelines for leadership in Africa, South Africa, local communities, family units and the Church respectively.

- to give a synthetic summary of what has been discussed with special emphasis on the problem statement, causes and solution pertaining the leadership crisis.

This study has singled one biblical character in the Old Testament as a model (or ideal leader) of proper leadership, namely the ancient Israelite king, David. I aim to convince the reader that the biblical David was an ideal leader. His leadership qualities have been tested based on the different aspects of his various characters: as a youth, as a man and as Israel's king. Using David as a role model, I aim to point out that it is possible for a leader to seek divine guidance, to ensure the spiritual welfare of the people, to protect the people from any form of threat, to safeguard justice and peace and to control and manage the resources in current day leadership.

## **6.4. Methodology**

I have done a literature study. As a result, I have surveyed and analyzed biblical narratives. In this methodology, I have applied aspects of Narrative Criticism, Literary Criticism, Tradition and Historical Criticism. The Deuteronomistic and Chronistic histories were taken as focus to analyze the 'theological' character of David.

### **6.4.1. Deuteronomistic History (DH)**

The theology of the DH is based on two fundamental factors: First, God was recognized at work in history and He is faithful to His covenant people (Israel) whom He called to carry out His purpose of redemption (Williamson 2007:111ff). Second, Israel's response to God was determined by two contrasting factors, namely destruction if they disobey God's command and reward if chose to obey God's law. The so called Deuteronomistic Historian (Dtr) discovered the meaning of the history of Israel to be that God was recognizably at work in this history, and that God continuously dealt with the acceleration of moral decline with warnings and punishments.

The Deuteronomistic history demonstrates that the Israelites people were committed to an "unbroken loyalty to God." On the other hand history shows a continual disloyalty on behalf of Israel. The emphasis on worship in the DH is primarily concerned with various possible forms of deviation from the proper worship of God.

Furthermore, Deuteronomy proclaimed destruction for disobedience, a reality for the Dtr. As far as kingship is concern, two views are highlighted: a view in favour (1 Sam 9:1-10-10:16; 1 Sam 11; 1 Sam 12:1-5, 1 Sam 13) and a view against kingship (1 Sam 8: 17-27; 1 Sam 12:6-25; 1 Sam 15).

#### **6.4.2. Chronistic History (CH)**

The primary interest of the Chronicler's theology was to determine the legitimacy of the Davidic dynasty and the Jerusalem temple as Yahweh's valid cult centre (Throntveit 2003:374). The event of the Chronistic took place in the period after the Babylonian exile. The pre-exilic kings failed to live up to their responsibilities to maintain proper worship, a failure that the post-exilic community needed to avoid (Davies 1992:16-48). This history wants to legitimate cultic offices founded by David. In so doing he showed himself to be a representative of the messianic tradition (McKenzie 2000:34ff). In Noth's (1943:8-38; Derby 2000:111-116) view, the role of the temple cult was secondary to the importance of David.

### **6.5. Synthesis**

#### **6.5.1. Leadership in Ancient Near East, Old Testament and Israel**

The concept of *leadership* in the Ancient Near East (ANE) has been explored with the intention to give a picture of leadership in Israel. Since the term leadership is very wide and complex, the focus was based on the king. The area concerned were Mesopotamia, Anatolia, which includes Syria-Palestine, Egypt and Transjordan (Hoerth, Mattingly & Yamauchi 1994:5ff). There are numerous references to other peoples in the Bible who had a direct and indirect influence on the Israelites (Ahituv 2003:57-66). The king was in all /most regions regarded as a subject to the law and seen as a judge. The function of the king was to ensure the spiritual welfare of the people, to defend his people against outside enemies, to safeguard justice and peace and to control and manage the resources.

Throughout the Ancient Near East the king played a distinctive role in the *social, political, religious* and *moral well being* of the people. Having discussed leadership in the ancient Near East, the foundation to deal with the same topic in the Old Testament and in Israel was laid. The Old Testament and ancient Israel are marked by different

stages, events and transitional periods. Those periods include: the primeval period (the period which cover Adam and Eve, Noah and Nimrod); patriarchal era (leadership by Abraham, Isaac, Jacob including Joseph); the Exodus (leadership exercised by Moses, Aaron and Jethro); the conquest and settlement (leadership by Joshua); the period of the judges (leadership as portrayed by charismatic heroes and heroines, such as Deborah, Gideon, Samson,) ; the monarchy (three kings who ruled Israel as a one nation, thus Saul, David and Solomon); the divided kingdom (leaders who ruled nations of Israel under divided kingdoms); the foreign rule; the exilic; post-exilic and the restoration periods. The concept of leadership has been explored through those stages.

### **6.5.2. Concept of leadership**

After discussing the leadership crisis in Africa, South Africa, the local communities, family units and the Church it is crucial to trace and define the concept of leadership. In these instances, the concept of leadership has not yet been defined. Leadership has been described as a concept that originally developed in folk psychology to explain social influence in groups (Andrews & Field 1998:128; Van Steters & Field 1989; Calder 1977). Beck and Yeage (2001:xvii) confirmed that the leader's dilemma of defining leadership today remains a concern for anyone faced with managerial responsibilities in the twenty-first century. There has been intensive research on the subject of leadership based on a variety of perspectives (Lourens 2001:5).

To lead such a journey requires a vision, courage, and influence. There has been intensive research on the subject of leadership based on a variety of perspectives (Lourens 2001:5). Such perspective includes power, influence and followers. Theories of leadership key concepts, styles, types and characteristics of leadership have been discussed. These theories are summarised as follows: firstly, *theories* involving the notion of leadership includes: early history, alternative, re-emergency, attribute pattern approach, behaviour, style and functional theories.

Secondly, *the concept of leadership*: It has been noted that people have lost touch with the meaningful concept in everyday organisation's life (Andre & Fields 1988:160). More has been written and less known about leadership. The definition of the verb 'to lead' comes from the Latin *agere*, which means 'to set into motion' (Whitney 2007:5ff; cf. Jennings 1960). As a noun the term leadership contains three

different meanings, namely the position of a leader, the capacity or ability to lead and a group of leaders. A modern meaning of the word *leader*, reflects a sense of someone who sets ideas, people, organizations, and societies in motion; someone who takes the words or ideas of people, organizations, and societies on a journey (McManus 2006:16; McFarland 1979:217). Such perspective includes power, influence and followers. Any attempt to define leadership includes the involvement of a leader and followers for a specific purpose.

Thirdly, *views on leadership*: various views concerning leadership have been noted as Sanskrit literature, Aristocratic, patriarchal, meritocratic, matriarchies and feminist. Lastly, *types of leadership and characteristics*: Charismatic, traditional, legal, intellectual, political, and transformational and servant leadership have been discussed in this document.

### **6.5.3. Theological perspective on David's leadership**

A narrative-critical and theological perspective on David's leadership has been explored. A theological perspective on aspects of David's leadership is portrayed in two traditions, namely in the Deuteronomistic History and in the Chronistic History (Ezra-Neh; 1-2 Chron). The name David means 'beloved' (Lockyer 1986:282). This name is rendered *dawid* in Hebrew and *daueid* in Greek.

The story of David is the largest single narrative representation in antiquity of human life by slow stages through time, shaped and altered by the pressure of (i) political life, (ii) public institution, (iii) family, (iv) the impulses of body and spirit, (v) and the eventual sad decay of the flesh (Alter 1999:1ff). David's name is unique and bears a person who occupies position of a prominence in the lineage of Jesus Christ. David's story begins with his dramatic rise in fortunes, from humble beginnings as an insignificant shepherd in his father's house to his acclamation as king over his own entire capital city, Jerusalem (Howard 1987:42; Conroy 1983:64).

A narrative-critical and theological perspective on David's leadership has been explored in different stages of his life: In David's *leadership character as a youth* he is portrayed shepherd lad, candidate for kingship, talented young man, warrior and musician. *His leadership character as an adult*: David's leadership character challenged, David as fugitive hero, David's leadership character as a refuge, mercy



for enemies (Saul), openness to advice and a sympathetic heart. *David's leadership character as king*: David anointed king of Judah and his leadership character as king over all Israel. *David's successful leadership*: political, military, economic and administration, religious and spiritual, justice and kindness, consultation. *David's weaknesses, David's apology and reaction to crisis*. In all stages of David's life, he demonstrated leadership skill in social, political, religious, and good moral values.

#### **6.5.4. Hermeneutical application for an African context**

The concepts 'Africa' and 'African' are important for this study. The term 'Africa' refers to a geographical context. Geographically, Africa is a compact land-mass, second only in size to Asia (Todder 1984:2). The term African refers to people and their culture. This concept can be explained exclusively and inclusive. Inclusively, the term refers to all people who are permanent dwellers in the Africa, irrespective of race, nationality, creed, language and culture. Exclusively, refers to black people who are born and bred in Africa.

##### **6.5.4.1. The epoch of leadership in Africa**

A distinction is made in the discussion of leadership between the various epochs in the history of Africa. This includes leadership in pre-colonial period, leadership in colonial period and leadership during post colonialism.

###### **6.5.4.1.1. Leadership in pre-colonial period**

###### **(a) Kingship in Africa**

As David is theological portraits have been taken as ideal for leadership in Africa, it was proper to discuss the concept of kingship on the continent. The original concept(s) of 'kings' and 'kingship' is (are) being sought in rituals associated with the guardianship of ancestral (Davidson 1969:191). These rulers were not supposed to appear in public in a way that could present them as ordinary men. Those kings were not 'divine' or regarded as gods. They were political and earthly persons with spiritual functions. The two qualities hung inherently together and could be separated. Their spiritual quality remained paramount (Crafford 1996:17; cf. Davidson 1969:191). Ancestral powers were invested in their personage and enabled them to create unity among the people to survive. Kings in Africa were the guardians of social justice;

they were expected to judge justly in all the affairs of the community. For the king's existence as a political person or military leader were secondary issues. Beyond these secular functions, he had to maintain harmony between society and its natural environment by means of ritual actions.

### **(b) Core functions and characteristics of the king**

The functions of African kings were fourfold: to ensure the spiritual welfare of the people; to defend his people against outside enemies; to safeguard justice and peace (Davidson 1969:193), and to control and manage natural resources like mountains. Ideally, the king was expected to be strong and comely, generous of mind, bold in warfare, cunning in council and exercise leadership day to day issues. If the king became tyrannical and departed from the rules of justice, he would cease to conduct himself as 'the son of the gods' (Davison 1969:193). Then he had to leave the throne no matter how prestigious he might be.

### **6.5.4.1.2. Leadership in colonial period**

#### **(a) Introduction**

The dawn of colonialism brought about a new era on the continent in every sphere of life, including leadership. The term *colonialism* refers to the movement and permanent settlement of people from one country to another. Colonialism is an accurate description of that great movement of the Portuguese, Spanish, English Dutch, French and other European peoples that began in the late fifteenth century and resulted in the first overseas empires in America, Africa and Asia.

#### **(b) Impact of colonialism in Africa**

Colonialism has brought modernization to Africa (Ekeh 1972). The same "movement" introduced Christianity. Aspects of leadership were deeply affected. Centralized government was introduced by colonialism. The power of the kings and chiefs were affected in various ways such as introducing western way of government where more legal and judicial systems were strange to African traditional leadership. Modernization was introduced through aspects of industrialization and urbanization. Agricultural economic, education, medication, engineering, science and technology, entertainment, including all kinds of sports and many other things were modified. The

emerging from a colonial/traditional contradicting past brought with it to modernize and to develop a capacity to keep abreast of technological, scientific, economic, and ideological developments in other parts of the world (Hobson 1902:46). Colonialism thus brought with it negative and positive aspects.

**(c) Negative impact of colonialism**

There is a perception by some Africans stating that most colonies were established to prolong the life of moribund European capitalism. European powers were anxious to secure easy access to raw materials needed to the manufacturing industries established following industrial revolution and to obtain a protected market for their manufactured goods. Colonials were sure to occupy the most fertile places in every country they desired to settle in the continent. They introduced their own culture including their own language in every community. African cultures which appeared strange to Colonialism were regarded as heathen and barbaric. Fieldhouse (1981:7) concluded that in common usage; colonialism means exploitation by the foreign society and its agents who occupied the dependency to serve their own interests, not that of the subjects' people.

**(d) Positive impact of colonialism**

Regardless of the fact that colonialism had negative impact on Africa, its positive impact cannot be ignored. Most African countries have gained, and are in the process of developing as results of colonialism. When African leaders realize that their countries have benefited from colonialism, they wanted to become independent.

**(e) Synthesis**

It has been noted how Colonialism brought about a new era on the continent in every sphere of life, including leadership. The term Colonialism refers to the movement and permanent settlement of people from one country to another. The impact of Colonialism has been discussed in contrasting views, namely, negative and positive impact respectively. On the negative impact, Colonials were blamed for introducing their own culture and language(s) into native communities. Furthermore, Colonialism was means exploitation by foreign society and its agents who occupied the dependency to serve their own interests, and not of the subjects' people.

The positive impact of colonialism was also highlighted. Regardless of the fact that Colonialism had a negative impact on Africa, its positive impact cannot be ignored and dismissed. Most African countries have gained, and are in the process development as a result of colonialism. When African leaders realised that their countries had benefited from colonialism, they wanted to be come independent. After the end of colonialism, African leaders were responsible of leading their countries. But African independence has not necessarily improved the lives of African people. Some of the contributing factors for those African leaders to ‘fail’ are: poor economic policies, unsettled political cultures, military regimes, bad government, corruption and greedy and power struggle. It is unfortunate that some African leaders continue to blame colonialism for the social, economic and political ‘ills’ in their countries.

#### **6.5.4.1.3. Leadership during post-colonialism**

When African leaders realized that their countries have benefited from colonialism, they wanted to become independent. The end of colonialism in some African countries more than four decade ago was greeted around the world with great enthusiasm. But African independence after colonialism has not necessarily brought improvements in the lives of people. To most African countries, the colonial era was seen as Africa's ‘Golden Age?’ Such a perception is based on the incompetence of some African leaders. Poor economic policies, unsettled political culture, military regimes and bad governance are a few examples of improper leadership in Africa. The most developed countries in Africa are situated in southern part of the continent. South Africa is regarded as the ‘super power’ of Africa and one of the nations on the continent to ever-attained First World status. A tendency of blaming all of Africa’s problems by some African leaders on white people and on colonialism is common practice. Blaming the problems of Africa on colonialism has also crippled the continent. Some African leaders blame their failures on colonialism.

#### **6.5.4.1.4. Efforts to purge Africa from leadership crisis**

Regardless of being blamed for the ills of the continent by some African leaders, Western countries continued extended aid in a form of monetary, skills, food, clothes and other valuable treats. Over the past three decades (1980-2010) western governments, aid agencies and multilateral finance institutions have sent experts to

African countries to help them develop. Help increasingly involved attempts to direct the political and economic development of the recipient nations. Unfortunately, most of the resources do not reach the people; instead, the resources are misused or end in corrupt hands. African ‘leaders’ because of power hungry, incompetence, lack of leadership skills, tyranny and autocratic leadership style, have reduced their countries next to nothing. The money given served to perpetrate and maintain political corruption while on the other side the donor countries manipulated the internal political will of the receiving countries. As an example Speckman (2007:14) stated that leaders with a nationalist agenda in such countries were seen to be stumbling block. How can Africa survive remains a serious challenge? Is there any solution to leadership crisis in Africa and her communities?

## **6.6. Suggestions to heal leadership crises in Africa**

### **6.6.1. Introduction**

Are there any solutions to this leadership crisis? The outmost purpose of the research is to propose suggestions to develop healthy leadership in Africa and South Africa. Problems persist in Africa not so much because of intellectual absence but because of the application of the wrong remedies, behaviours or policies by African leaders (Wait 1998:125; cf Leys 1994:204). Africa needs political leadership that is morally upright, which has compassion for the people they lead or want to rule. Leaders who both talk and act wisely for the benefit of the citizenry are needed. Leadership that is corrupt, nepotism, tribalistic and insensitive to the plight of the people must be discarded (Ayittey 1991:6). Judy Giuliani (2002:13) maintains that ‘there are corrupt free leaders like Nelson Mandela, Desmond Tutu and others. This does not only apply to politicians but also to scientists, technologists, academics, NGO’s, the banking sector, media and religious groups.

In Africa, the proliferation of tyrannies, a one party state system, government monopoly of the media, intolerance of alternative viewpoints, and general brutalization-precludes exposure of any problem, let alone an intelligent analysis of it (Ayittey 1991:16).

In order to address the leadership crises in different African contexts all can benefit if adopting aspects of David’s (theological) leadership characteristics as portrayed in the

Deuteronomistic and Chronistic Histories. David's leadership character could be used as hermeneutical key and possibility application to leadership in African contexts. David's leadership character, which serve as an ideal model for an African context are portrayed according to six main segments, namely: *social, economic, political, servanthood, religious and moral values*.

### **6.6.2. Social aspects**

#### **(a) Introduction**

It is the responsibility of every state or government to meet social needs of people. The wellness and safety and security of people in the community rest on the shoulders of their leader(s). Every leader is obliged to meet basic needs of the people, such as: food, water, housing, health facilities, security, education and other basic needs. The following social aspects has been noted and discussed: economic and administrative skills, service delivery, reconciliation, peace and stability, safeguarding justice and reaction to crisis situations.

#### **(b) Reconciliation**

Theologically, reconciliation has been described as the process by which the deity and human beings are brought together again (Lockyer 1986:903). In human context, reconciliation refers to the process by which human beings are brought together among each other. As important as the need for authentic leadership in the fields of politics, economy and education in Africa the continent is also in dire need of leadership for reconciliation (Meiring 2002:720). Leaders need to be: leaders with clear understanding of social, economic, political, religious and moral values of the entire community, leaders with respect for the truth; leaders with a sense of justice, leaders with a comprehension of the dynamics of forgiveness. South Africa is recognised in the whole world for its reconciliation. Meiring (2002:720) elaborated the leadership emanated from all communities and racial groups. The country acknowledges men and women, who in spite of differences and hostilities in the past reached out to one another, to build a new South Africa. Political leaders like Nelson Mandela, Oliver Tambo, Thabo Mbeki, Helen Suzman and FW de Klerk; community and ecclesiastical leaders like Desmond Tutu, Cyril Ramaphosa, Beyers Naude, Albertina Sisulu and Ellen Kuzwayo and many more have played an important role in

the process of reconciliation (Hulley 1996:25ff; Meiring 2002:720). Meiring further elaborated that leaders in the field of reconciliation are in need of a number of things, namely: solid training, proper empowerment, resilience, understanding, faith and love.

Leadership is still, is a sacred and valuable commodity in Africa, South Africa, local community, family set ups and the Church as large in the sphere of reconciliation. David demonstrated to be leadership based on his reconciliation with his enemies. David was reconciled with his enemies, such as Saul (1 Sam 18:8,9,10-12, 24; 1 Sam 19:1,11-17, 20-31; 1 Sam 21:22-23, 1 Sam 23:8, 25-28; 1 Sam 24:2, 1 Sam 26:2-3); his son, Absalom (2 Sam 13:23-38; 2 Sam 14:25-33, 2 Sam 15: and many others who tried to destroy him (2 Sam 16:514, 2 Sam 17: 1ff; 2 Sam 20:1-20).

### **(c) Peace and stability**

One of the significance of a leader is to ensure that there is peace. Peace by its sheer logical nature is a negative concept. Its definition usually begins with the words “the absence of”. It is the absence of war or conflict, violence or exploitation (Shromas 1995:15). Historically peace was referred to a cease fire type interval between wars whose absence was yet never permanent (Shromas 1995:16). Politically both peace and war refer not to the essence of a relationship between various political actors but merely to its form to the sort of its instrument employed by parties involved in such a relationship. Peace should be defined as the absence of conflict (Shromas 1995:16).

Although David was faced with opposition like the Philistines (2 Sam 5:17-24, 2 Sam 8: 1-4, 2 Sam 22:15-22; 1 Chron 14:8-17, 1 Chron 18:1-17, 1 Chron 20:4-8), Amorites (2 Sam 10:1-12; 1 Chron 19:1-19); Syrians (2 Sam 10:15-19; 1 Chron 19:1-19) and the Moabite, he strived to establish peace in the land. People could feel safe and protected in the land. Conflict and violence in Africa, in South Africa, in local communities, in family units and in the Church is a typical example that most leaders are not capable of maintaining peace. Leaders should establish an effectively working system of authoritative conflict settlement and resolution, which could reliably efface the possibility for resorting to the violent resolution of conflict.

### **(d) Safeguarding justice**

In both Ancient Near East and Africa, the function of the leader was twofold. Firstly, it was to ensure the safety of his people by ‘force of arms’ against threats of rebellion

or external threats of invasion (Peack 2002:203-209). The leader's second responsibility was to ensure the 'well-being' of the nation through the establishment of justice (Beck 2000:165-183). Throughout the ancient Near East the king played a distinctive role, not only in politics, but also in the religious life of the people. The dual functions of the king as both warrior and judge are evident throughout the ancient Near East (Whitelam 1979:17).

The king would provide the apex point to combine the entire social organization and dynamics (Leick 2003:75ff). The royal ideology provides a religious, social, and political foundation for the kingship to justify and to legitimate the king's rule over his potential political enemies, as well as, against social threats (Pollock 1999:173). Just as the king considered justice in the ancient world, it is possible for leaders to seek justice in their scope of leadership. David demonstrated leadership skill by safeguarding justice and peace (2 Sam 8:15-18). In order to have stability in Africa, South Africa, local community and the Church, leaders should safeguarding justice and peace.

In David's leadership, three types of justice are identified, namely, retributive, retributive and distributive. *Retributive justice* is aimed at punishing the evil doer(s). The Amalekite confessed that he killed Saul who had already fallen on his own spear (2 Sam 1:1-10, 16). David reprimanded him for not being afraid to kill 'the LORD's anointed king' (2 Sam 1:14). David himself had a high respect for the life of the "anointed king". In several occasions, David had an opportunity to kill Saul (1 Sam 24:4b-7; 1 Sam 26:7-9; 10-13), but he David spared Saul's life because he was the anointed king of the LORD (1 Sam 24:6b; 1 Sam 26:9-11). Justice was to be done. The Amalekite had to face the consequences of his own words. He confessed with his mouth that he had killed Saul, whom David respected highly. By ordering that the Amalekites should be killed for claiming Saul's life (1 Sam 31:4c), made sure that justice was done (2 Sam 1:15-16). Further more David's act of justice is portrayed when he ordered the death of two men after they murdered another man (2 Sam 4:5-7) while sleeping (2 Sam 4:1-12).

David also showed justice by cursing Joab (and his descendants) for taking revenge on Abner for killing Joab's brother Asahel. They did this even though David had sent Abner away in peace (2 Sam 3:22-39). Lastly, David even spared Shimei, who cursed



him and pelted him and his men with stones. Again, David was urged by other men twice (once when Shimei cursed David and once when Shimei repented of his sin) to kill Shimei, but he would not (2 Samuel 16:5-14, 19:21-23). David's faith in the Lord that either he needed punishment or Shimei would get his reward soon enough.

*Distributive justice* is exemplified when David he ordered that the goods and the loot be distributed equally among his soldiers (2 Sam 30:9-25). *Compensatory justice*: Compensatory justice has been expressed throughout David's leadership. By making a law that there should be equal distribution, David expected that every Israelite should take justice into consideration. In 2 Samuel 9, David shows kindness to Mephibosheth.

#### **(e) Reaction to crisis situation**

During David's leadership, three major crises were noted: family violence (as the consequences of David, Bathsheba and Uriah's saga), famine in Israel (caused by Saul's mistreatment of the Gibeonites) and lastly, epidemic (due to the census taken by David). Each of these crises had a negative impact to his personal and family life and also in Israel as a nation. David's intervention to these crises was a further proof that he was an ideal leader. Disasters and crises situations are common in human life. They can be of nature, or human error, what ever or which ever they are, every leader should know how to handle or deal with them. David proved to be an ideal even during crises situations.

#### **(f) Synthesis**

Sound economic policies are crucial phenomena in every organisation, institution, country or nation. David's leadership skills were portrayed during his victory in warfare. He provided sound economic policies when he handled the spoils and attributes as well as other resources. As an ideal leader, David served God and the people with dignity and integrity. Service delivery remains one of the fundamental aspects desired from a leader. Reconciliation is part of social aspect in leadership. In David reconciliation was demonstrated when he reconciled with his enemies such as Saul. Although David was faced with oppositions like the Philistines, Amorites Syrians and the Moabites, he strived to establish peace in the land. Throughout the

Ancient Near East and Israel, safeguarding justice was one of the requirements and functions of the king. David proved himself as an ideal leader by safeguarding justice and peace. In David, three forms of justice were noted: retributive, distributive and compensatory justice. Every leader should know what to do, or say in crisis situations. When confronted with a crisis situation, David managed and handled crisis situations diligently.

### **6.6.3. Economic success and administrative skills**

Economic policies are the crucial aspects in every country or nation. Economic relationships are concerned with the problem of the scarcity of resources to satisfy human need and desires (Lombard & Schoeman 2002:689). David demonstrated economic and administrative skills in his leadership. Saul spent much of his time in pursuit of David. By pursuing David, Saul misused both human and material resources (1 Sam 19:1, 14-24; 22:11-19, 23:24-28; 26:2ff). David's victory in warfare, with spoils and attributes, provided an economic base for both civil, public servants and general workers. The country's economy was sustained. David was able to maintain judicial, religious, commercial and diplomatic activities. Economic and administrative skills are essential in Africa, in South Africa, local communities, family units and the Church. David's administrative leadership is expressed through the appointment of his administrative team (2 Sam 8:15-18; 1 Chron 18:15-17). The appointment of an administrative team was a clear indication that David chose capable leaders based on their effectiveness (1 Sam 8:15). Although the criteria used to select those individuals for the office is not clearly stated, David had confidence in them to serve the community. Every leader should have sound economic policies, which attracts investors. The resources of the land, or organization should benefit the community.

### **6.6.4. Servant leadership and service delivery**

One of the major crises facing Africa, South Africa, local communities, family units and the Church is in the area of leadership. Servanthood is a basic religious principle of leadership (Block 1989). Servant leadership is characterised by humility and seeks to promote and build people in faith, not to destroy or dominate them (Bolt 1989). David is a clear example of an ideal leader. David's leadership could be a model of all forms of leadership. Africa enquires the model of leadership that the Scriptures

consistently commend to the people of God; the “servant-leaders” Like David, African leaders need to adopt the spirit of serving God’s people, for ministering to them, equipping them. Steward-leadership should be the norm in leadership (Bedless 2000: 25-37). Both the Deuteronomistic and the Chronistic histories portrayed David as a ‘servant’.

The term servant is simple defined as a person under someone’s authority. In Bible times, a servant could be a slave, a person not free to his own bidding (Lockyer 1986:779). The concept of God’s servant was deeply rooted in the history of the nation of Israel. The term servant was frequently applied to those who performed some service task or missions for the Lord (Batten 1998:38-53; Blanchard 1998: 21-37).The term servant was applied to Abraham (Gen 26:24), Isaac (Gen 24:14), Jacob (Ezek 28:25), Moses (Deut 34: 5), David (1 Sam 19:58b).

David’s leadership character as a servant is portrayed in a number of occasions: he served his father by shepherding the flock (1 Sam 16:11b; 1 Sam 17:28b, 34), he served in Saul’s court both as a musician (1 Sam 16:17-23, 1 Sam 18:10-11, 1 Sam 19:9), armour bearer (1 Sam16:21), as Saul’s army commander ( 1 Sam 18:5, 27, 30; 1 Sam 19:8), as commander of the Philistine king (1 Sam 29:1-4). Apart from these identified texts, David is known as God’s servant in the Scriptures. As a servant, David served diligently. By adopting serventhood character, most service delivery protests would be minimised.

#### **6.6.5. Political aspects**

##### **(a) Introduction**

David’s theological leadership character is expressed through political affairs. David’s political leadership is evaluated within and outside the boundaries of Israel. In this context, the former is referred (to) as home affairs while the later is international.

##### **(b) International political affairs**

David’s leadership character is expressed through political affairs. Israel’s political system was influenced by the politics of Ancient Near East. As results, David’s political career was also shaped by that background. Through the previous period of the Judges, the Israelites had been a fragmented people, and everyone did what was

right in their own eyes (Jdg 17:6; 21:25), but in David the covenant was re-established. He ruled according to the command and sought guidance from the Lord his God. As a result the nations were obliged to serve God. Before his rule, the Israelites had been the object of attack, for they had been weak and other nations had been strong.

The Deuteronomistic Historian presents the popular demand for a king as filling a judicial, not a military vacuum (Levinson 2001:518). David had his first military success against the Philistines by means of YHWH's fighting on his behalf (2 Sam 5:17-25; 1 Chron 14:8-17; Howard 1984:44). His political leadership is evaluated in both neighbouring countries and internally. He continued to demonstrate his military victories, over neighbouring countries who were Israelites' enemies: the Philistines, the Amorites, Arameans (2 Sam 8:3-8; 1 Chron 18:17) the Moabites (2 Sam 8:1-2; 1 Kgs 7:40-47; 1 Chron 18:1-17; 19:1-19) and the Syrians. Having solidified his rule he, established a powerful empire. He conquered and occupied the kingdom of Edom and Moab, east of Jordan, and installed garrisons at strategic points north in Syria, particularly at Damascus. David created a system of tributary states so vast that it was estimated that his non-Israelite subjects outnumbered his Israelite subjects. The realm of King David extended from the upper Euphrates to Gulf of Aqaba.

The extent of David's kingdom was impressive throughout his leadership: it reached the Mediterranean in the West, the North of the Sinai desert in the South, much of Transjordan in the East, and it approached the Euphrates in the North (2 Sam 24: 5-7; Howard 1984:44).

### **(c) National political affairs**

David's political leadership is also expressed in Israel's affairs. He managed to unify the southern and northern kingdoms together. Taken into modern context, David would be having his political party presumably known as the Southern Party or the David Party, while Saul would have the Northern Party or the Saul Party. David's leadership character is revealed by making sure that unity prevailed in Israel. In order to unify the people of his realm David had to make Jerusalem an effective centre for his newly established kingdom, with religious as well as political significance. David had to invest the new royal capital with an emotional appeal to the people. Under David's leadership, safety and security was guaranteed for the nation of Israel.

#### **(d) Synthesis**

David's leadership character has been expressed through political affairs. Politically Israel was influenced by the politics of the Ancient Near East. During the period of the Judges, the Israelites had been a fragmented people, and every one did what was right in their own eyes (Jdg 17:6; 21:25), object of attack, for they had been weak and other nations had been strong. David conquered and occupied the kingdom of Edom and Moab, he installed garrisons at strategic points farther north in Syria. As a result of his victories, David established a powerful Empire. The extent of David's kingdom was impressive throughout his leadership: it reached the Mediterranean in the West; the North of the Sinai desert in the South, much of Transjordan in the East, and it approached the Euphrates in the North (Howard 1984:44). David's political affairs are also expressed in Israel's affairs. He managed to unify the southern and northern part together. His leadership character is revealed by making sure that unity prevailed in Israel. In order to unify the people of his realm David had to make Jerusalem an effective centre for his newly established kingdom, with religious as well as political significance.

#### **6.6.6. Moral aspects**

##### **(a) Introduction**

David's good moral value is especially expressed through acknowledgement of his wrong doing, patience, kindness, humility and consultation.

##### **(b) Patience**

David was a realist with the ideal of improving the lot of his country men. His sincere convictions led to important political results without the cynicism of political intrigue. He excelled in exercising patience, attempting at all times to avoid shedding blood: he spared Saul's life in a number of occasions (1 Sam 24:3-15; 2 Sam 26:9-16), he listened when reprimanded by his chief commander Joab (2 Sam 19:1-8), he did not pay revenge when Sheba rebelled against him (2 Sam 20:1-6-15).

##### **(c) Humility**

The king must not be arrogant. He must remember that although the people are his subjects, they are also his people. The term appears twice in the passage (2 Sam

20:15, 20). Love must be the motivating factor in leadership. The leader must not *consider himself* better than those who belong to the same family of his brothers and sisters.

#### **(d) Kindness**

David is described as a man after God's heart. This is shown in his traits of grace, mercy, patience, kindness and justice. The Deuteronomist recorded certain characteristics which David did. Firstly, an example of these traits when two hundred (200) of David's six hundred (600) men were too exhausted to fight the Amalekites; they volunteered to stay behind. Upon their return, some of the men refused to share the plunder and possessions with those who stayed behind (1 Sam 30:9-25). David instructed that loot should be distributed equal to all his men. He made that action a rule and it has been followed in Israel ever since (1 Sam 30:25, 26). In another incident, David's act of kindness and sympathetic (1 Sam 10:1-2) was disapproved by the Ammonites king Hanun (2 Sam 10:4) yet he did not pay revenge for his action. Another display of kindness is given when David showed kindness to the Ammonite king, Hanun (2 Sam 10:1-2), as a token of sympathy to the loss of his father, Nahash. Hanun, however, dishonoured David's ambassadors by shaving off their beards and cutting their clothes (2 Sam 10:4). David loved righteousness and hated wickedness. Furthermore David showed kindness to Mephibosheth, the son of Jonathan (2 Sam 5:9-11).

#### **(e) Acknowledge wrongdoing**

Africa, South Africa, local communities, family units and the Church need leaders who when they fail, without fear of losing face or losing their job, acknowledge their mistakes. Leaders who hide their wrong doing for fear of losing their position should not be tolerated. David, after realizing his wrongful actions (2 Sam 11:1-10ff), demonstrated the real repentance. David's remorseful action is a perfect example of an ideal leader. African leaders are challenged to adopt David's leadership style. The reality is that when leaders expose their wrong doings and make a new beginning, people put them out of their jobs. Many leaders in Africa, South Africa, local communities (communities, government and private sectors) family units, and the Churches at large, are involved in corruption, fraud, bribery, theft, betraying some sort of scandals. They are afraid to confess their sins partly out of fear of losing their

jobs or losing face. On the other hand there are leaders with sensitive consciences who expose their wrong doings, yet people put them out forever in cold, dismiss them from their post. Ironically, leaders who choose to hide their wrongdoing are allowed to remain in their position (Osei-Mensah 1990:34).

The David and Bathsheba story (2 Sam 11:1-27) made a turning point in his leadership. David's action displeased the LORD (2 Sam 12:1-4, 7-12). He had to be brought to a better mind. David was confronted and reprimanded by the prophet Nathan in an exquisite parable (2 Sam 12:2-5). After hearing the touching parable, the king in the impatience of his anger, exclaimed: *"As the Lord lives, the man that had done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity"* (2 Sam 12:1-5). Nathan responded: *"Thou art the man"* (2 Sam 12:7ff). Nathan continued to reprimand David but David was remorseful and apologised for his actions (McCater 1980:489-504).

Three outstanding features are noticed in David's repentance: (1) A flash of lighting into the darkness of David's soul. The exclamation statement "You are that man" (2 Sam 12:7a) was a searching judgment of David by himself. The statement revealed to David, by its momentary brilliance, the full aggravation of his iniquity. David was fully convinced of his wrongdoing actions. An ideal leader would come to his senses and acknowledge his mistakes, regardless of its nature. By acknowledging own mistakes before God and His servant, Nathan, David proved to possess leadership skills. (2) David's penitence: 2 Samuel 12 are David's genuine utterances of a passionate sincerity. In this text, the word "heart" plays a significant role and the bitter anguish of a wounded conscience discovers itself by the most natural and convincing symbols.

#### **(f) Consultations**

David's leadership character is portrayed when he consulted the LORD and the people for direction. David consulted the LORD through Abiathar, the priest. He consulted the LORD before he saved Keilah from the Philistines' attacks (1 Sam 23:1-5). Ironically, the town which David saved planned to hand him over to Saul (1 Sam 23:7-8). In this scenario, David consulted the LORD through Abiathar to verify whether Saul actually planned to catch up with him (1 Sam 23:9-12) or not. Upon receiving the confirmation about the danger, David and his six hundred (600) men left

Keilah for another place (1 Sam 23:13). David did not impose his will upon the people. A ‘man’ who consults other people before taking decision demonstrates leadership qualities.

### **(g) Synthesis**

David sincere convictions led to important political results without the cynicism of political intrigue. He excelled in exercising patience, attempting at all times to avoid shedding blood. David was humble and kind. His kindness was revealed in a number of occasions: he made sure there was equal distribution of resources and he spared the lives of his enemies, such as Saul. Although David excelled in various walks of life, he was not immune from mistakes. The story of David and Bathseba (2 Sam 11:1-27) is a turning point in David’s leadership. David proved to be an ideal leader when he regrets what he did. He was remorseful and pleaded guilty to his action and demonstrated real repentance. Further more, David’s leadership character is portrayed when he consulted the Lord and the people for direction. David consulted the Lord through Abiathar the priest. A ‘man/woman’ who consults other people before taking a decision demonstrates leadership qualities.

### **6.6.7. Religious aspects**

#### **(a) Introduction**

Although any leader should not be ‘religiosity’ to be able to lead effectively, the concept of religious is highly noted in this study. Religious affair has been a crucial aspect ever since existence of mankind. Human beings depend for life and fullness of being on forces outside themselves that share in some sense and nature with which they must be in harmony (Noss 1980:2). In ancient Near East, a king played a significant role in divine or religious matters. In the Old Testament, the concept of religion centered upon a covenant between God and His people, Israel. Religion is defined as any specific system of belief, worship, or conduct that prescribes certain responses to the existence (or non-existence) and character of God or deity (Weinfeld 1970:184-203). It is also described as a set of attitude, beliefs, and practices pertaining to supernatural power (Dobler 1986:145ff).

The foundation of David’s religious leadership is based on both the Deuteronomistic and the Chronicler traditions. Religion and the notion of worship receive special



attention in both the Deuteronomistic and Chronicists traditions especial at the latter. Covenant, Ark, people, act of worship, the God to be worshipped, and the house of God are just few examples of concept highlighted in religious aspects.

### **(b) The Name of God**

In the Deuteronomic History the name of YHWH, translated to Jehovah, written as LORD. The Chronicler on the other hand however, replaces the name YHWH with the God. The notion surrounding the name of God has not been discussed in full in this context. God has revealed Himself to His creation, the Israelites and the rest of the people around the universe in all aged, and in different circumstances. Equally important, human beings have their own experience about God.

### **(c) The House of God**

The Deuteronomic History uses the phrase ‘House of YHWH’s name to focus on exclusivity of worship at the sanctuary, rather than to produce an abstraction of God’s presence. This trend can be seen in Chronicles where ‘God replaces YHWH (‘house of God’ 33x; ‘house of YHWH’ 70x, half of the latter are synoptic, see also ‘Ark of the YHWH’ versus ‘ark of God’), showing that the Chronicler has a marked preference for ‘God’ over ‘YHWH ) (Baker 2009:31). This trend is seen as a move away from the exilic abstraction of God’s presence. The Chronicler ‘underscores the importance of the temple by re-emphasising the physical presence of Yahweh in the face of the theology of the name, which implied that only God’s name dwelt in the temples (Schneidewind 2003:238).

### **(d) Ark**

The Ark of the Covenant, also called the Ark of God, was the symbol of that presence with the people of Israel. In Israel’s case, the throne of Yahweh, like Yahweh Himself, was held to be invisible (Baker 2009:31). The ark was considered His ‘footstool’ (1 Chron 28:2) and he was said to be ‘enthroned above the cherubim’ (1Chron 13:6). The Chronicler clearly agrees with the picture of David’s popularity in 2 Samuel, but emphasise the liturgical view of the Ark procession an occasion of worship for ‘all Israel’. After David became king over ‘all the tribes of Israel, he determined to bring the Ark to Jebusites (Jerusalem) he had made his capital. Both the

Deuteronomist and the Chronicler narrate the story of the Ark's journey towards Zion (Baker 2009:31).

**(e) The concept of 'Israel' and act of worship**

Studies of worship in the Old Testament have frequently fallen into a fairly regular pattern of examining holy places and seasons (Dyrness 1979:143-160). The approach envision worship through what has become known as the 'cult', by which we refer to the formal process of worship that happened in the sanctuary including the sacrificial system and the various festivals scattered across Israel's calendar (Firth 2009:73). According to the Chronicler, the act of worship is inclusive, since there is a connection between the exclusivity of the phrase *all Israel*. The phrase has been used to refer to all the Israelites (1 Chron 11:1), to those of the south (2 Chron 11:3), or to those of the north (2 Chron 13:4, 5). Generally, the phrase identifies them as an entity responsible before Yahweh (Baker 2009:30). The Deuteronomistic however worship is defined worship as "the relational phenomena between the created and the Creator, which find expression in both specific events and lifestyle commitment (Pierce 2007:3). The Deuteronomist contains occasional hints about the inclusivity of worship, the Chronicler makes that that emphasis is more explicit.

**(f) Accountability**

The kings and religious leaders alone were not accountable for the destiny of the nations. The people as a unit were held accountable. The prophets address not only the kings but the people as well (2 Chron 11:3-4; 20:14-15; 24:20). Sometimes the people were deemed guilty when the king was innocent (2 Chron 27:2; 34:24-28). When the division between northern and the south kingdoms occurs, those who comprise all Israel must decide whether or not seek Yahweh (2 Chron 11:13-17). Therefore, each generation of people, although tending to follow the model of their leaders, share in the responsibility for their state affairs. All are accountable before Yahweh. And this accountable is part of 'all Israel's worship. Although worship is by definition a group action, the Chronicler emphasises the inclusive nature of the worshipping community.

The concept of 'covenant' is of the most important form of relationship Scripture. Israel's leaders were to adhere to the covenant. One of the famous covenants was

between God and David, in which David and his descendants were established as the royal heirs to the throne of the nation of Israel (2 Sam 7:12, 22:51). The king as well as the nation was evaluated on the basis of their obedient to the LORD. It was the responsibility of a leader to make sure that the nation observes the Law of God.

The Deuteronomist wished to assert that the kingship was not an institution necessary to the salvation of Israel. Yahweh is their true king, and it is His voice that they must obey (Clements 1974:406) God. In this way the Deuteronomist showed that the monarchy, as an institution, was not essential to Israel's role as Yahweh's people. The Deuteronomist's concern was to leave room for their belief that the Davidic kingship did represent for Israel a special feature of its divinely given order and purpose, more especially through David himself.

#### **(g) Obeying to a divine order**

David continued the ancient traditions that formed the identity of the People in Covenant with God. David interpreted the institution of kingship in religious terms. The culture of Israel was transformed. Kingship became the focus of a profound conception of Israel's religious faith, with a subsequent impact on the symbolism and worship of the Judeo-Christian civilization. The ark was one of the most sacred objects in the lives of the Israelites, standing for the presence of God. By transforming Jerusalem into both religious and political capital, David thought it to be a sacred place like other historical places of worship, such as Shechem, Hebron, Gilgal, Shiloh, Mizpah, and Bethel. These places had associations with the covenant between God and the people. The sacred sites were places where the community made appointed pilgrimages to celebrate the divine presence since ancient times. In order to accomplish his plans, David had to associate the kingship with the covenant of God (Bright 1960:164-236). When Jerusalem was confirmed as a possession of David, he left its identity intact (Noth 1958:164-236).

For the Deuteronomists the promise of Yahweh to the house of David has introduced the kingship to religious functions. Yahweh's word is bound up with the Davidic dynasty in a way that is not true to other kings (Clements 1974:406).

#### **(h) Seeking divine guidance**

African leaders are called to consider God above all things. David placed God's

wishes and laws before his own personal ambitions, and he inspired a similar dedication in his followers. Despite many challenges and setbacks, David ruled Israel, remaining true to his God and his people. David inspired his subject to achieve the impossible-precisely the kind of leader the world needs today. In Deuteronomy 8:11-14a, guidelines of what the Israelite king should observe, is illustrated. In ancient days leaders shared these convictions, they apt to lavish their wealth exclusively upon their own enjoyment and indulgence. The texts do not suggest that leaders should not possess' belongings of any kind; it is a warning about the danger of forgetting the God. The principle here was acknowledged by David is a thorough sound one. He thought of building the Temple for the LORD. Samuel was conscious that the welfare of the nation depended much upon the character of the king and especially upon his loyalty to God (Rathey 1932:61). David met the standard of the prophets.

## **6.7. Synthesis**

The crisis facing Africa, South Africa, local community, family groups and religious institutions including the Church has prompted me to trace what might be the root cause, 'improper leadership'. The concept of leadership has attracted my attention to the point of study purposes. In the discussion, it has been noted that the majority of countries in Africa are struggling with the challenge of multi-party democracy, globalisation, poverty, greed, corruption, fraud, crime, leadership vacuums, incompetence, and diseases including HIV/AIDS (Mufuruki 20001:15).

Further Africa is still widely acclaimed in the Western media and literature as a continent of virtually unrelieved tyranny, dictatorship, economic bankruptcy, administrative incompetence and violence (Mangu 2005:315; cf. Legum 1986:175). The negative perception of Africa is highly influenced because of leadership crisis in the continent. The question that one has to ask is: are there any solutions to this leadership crisis? In order to address leadership crisis's in these levels, I have single out one biblical character David, as a role model for effective leadership. Certain criteria were to be in place before crowning him as an ideal leader. I was then obliged to trace the concept of leadership in the Ancient Near East and Israel as well as in Africa. The intention was to determine the criteria of proper or effective leadership.

Throughout the ANE and Israel, the king was expected to be the focal point to the fulfilment of the *political*, *social* and *religious* in his kingdom. Religiously, the king was expected to lead the nation in keeping the covenant. He was to devote himself in making Yahweh, the God of Israel known. Politically, the king was to protect the nation from both foreign and internal attacks. One of the main fundamental reasons why the nation of Israel demanded a king was to lead them to war. Socially, the king was to ensure that justice prevailed. In the ancient Near East the administration of justice was seen as a perquisite for the formation and continuation of a healthy society. Equal important, the ‘wellbeing’ of the people was crucial.

The results of my findings conclude that David’s characters represent political, social and theological leadership that is morally up right. David devoted himself to God, he protected the Israelites from both foreign attacks and internal crisis’s, and he ensured justices to prevail by exercising *retributive*, *distributive* and *compensatory* justice, and further David managed the resources of the land diligently. A leader should have compassion for the people he or she leads. David’s leadership character serves as a model of leadership in Africa, South Africa, local communities, family units and religion circles as well as the Church at large. His leadership qualities transcend age, generation, race, colour, creed, qualifications, and status. Indeed David is an ideal leader in all forms of leadership.

Indeed, my hypothesis is being fulfilled. David represents political, social, economical intellectual and theological leadership that is morally upright, has compassion for the people he led or wants to rule over, and was accountable to them. David, having been judged by the circumstances of his age, his life, and nation (country) proved to be the ideal leader, and that his leadership transcended various circumstances. As a man of faith, he did his duty towards God simple and sincerely and, when he sinned, he accepted rebuke and admitted that the law of God claimed obedience even from the king a leader in this matter.

After going through several definitions of the concept *leadership*, I was tempted to come along with a refined and inclusive meaning of the term. Based on David’s leadership qualities, I was tempted to give my own definition of leadership: Leadership is a process of *shepherding* the *flock* from one point to another, with the outmost purpose of *feeding* and *tendering* the sheep and lambs, whereby a supposed

leader depends entirely upon the divine guidance to lead from the side, front, in the middle and from behind with special consideration for a desired destiny. In David, therein lies my own definition of leadership.

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 midst brought a paradigm shift into their life, 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 Testament, in religious and circular worlds to this present age. In his leadership, David safe guarded justice and peace in Israel. *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 asset management is one of the scarce skills needed in leadership. David indicated to be an ideal leader by managing both the people and assets in his reign.