

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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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!

CHAPTER 1

INTRODUCTION

1. 1.Actuality

1. 1.1. Lack of leadership

A 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). Chan (2003:139) stated that violence and corruption are filling the earth. 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 (Harrison 1987:258; Van Dyk 2005:3ff). Africa is still paralysed, ravaged by violence and strife, by civil wars, by the results of generations of injustice, poverty, of man's inhumanity towards man because of the ineffectiveness of leadership (Goyer & Gow 2000:14ff; Meiring 2002:721). Leadership is still a scarce and valuable commodity on the continent (Meiring 2002: 733).

1.1.2. Leadership needs redefinition

There is confusion and tension between the expectations of a definite leadership role and the popular perception (Kretzschmar 2004:86ff). The situation in Africa today, as in many countries is plagued with leadership problems in government, business, churches, and civil society as a whole including corruption (Kyambalesa 2006:102-120). There can be little doubt about the vital importance of issues of leadership for the continent (Kretzschmar 2002:41). Hoyle (1995: xi 56-59) identified the absence of skills, communication and proper education and training as contributing factors for poor or improper leadership. Hanna (2001:100f) is of the opinion that the lack of truth has a negative impact on leadership. Brueggemann (2001:10ff) emphasises the importance of truth in every sphere of life, including leadership. There is frustration and confusion about the leadership roles in local communities in South Africa. Most leaders are without vision (Wilcox & Rush 2004:31). With this Georgiades and Richards (1998:114) appeal to leaders to redefine their role and position. They are of the

opinion that leadership is more than the brave words and encouragement of others to do courageous deeds. Leadership is often confused with accumulation of wealth, popularity, vocal and unconstructive criticism.

1.1.3. Churches and the problem of leadership

Many church leaders are experiencing an identity crisis in their traditional role as Church and religious leaders (Coney 2004:24-25). Power struggles, mismanagement of Church funds, lack of management, jealousy in relation to specific gifts and competition are a few examples of the crises in the church. The quality and context of leadership requires serious consideration in contemporary South Africa, in political, socio-economic, Church and academic circles (Duncan & Hofmeyr 2002:642).

1.1.4. Leadership in a transitional period

The present age is one of the great transitional periods in the history of the world and also in Africa, South Africa, local communities, family groups and in the Church. Leadership has been challenged by the move from the agrarian age to the industrial age. Leadership is faced with transitional challenges. Modern science and technology demand leaders to be innovative. Those who lead today's organisations, institutions, sectors, etc, must find new ways of doing things in the global age. Scientific literature points out how vital this subject is. Leadership really is an enabling art. There is a need to revisit the concept of leadership (Fiorina & Shepsle 1989:20).

1.2. Problem setting

The crisis of leadership will be discussed in four aspects, namely leadership crisis in Africa, leadership crisis in South Africa, leadership crisis in communities, leadership crisis in family groups and finally the leadership crisis in the Church. Africa is a vast continent, and it can simply be understood in its regions (Northern, southern, western and eastern). Although its region has its own unique leadership crisis, they are faced with common factors. South Africa, though is one of the most developing country in Africa, crime, corruption, in competency etc,

have a serious consequences. Local communities consist of both government and NGO's institutions. Families and the Church are other extreme faced with improper leadership.

1. 2. 1. Leadership crisis in Africa

1.2.1.1. Introduction

Africa is faced with a leadership vacuum. When paying attention to Africa's crisis, one is tempted to acclaim the following statement (Meiring 2002:919):

“Africa, Oh Africa, Where are your leaders?” (Tutu)

Tutu was not the first to raise this question (Meiring 2002:919). For decades, since the late 1950s when African states gained independence from colonial masters, the question of leadership came under scrutiny. Africa has its share of inspired and capable leaders, a list that would be difficult to compile, since one could miss out someone important or add someone not deserving of the title “leader” Meiring (2002:719ff). Such leaders succeeded in leading their people towards a better future, despite many hardships, failures, and obstacles. While a recommendation should be given to Africa's leaders for their contribution in their respective countries, critique should not be avoided when leaders were not able to produce and fulfil what they promised to people. Africa is faced with a leadership crisis.

1.2.1.2. Social crisis

Socially, Africa is facing a serious crisis. The African crisis or the “African tragedy” (Leys 1994:33ff) encapsulates a wide spectrum of poverty (impact on poverty), political instability, 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 throughout Africa (Ackerman 1999:1; cf. Tshilenga 1999:149). Africa's status as endogenously inherent in her leadership to the crises of poverty, food security, political instability, technological development and other critical malaise (Iheriohanma & Oguoma 2010: 409). There are poor human capital development and poor health development policies programmes in almost all countries in Africa. There is a noticeable increase in deterioration of

infrastructures and social services in underdeveloped countries as a result of poor management of resources and poor governance and corruption (George 2007:4-11).

1.2.1.3. Political crisis

Political leadership is a major stumbling block to the development of Brand Africa. Africans should not rely on politicians to fix the continent's brand. Political marginalisation, failing states, institutional atrophy, violence, corruption, a brain drain and bad governance are some examples of the leadership crisis in Africa (cf. Shtromas 1995:15; Ellis 2006:203-208). Tyrannical regimes by modern African leaders have become the norm of leadership (Harris 1987:37ff; cf. Mkandawire 1998:2; 1999; Olukoshi 2002:29-31; Harrison, 1987:258; Dyk 2005:6-7ff; Hadjor 1987: xv; Ayittey 1991:37). In the postcolonial era a one-man dictatorship has become rife in modern Africa (Apter 1965; Ayittey 1991; Mbaku & Kemenyi 1995:121). By 1990 Africa had more dictators *per capita* than any other region in the world. Developed countries have always viewed Africa as a place plagued by corruption, dictatorship, military coups, rebellious leaders, greediness, misuse of power, incompetent leadership, politically as well as economically ineffective and suspicious leaders who undermine their own democracy (Masango 2002:707; cf. Okri 1997:76ff). This is true; there are external and internal factors behind the crisis in the continent (Ahluwalia & Zegeye 2002:65).

African leaders have often been compared to dinosaurs. This does not only allude to the devouring character of the beast, but also its lifespan. To what else can one compare Omar Bongo's 41-year stay in power? Muammar Gaddafi had over 40 years to his credit. Robert Mugabe – 31, Obiang Nguema – over 28, Hosni Mubarak – over 28, Paul Biya – over 27, Zine Al-Abidine over 22, Yowerri Museveni – over 22, Al-Bashir – over 19, Idris Derby – over 17, Yahya Jameh – over 14, Denis Sassou Nguesso – over 12, just to mention a few. Many leaders with less than 10 years in power are now serving their second or third term thanks to rigged elections. Those who have come to power through coups promise a quick return to democracy, but soon become intoxicated with power only to be chased out by a counter coup. A country like Somalia has experimented with 15 governments in 18 years. This struggle for power is explained by the spiral of violence that continues to shape Africa's political life.

What is the solution? The outmost purpose of the research is to bring about a suggested solution for the leadership crisis in Africa, South Africa, the community and the Church. Problems persist in Africa not so much because of intellectual inferiority but because of the application of erroneous remedies or policies by black African leaders (Wait 1998:125; cf. Osei-Mansah 1990:4). 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, nepotistic, tribalistic and insensitive to the plight of the people must be discarded (Ayittey 1991:6). Ethnic conflict and tribal politics has caused people to loose their lives (Christie 1998:1-14). Such ethnic unrest and communal strife proved fairly resilient in the Third World and also in developed societies. This type of conflict has produced more abject misery and loss of life than any other in the post second world war period (Freeman 1993:27).

Judy Giuliani (2002:13) maintains that there are some corrupt free leaders such as Nelson Mandela, Desmond Tutu and others. This does not only apply to politicians but also to scientists, technologists, academics, NGOs, the banking sector, media and religious groups. In Africa, the proliferation of tyrannical one party state system, government monopoly of the media, intolerance of alternative viewpoints, and general brutalisation-precludes exposure of any problem, let alone an intelligent analysis of it (Ayittey 1991:16).

The failure of Africa's political situation is solely to be blamed upon the leadership crisis. Africa is not just a continent of great political instability; it is also a continent where incompetence, greed and the lust for power is rampant. Violation of human rights, abuse of power, political intolerance and the resistance to relinquish power are perfect examples of the leadership crisis. Political instability causes conflicts in the continent (Ohlson 1994: 13).

1.2.1.4. Power struggle

The greatest malady of African politics is the unwillingness of those in power to relinquish power (Hoseane 1991:4). Some state leaders were entrenched in power by constitutions that have virtually made them sole rulers, opposition to them is treason. Some of the reasons why so many leaders refuse to step down when they fail to rule accordingly are identified.

Zimbabwe's leadership crisis is a perfect example (Shivij 1991:43): *First*, they seem to have this absurd notion that the country, or organisation, institute or Church belongs to them and them alone (Hayenes 1991:410ff). *Second*, they feel insecure. Because of their position of insecurity (Saxena 2002:63) they surround themselves with loyal supporters, often from their own tribes, family members and friends (Sithole 1993:1-2; Chan 2003:198). Very often additional supporters are simply bought with fat pay checks or perks (Jeffries & Thomas 1993:341-342), and uncountable privileges (Alberto & Di Tella 1997a:1023-1042). To protect their perks and benefits, many of these supporters consequently lie, deceive, and misinform their leaders. They continually praise their leaders even when they are in danger (Okuaye 1995:263). The *third* reason why many leaders are reluctant to relinquish power is fear. Many of them have their hands so steeped in blood and their pockets so full of booty that they are afraid that all their past gory¹ misdeeds will be exposed. So they cling to power, regardless of the cost and consequences.

1.2.1.5. Economical crisis

Africa also has its share of economic problems (Ayittey 1991:45). Famine and instability, agricultural decline, deteriorating living standards, capital flight, corruption, and inflation are all examples of the problems of Africa due to inappropriate leadership. Economically, politically, and culturally Africans today are worse off than they were at the time of independence in the 1960s (Hatch 1959:39ff; Walter 1964:99; Giri 1986:191ff). Colonialism was invidious, and Africans expected that the quality of their lives would improve markedly after independence (Rimmer 1991). They were solely disappointed (Ayittey 1991:8).

More insulting, however, was African leaders' forcing culturally alien ideologies and revolutionaries down the throats of their people. Those who won their countries' first elections subsequently transformed themselves into 'life presidents' (Staff 2000:17ff, Ayittey 1991:10). 'Power to People!' these leaders chanted. But they declared themselves 'presidents for life', refusing to give their people the *real* power to remove them. Colonialism was oppressive and

¹Involvement in bloodshed , or bloodthirsty

raped Africa of its resources! Of course, these leaders never saw the oppression they were meting out against their own people (Early 1991:127). In addition, they looted Africa's wealth for deposits into foreign bank accounts while their own people starved. These leaders turned the office of the presidency into their own personal property. Any attempt to remove them from power for incompetence was described as an imperialist/neo-colonial plot. The *get-rich-quick mania*, especially among the political leaders impose a serious threat in Africa and communities.

1.2.1.6. Failure to take responsibility

When leaders are asked about the causes of Africa's problems, all they sometimes do is to wax eloquently on colonialism (Knight 2002:12). African leaders also blame American imperialism (Hadjor 1987:146) and the pernicious effects of slavery, the unjust intentional economic system, and the exploitation by multinational corporations for their failures. They hardly mention their own incompetence and pursuance of iniquitous policies. Obviously, without proper diagnosis black African problems cannot be solved (Ayittey 1991:23). Black leaders constantly complain about these problems but disgracefully cannot take the initiative. They expect somebody else, either the government or some foreign charitable organisation to come and solve their problems. African leaders should take the responsibility of their leadership. Leaders are challenged to declare their assets annually (Issarrah 1991:788, Burns 1972:5ff).

1.2.1.7. Poor government and corruption

Scandals and persistent corruption across Africa have generated debates and concerns due to the lack of political integrity and public trust in a number of African countries, but also the justification for requiring universal and internationally applicable and assessable standards of leadership and public service ethics². The researcher sets the problems of widespread poor

²Sirkku K. Hellesten, lecture in Social and Moral Philosophy, University of Helsinki,

governance and corruption in Africa within the framework of wider philosophical debates. Corruption has reference to rottenness, the putrid, the impure, and the debased, and touches every part of human existence (Muturi 2001:114). Corruption has tragically devastated African societies and made millions of people destitute and its tentacles has reached everywhere in the African continent (Ebegulem 2009).

Unethical practices of leadership and governance as well as self-interest profit maximisation leads into systemic and institutionalised corruption in many poor African countries. The debate on the root causes, however, goes on. The main arguments are between ‘greed’ and ‘need’ (Hellensten 2006:1). The term corruption has been defined in many different ways (Kyambalesa 2006:102-120). Some think that corruption is a symptom of individual’s self-interest and greediness. Others believe that the prevalence of corruption is due to low salaries, poverty and lack of resources to start with. In South Africa, the justice system is equally to blame. Some law enforcement agencies especially the police (both SAPS and Metro) become involved in corrupt activities because the courts withdrew cases and let suspects go free. Police officials are expected to execute duties to the best of their ability only for the cases to be thrown out of court. Either way the vicious circle between poverty and corruption is evident: corruption further wastes public resources, violates citizen’s equal rights and increases poverty. Simultaneously poor societies are more powerless to fight corruption efficiently. The unfair distribution of scarce resources also fuels grass-root and petty corruption since lower level officials in the public service – or just ordinary citizens – have little incentive to do their jobs well and fairly, when their leaders and others in public office are stealing state resources. Whether one believes that corruption is caused by self-interested and egoistic human nature, by individuals’ mistakes and failing virtue, by systemic failures of

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<http://ethique-economique.net/sirkku.hellesten@formin.fi> accessed on September 2011

state institutions, by lack of resources, poverty or by bad policies, one needs to recognise that our beliefs affect our efforts to fight corruption. If we believe human nature is inherently corrupt, there is leadership ethics and the problem of ‘Dirty Hands’ in the political economy of contemporary Africa. Corruption has reference to rottenness, the putrid, the impure, and the debased. It touches every part of human existence (Muturi 2001:114).

1.2.1.7.8. Synthesis

To summarise, poverty, declining living standards, poor health, conflict and civil wars, are just few examples of the social crises in Africa. Political instability, failing states, bad governments, tyranny, corruption, greed, incompetence and power struggles, highlight Africa’s political crisis. Economically, Africa depends mainly on foreign donors for survival, yet it is very rich in resources. The reason for most of these problems is imbedded in frail leadership. Corruption affects every part of human existence. It is found in homes, in marriages, in the sports field, in business, in the workplace, in the political arena and ironically in religious institutions including the Church. Corruption has reference to rottenness, the putrid, the impure, and the based. It touches every part of human existence (Muturi 2001:114).

1. 2. 2. Leadership crisis in South Africa

1.2.2.1. Introduction

It is of importance to acknowledge and appreciate and to be proud of the country’s leaders, both black and white, men and women, who regardless of circumstances have proved to be good leaders (Meiring 2002). Although South Africa is known for its past history, great leaders in various spheres of life were groomed. These spheres include political, Church, business, academic, and several other spheres. Leaders were produced and emanated from all communities and racial groups. They are from men and women, who in spite of differences and hostilities in the past reached out to one another to build a new South Africa. South Africa and Africa as a whole are proud of leaders such as, Nelson Mandela, Oliver Tambo, Helen Suzman, F. W. de Klerk, Desmond Tutu, Beyers Naude and many more (Hofmeyr 2002:642). Leadership introspection is needed for leaders, black as well as white, who were found

wanting. Dasnois (2003: xi) said “leadership is the single important catalyst for change in any country or organisation”. Although there are some outstanding leaders in South Africa, leadership still remains a challenge.

South Africa, a country regarded as the ‘America’ in Africa, nevertheless is faced with a leadership crisis in various sectors. The country consists of three spheres of government: national, provincial and local leadership. Each structure has a responsibility to provide service delivery by imposing effective leadership. Unfortunately, a leadership crisis is hampering every effort for better service. The following tribulations are only a few causing a crisis in South Africa: crime, fraud, corruption, tribalism, nepotism, lawlessness, incompetent leadership, and succession battle. The country has witnessed different stages of leadership since 1994. During this period, the state of leadership in every endeavour of life has been affected. Leadership crisis in South Africa is discussed under the following: *Transitional* and *the democratic presidents*.

1.2.2.2. Transitional period

In this study, the transitional period refers to a period between 1990 and 1994. During this period, the country has witnessed various forms of leadership. Although some forms of leadership were experienced, charismatic style by Nelson Mandela outweigh any forms of authorities of the time (Nel 1995:85). The country entered into a ferment of negotiation centred on the Convention for Democratic South Africa (Codesa) in 1991 (Buhlungu & Atkinson 2007). The transition process in South Africa has been characterised as ‘transition by transplacement’ (Nel 1995:85). It may also be characterised as a particular subtype of ‘transition by replacement’ which may be called ‘transition by erosion’, as it entailed a gradual erosion of power from the reforming government to control the process till the end (Nel 1995:85). The De Klerk government had introduced change in foreign policy as the first white government to address the root causes of South Africa’s ostracism (Landsberg 2010:95). During this period of transition, an agreement was reached whereby civil servants from the old regime were given some assurance that they would not lose their jobs. The birth of the ‘new’ South Africa under black political leader was almost like a taste of heaven for the damned

soul. A new South Africa held for them possibility for the elimination of all that they experienced before 1994(Nengwekhulu 2009:342).

1.2.2.3. Democratic presidents

Since 1994, the democratic presidents' era consists of four stages, namely, *the Madiba era*: the period from the early ninety's with special emphasis between 1994-1999; when Nelson Mandela became the first black President in a newly formed democratic South Africa (Barber 2004:11; Mandela 1995:1ff; Russel & Bvuma 2001:241; Nengwemekhulu 2009:342; Deegan 1999:149; Butler 2000:195; Lodge (1999:114; *The Star* 8 May 1994). Mandela combined moral influence with the 'power to persuade', rather than reliably commanding administrative and political machines (Butler 2000:195). Butler further identified unique characters in Mandela: he was an aristocrat, a glamorous political activist, personality brave, heroically imprisoned, sometime humorist, and an occasional rhetorician. Nelson Mandela remained the most frequent choice of the urban African population as the leader who comes closest to represent people's aspiration (Foltz 1988:5). His leadership was characterised by the drive for National Unity and reconciliation.

The Mbeki era (1999-2008): Thabo Mbeki became the second democratic president from 1999 until he was recalled in 2008(Barrel 2000). He has sought to give substance of the ANC's perception of its historical role as being to structure a modern democracy out of the backward legacy of apartheid (Daniel et al 2005). Mbeki's leadership could be viewed into appraisal and critique (Marais 2005:15). *The Caretaker leader*: after Mbeki's resignation as president, there was an urgent need to 'fill the gap' as a result Kgalema Motlante was elected and installed as an interim leader of the country, while waiting for the general election in 2009 (De Kock 1996:64). During this period which I regard as the period of consideration, break away factions grouped together to form what looked like a promising opposition party. According to the Constitution of South Africa, any one, or group of people can form a political party (De Kock 1996:64). Indeed, a new party was formed before the year came to an end, and it was named COPE (Kimmie, Greben & Booysen 2010:103; Booysen 2009a:85-113) led by former minister of defence Mosia Lekota and former Gauteng premier Sam Shilowa. The formation

of a new political party called COPE was an effort to purge South Africa from its political leadership crisis. There was a perception that the existing opposition parties, including the DA³ were not strong enough to challenge the ANC. The DA has always succeeded on its ‘fighting back’ campaign (*Business Day* 1 July 1999). As many South African were like “sheep without a shepherd” politically wise, any new party to challenge the ANC was welcome. Indeed COPE managed to secure more than thirteen seats in the country’s parliament, with over a million membership country wide. The party stood a good chance of becoming a strong opposition party against the ANC. Although COPE managed to secure a position in the political arena, it did not live long enough to accomplish its purpose, aims and objectives for its existence. Unending squabbles based on a leadership crisis within the party reduced it to become the scum of the parties.

*The Msholozhi regime*⁴ (2009 to date): The continuous political squabbles within the ANC hatched a division between the Mbeki and Zuma camps. After the Polokwane conference, common knowledge revealed that Zuma would be the next president⁵. Indeed, after the 2009 general election, Msholozhi was elected and installed to be the fourth black democratic president of the republic. He took over from President Kgalema Motlhante, whose appointment to the presidency office was known to be ‘temporary’ while waiting for the much favoured, Jacob Zuma⁶.

1.2.2.4. General leadership crisis

Apart from a leadership crisis in each of these stated periods, South Africa is still faced with a general crisis. Each of these stage experienced leadership crisis which can be discussed in these context. *Lack of effective boarder control*: the flocking into South Africa by many people from other African countries and other parts of the world is influenced by five main factors: (1) good social and economic infrastructures, (2) progress in development, (3) the

³DA stands for Democratic Party. It is an official opposition part in South Africa since 1994.

⁴ Msholozhi is a nick name for Jacob Juzuma. The name is well known in by most people in South Africa.

⁵[http://socialistworker.org/2008/09/25/wWhy Thabo Mbeki was ousted](http://socialistworker.org/2008/09/25/wWhy%20Thabo%20Mbeki%20was%20ousted), downloaded on 2012/01/13

⁶*Mail & Guardian*,. 13 February 2006.

concept of a ‘rainbow nation’, (4) gateway to the outside world and (5) the Law (Constitution) of the land. South Africa is surrounded by two oceans making it the centre of economic attraction. Based on its sound socio-economic and political factors, South Africa has become the ‘bread basket’ of the continent. African countries, especially southern region states have great expectations of what the new South Africa can do and will do for the region (Muller 1996:227). The country’s government bears a great burden of gratitude towards the southern African regions for support during the fight against Apartheid. While a number of factors need to be considered regarding the migration of people into the country, the country is faced with high number of people entering the country illegally. The law of border control has become ineffective. The continuous failure to define the concept of Xenophobia properly has resulted in welcoming whoever wants to enter and leave the country at any given time. Many people enter the country illegally giving the perception that there is no proper boarder control in most ports of entry. There is a strong feeling that some people come to South Africa to commit crime because they know that they would not be arrested since they do not have proper documentation. If they are arrested they believe that they will be released since the law is lenient to offenders.

Safety and security: safety and security remain a serious challenge in South Africa. People continue to live in fear because they do not feel safe both in their work environment and at their respective homes. The concept of ‘human rights’ has been taken out of context by many people who want to justify their action. South Africa has become a fertile ground for any one who wants to commit a crime. Drugs and drugs dealers are operating in all the major cities and towns of South Africa. The perception that the ANC led government is failing the citizens of the country is something well known⁷. If opposition part fail to win election, the country will be a one party state (Friedman 1999:98; cf. Giliomee & Simkins 1999:1ff). *Strikes:* strikes and

⁷Moipone Malefane, Sunday World Reporter stated that through its research, the ANC has acknowledges its ineffectiveness. Public servants and public officials are people who put themselves, their families and friends first. They are people that since it gaining power, most friends and family members of those in senior influential positions have become rich. They also flash their wealth, to the point that members of the organisation fight for positions so that they can have access to wealth (*Sunday World*, 8 April 2012, 9).

stay away is not uncommon in South Africa. Mabusza (*Sunday World*, 8 April, 2012:8) took an unusual step when he blamed the ruling party, the ANC for the spate of service delivery protests in the provinces. Mabuza⁸ blames the absence of leadership from the ANC side for all the unrest throughout the country. It has become a norm that strike is the only language which the employer, being the government, parastatal or private sector, understands before reaching agreement of any kind.

Incompetence: the huge incompetence of the public sector in South Africa and the massive growth of unemployment, arising dependency on minerals are some of ingredients that proof that there is leadership crisis (Pretoria News, Wednesday October 19 2011). The exuberance that marked the dawn of a new South Africa has been replaced by growing signs of despair regarding the inability of government to provide service delivery, that the majority of people wanted for (Nengwekhulu 2009:341). The major problem that the country is facing today is the insincerity and insensitivity of her leaders to the needs of the ordinary people whom they been elected to serve (Ebegbulem 2009).

1.2.2.5. Consequences of improper leadership

Crime, corruption, poor services delivery, social crisis, incompetence, succession battle and lawlessness remain the main social problems in the country.

(a) Crime

Crime can be described as any act forbidden by civil law and punishment upon conviction. As used in the Bible, however, the word crimes refers to any act against God's moral law as well as any transgression against God, or man, or both (Jdg 9:24; Ezek 7: 23; Acts 18:14). Specific crimes prohibited in the Bible include murder, theft, lying, fornication and adultery, just to mention few. Crime intrigues people. Sometimes it attracts, sometimes repels, and occasionally it does both. It can amuse, as people hear about capers and practical jokes that

⁸ David Mabuza is the Mpumalanga, Provincial Premier.

presumably do not harm anyone. Violent crime in particular draws attention; consider the rampant excitement and fear in a neighbourhood or small town when news of a local murder hits the street (Cocker 2001: 801ff; Chadwick et al, 2001:70-72). Every year, South African's police have recorded an increasing number of serious crimes, in excess of two million annually (Pelser 2001:80; cf. The Star 21 January 1998; Deegan 1999:164).

Public officials, politicians, 'experts', and street corner philosophers continue to offer simple and incomplete solutions for obliterating crime: more police officers on the streets, closed circuit TV(CCTV), street light, sturdy locks, karate classes, stiff penalties, speedy imprisonment. Academia invariably offers abstract interpretations and suggestions, which often have little or no value. In 2000, the minister of safety and security minister declared that "criminals must know that South African state possesses all the authority, moral and politics, to ensure that by all means, constitutional or unconstitutional, the people of this country are not deprived of their human rights"(Pelser 2001:81). Statements of such a nature have been uttered before and continue to be declared in public when ever there is (are) incidence(s) affecting high profile individuals. Statements of that nature contribute nothing to the prevention of crime. The leadership crisis is the main cause of crime and criminality in the country. There is no shortage of experts, but there are few effective solutions (Bartol 1995:1).

It is seen not only threatening the whole fabric of society, but also is serving to undermine the fledgling democracy (Deegan 1999:164; Glanz 1995:7). The security of every citizen is compromised. People live in fear. They feel unsafe both at home and outside the home (Shaw 1995:12; Deadman 2003:567). The construction of high fences, electrical fence, walled fence, burglar doors and window proofing and all other forms of security measures at residential and business premises are perfect examples that government leaders have failed to provide safety and security for people. Community members are not safe at their homes or at their workplace, at learning institutions, shopping centres, recreational centres and places of worship.

South Africa is under siege because of the increasing high level of crime and criminal activities such as: *Juvenile delinquency, the mentally challenged offender, human aggression and violence, criminal homicide and assault; criminal homicide* such as multiple murderers,

serial murders, satanic cults and homicide; *Sexual offences*: rape, etc.; *economic and public order crimes*: burglary, larceny and motor vehicle theft, shoplifting, robbery, white collar crime, hostage taking offenses, arson, bombing (petrol bombing), prostitution(Lupsha 1988:95ff; Bagley 1988:iii; Henderson 1999:36-48; Khan 1999:83ff), *Drug related crime*: the hallucinogen, such as cannabis; amphetamines and cocaine; narcotic drugs; and alcohol(Smythe & Parenzee 2004:140,156;cf. Goyer, 2000: 14ff; Camerer 1997:13). The criminal behaviour system such as terrorism, espionage, drug and human trafficking and arm-traffic collectively called by (Martin and Romano 1992:1) multinational System Crime.

Victims of crimes become hopeless and have no trust in the authorities. The fate of the victims is not taken into consideration. There is a strong perception that the law protects the rights of criminals at the expense of law abiding citizens. Community members are encouraged to cooperate with the police by reporting any form of criminal activity and by providing adequate information. The reaction of the Criminal Justice System (Police and the courts) towards the crisis facing crime exposes leadership incompetency (Francis 2004:103-126). The public has lost trust in the police due to a number of reasons: habitual statements such as, “the law shall take its cause”. The country is under siege (The Argus 1994:1ff; Nina 1995:2).The country is on the brink of anarchy (Shaw 1995:12; Mulemfo 2000:67).South Africa is regarded as a haven for criminals.The government seems to be too lenient towards criminals at the expense of law abiding citizens.

(b) Corruption

Different definitions of the term ‘corruption’ have been suggested. Kyambalem (Henry 2006:102-120) defines corruption as a behaviour that deviates from the normal duties of a public role, as a result of private interests and pecuniary or status gains, including behaviour that violates rules against the exercise of certain types of private , regarding influence, such as bribery, nepotism and misappropriation of public funds (Ellis 2006:203-208; Kyambalesa 2006:102-120). Although this definition is long, it includes most aspects pertaining corruption. It has become a ‘norm’ to hear or read about corruption in almost every state and private interties (Uneke 2003:112). The beneficiaries of corruption are not necessarily greedy

individuals: a definition of corruption also includes electoral fraud as well as rewarding of particular groups by political parties after their accession to office in return for donations or votes (Lodge 1999:57). Political corruption is well-known in South Africa (Lodge 1999:56). Two types of corruption are identified, namely public corruption and private corruption. The former includes economic and political corruption. Political corruption is located within the institutions of government, including legislatures, courts, bureaucracies, municipalities, parastatal corporations and so forth (Lodge 1999:57). Political corruption is defined as the ‘unsanctioned or unscheduled use of public resources for private ends (Levine 1975; Alam 1989:441-456; Naidoo 17 Sep 2010 09:29). General feelings of the public that political corruption is ruining the country (Lodge 1999:56). Corruption impacts on service delivery (Tooley & Mahoai 2007: 366).

Corruption, biased rule, bribery and self-enriching schemes under the ‘umbrella’ of equity, black empowerment (BEE) – upgrading historical disadvantaged individuals (HDI) continue to widen bribery, favouritism and partiality. The BEE was launched when Thabo Mbeki was a president, has been criticised for benefiting the politically connected while doing little to lower and poverty rate that has hovered at around 50 percent since the need of apartheid (Pretoria News, Wednesday October 19, 2011). Government tenders are unfairly distributed often because of fraud and corruption (cf. Newham 1992:21-25). Corruption and ineffective leadership have impacted negatively on South Africa’s democratic stability and her economic development (Ebegebulem 2009). The near total collapse of social infrastructure and other social institutions could easily be linked to corruption. Corruption slows down the pace of economic development through manipulations of funds for projects; it destroys or weakens efficiency and effectiveness of public service, it detracts government from giving priority to the areas of income and social inequality, poverty, malnutrition and other areas of needs (Ebegebulem 2009).

(c) Social crisis

The ‘birth’ of democracy in South Africa also brought about social ills. Failure of the government to introduce proper measures for the rule of law, has resulted with many people

thinking that democracy is doing as one wish at the expense of others. The concept 'human rights' has lost its meaning in South Africa. Moral values seem no longer to exist. People live in absolute poverty. Basic social needs are hardly delivered and if they are delivered, they are received by the wrong beneficiaries. Most people are infected and affected by HIV/AIDS (cf. Gray et al, 2001:15-26; Delius 2002:5-11), sicknesses/ disease (Louw 1994:259). Poor service delivery, labour practices, low wages and many other related issues are the most contributing factors for strikes. Strikes have become 'the only language' that the government and private sectors could understand for meeting the needs of the people. Strikes and boycotts are not new phenomenon in South Africa. The country has witnessed many strikes and boycotts of different natures since the dawn of democracy.

(d) Incompetent leadership

Leadership in South Africa is spread in three significant levels: National, provincial, and regional and (or) municipality levels. The county consists of nine provinces, namely Eastern Cape, Gauteng, Free State, Kwazulu Natal, Limpopo, Mpumalanga, Northern Cape, North West and Western Cape. Each province is headed by a premier and forms its own leadership structures including municipalities. All provincial leadership forms are part of the National government controlled in Pretoria, the capital city of the land. Posts in these provinces are politically filled and not because of competence which results in poor service delivery (Matshabaphala 2008:3).

Although some of these leaders strive to their best most of the leaders are only interested in high salaries rather than serving the people. Many of the government institutions and departments are led by leaders without leadership skills, competence, and the lack of formal education. The correct procedures are not followed when providing their high salaries particularly since trained and skilled people are not earning enough. In many cases, skilled people are ignored and replaced by unskilled public servants. One is tempted to state that government tenders are unfairly distributed. Tenders and opportunities are directed towards historical disadvantaged individuals (HDI) without proper training, supervisions, and follow up (*Sowetan 4 July 2005, Daily Sun 4 January 2005*). Billions of rands get wasted in the name

of reconstruction and development programmes (RDP) whereas there is poor or no service delivery. I am of the opinion that BEE (Black Economic Empowerment) is nothing except the enrichment of ‘the few’ blacks at the expense of other people. Whereas giving people an opportunity to maximise their potential is positive in terms of development, ignoring skilled people for a specific position will have negative consequences in the long term. Many people are more interested in getting money rather than rendering good services.

(e) Succession battle

The succession to leadership position has been characterised by power struggle and leadership squabbles in both government and non government organisation. Succession for the presidency of the republic, power struggle, incompetence of leaders, especially in municipal levels are among the reasons for the major crisis in South African leadership. Power struggles and unrest situations continue to divide political parties and the ANC (cf. Mulemfo 2000:16). In new democracies the quality of political leadership matters more than in established political systems (Lodge 1999:110; Marais 2005:15), however carefully scripted the constitutional safeguards may be against the abuse of power. A succession race and internal conflict gave birth to division within the ruling party and in other organisations Sunday Times, 19 August 2007).

(f) Lawlessness

The term lawlessness is the opposite of the term “law” and means the *absence* of law. The term law means an orderly system of rules and regulations by which society is governed (Lockyer 1986:632). Traditionally, norms and values (good morals) have been the co-pillars which govern mankind from the time and immemorial. Good norms and values are collectively known as *ubuntu* in an African context. Both the Constitution and the *Batho Pele Principle* clearly stipulate on necessity to be governed by the law. Unfortunately, most people disregard the law. Most drivers (especially taxi drivers) do not obey rules and regulations. They stop everywhere, run over red robots and show no sympathy to other road users. Most people have lost morality. People litter everywhere. The lawlessness in South Africa is mainly due to the failure of the country’s democratic state to impose moral and

institutional authority (Pelser 2001:80). Effective leadership is needed to ensure accountability, responsiveness and openness⁹.

(g) Crisis in criminal justice system

In this context the concept of the criminal justice system includes, law enforcement agents (SAPS, Traffic and Metro Police, Correctional Services as well as Military Police,), and the courts (Magistrates, Judges and the NPA). Improper leadership within the criminal justice system of South Africa has grievous consequences on the impact of crime. “If its ability to prevent, process and deter crime is any measure of its effectiveness, then reforming the system is now not only a necessity but a national priority”.¹⁰ While the number of crimes reported to the police has increased over a decade ago, the number of prosecuted remains low (Pelser 2001:81). Mending the gaps in the criminal justice system has become a political and budgetary priority. Unfortunately, the system is not easily fixed; because it is characterised by blockages, many of which cause delays in other parts of the criminal justice pipeline (Shaw 1996).

The leadership crisis in law enforcement agents has a negative impact in the execution of law and order. Bribery and corruption are the order of the day. *A bribe is an offer of money, goods position or services, to influence the performance of this undertaking in an improper way. Bribery then encompasses both the offer and the receipt of the bribe, along with the reciprocal impact upon undertaking.*¹¹ Some police officers despise their code of conduct because of their view of vice and their job. There are those who think it is not possible to serve without being corrupted (Muturi 2001:111). Corruption in the Police Services has a great many faces: not enforcing the law, enforcing the law selectively or unjustly, threatening innocent people with arrest or prosecution to coerce them to part with money or other favours, using police powers inappropriately, providing special attention or favours, falsifying evidence and so the list goes

⁹The Constitution of the Republic of South Africa, 1996, page 3.

¹⁰ Mark Show, Project leader and senior researcher, crime and policing policy project, Institute for Defence Policy: Occasional Paper No 8- August 1996.

¹¹The New Dictionary of Christian Ethics and Pastoral Theology

on (Wa Muturi 2001:111). All these result in a disastrous downward spiral for law enforcement agents. The general public develops lack of trust with the department, with many of them failing to report crime to the police for fear of victimisation or with the view that no action would be taken.

Former Police Commissioner, General Bheki Cele expressed his view on how police feel regarding criminals being given bail “In most cases, police arrest suspects and take them to court, but the magistrates and judges grant them bail. Police are frustrated on the bail issue”.¹² The Correctional Services is in crisis. South Africa’s prisons are in need of reform. The over crowding of South African prisons is an indication that there might be more comfort behind bars than outside. The public perception of prisons is that they are like hotels. Prisoners get more benefits than their victims and law abiding citizens. Staff shortages, prisoner and warder unrest and increasing corruption are bringing the crisis to an untenable situation. Corruption throughout the criminal justice system is pervasive. Shaw argues that the system is failing simply because more than half of those who have been imprisoned will again commit a crime on their release. Rehabilitation in South Africa’s prisons is a farce. The effects of corruption are enormous. Corruption is the main cause of many problems facing Africa, South Africa, local communities, family units, and religious as well as the Church at large. Corruption impoverishes. It makes people economically, socially, morally and spiritually bankrupt (Wa Muturi 2001:116).

1.2.2.6. Synthesis

The continuous process of development in South Africa is one of the main reasons for people to flock in because it is regarded as a rich country offering a better life. Games (2005: 9) attested that the dream of flocking down in the south has crashed for many and they are in South Africa to raise money to send home. The movements of people from the impoverished states to South Africa have negative consequences. It became a brewing pot of discontent (Vester 2009:282). Regardless of its development in various fields of endeavour, South

¹² Pretoria News, Wednesday October 19 2011.

country is faced with leadership crisis. Although the country is filled with skilled professionals unfortunately such skills are not utilised for the betterment of human development. The appointment of post and awarding of tenders are based on political affiliation and favouritism. As a results, unskilled and incompetency individuals happen to be appointed for the posts. On the other hand, crime, corruption, biased rule, incompetency, mismanagement, poor service delivery, lawlessness and unrest situations are the order of the day. Power struggle, untrustworthiness, betrayal add to the plight of leadership crisis in South Africa.

1. 2. 3. Leadership crisis in local communities

1.2.3.1. Introduction

The new Constitution refers to ‘sphere’ instead of tiers’ of government. It seeks to emphasise the new relationship of cooperation among the levels of government (Reddy 2001:24). The three levels of government are: national, provincial and local. All these three spheres of government have a role to play in service delivery¹³. Leadership in provincial and local community have a crucial role in the community. Meyer (1997:7-8) identified three aspects in this regard: community and local government are kept together by common interests, participation by local community in the government of its local affairs and grassroots democracy and lastly, it helps with powers of taxation to control, regulate and develop local affairs and to render local services. It should not be seen as a lower level of government (Moosa 1996:9). Geographically, South Africa is divided into nine provinces.¹⁴ Provincial leadership consists of provincial premiers and his or her “cabinet”. Every province governs its own affairs. Every province consists of various municipalities which governs the day to day affairs of their communities¹⁵. Local communities are also known as local government. Local

¹³The Republic of South Africa. Department of Provincial and Local Government. 2005. Ward Committee resource book: best practice & lessons learned on municipal officials, counsellors & local governance practitioners.

¹⁴Eastern Cape, Free State, Gauteng, Kwazulu –Natal, Limpopo, Mpumalanga, North West and Western Cape after 1994. Every province governs its own affairs.

¹⁵ Section 152(1), the objects of local government are to: provide democratic and accountable government for local communities; ensure the provision of services for the communities in a

government can be described as that sphere of government closest to its constituents and involved in a rendering a wide range of services that materially affect the lives of the inhabitants residing within its area of jurisdiction (Zybrands 1998:201). Such services include the provision of water, electricity; refuse removals, streets, traffic control, health & social services, education and training facilities. Local government cannot operate as an autonomous sphere of government, if it is not given the opportunity to participate in the creation of legislation which deals with local government (Moosa 1996:91; Irvine 1996:15). Local areas and communities formed are kept together by common interests (Reddy 2001:12).

Most communities in Africa and in South African consist of people of diversity. These communities are characterised by a number of factors: social background, age groups, gender, ethnicity, race and culture. Conflicts in such communities are not uncommon and conflict of interest has a serious impact in service delivery (Tooley & Mahoai 2007:366).

Leadership crisis in local communities is caused by a number of factors. *Firstly* traditional leadership versus cosmopolitan leadership, *secondly* age group, *thirdly*, ethnicity and cultural background, and *lastly* social background. Poor or no service delivery in local government is mainly caused by a number of factors: incompetency of municipal officials; failure to release the budget allocated for the community; incompetency of ward counsellors; when the community members refuse to recognise and acknowledge leadership by a ward counsellor(s) who belongs to another political party; limited power by ward counsellors. In most cases the needs of the community are compromised by the interests of the most influential individuals. Ethnicity and tribalism are serious problems in the South African community (Hadjor 1987:144). To live in a tribe is something good when one talk about solidarity, but to refuse their rights because they are not from one's tribal group is injustice (Tshilenga 1999:176). People are often employed not because of their qualifications and skills but because they are from the same tribe as those in power. Nepotism (Tooley & Mahoai 2007:366) and exchange of sexual favours in order to get employment, service delivery and other social, economic

sustainable manner; promote a safe and healthy environment; and encourage the involvement of communities and community organisations in matters of local government.

needs are the usual phenomenon in the country (Daily Sun Tuesday 16, 2004). People who are lacking competence, qualifications or experience are given responsibilities just because they are from the same tribe as the leaders (Tshilenga 1999:176). Tribalism therefore becomes a real dauber with regard to leadership (Bidima 1995:13). Contrast between traditional and cosmopolitan leadership, generation gap, and social status, ethnicity and cultural background are the most contributing factors in leadership crisis in local communities.

The Human Research Council (HSRC) has found that two third of SA's 278 Municipalities are under severe financial stress, with one-third of them financially unviable. Sadly, local government is the most corrupt sphere of government, with the least oversight, and will collapse if no intervention is made. The South African Municipality Workers Union has been saying that local government is not functioning as it supposed to (*Pretoria News*, Wednesday 20 February 2012).

1.2.3.1.1. Criteria for employment and poor service delivery

In every community there are private and state led institutions¹⁶, private owned companies, state owned organisations, and parastatal companies and organisations. Unfortunately, there is a lack or poor service delivery as the result of incompetence, shortage of skills or unwillingness to work. Work posts are filled by people with little or no skills for the post. Promotions and posts are awarded politically and not according to qualifications, and competency. Crime, fraud, corruption and misappropriation of funds remain a serious challenge in the communities on a daily basis. The communities are frustrated by poor service delivery and so people engage in strikes and stay away (in). The *White Paper on Local Government* (1998:38) identified the strategic purposes of inter-governmental relations as promoting and facilitating cooperative decision making; coordinating and aligning priorities, budgets, policies and activities across interrelated functions and sectors; ensuring a smooth flow of information thereby enhancing the implementation of policy and programmes and preventing and resolving conflicts and disputes.

¹⁶State led institutions includes among others: Schools, clinics, hospitals, police stations, home affairs, magistrate offices, department, municipal offices, post offices.

Many companies, institutions and organisations are challenged with a high rate of employee absenteeism and turnover, accidents, industrial sabotage, loss of productivity, and organisational stagnation. This situation often leads to under performance due to poor leadership. Causes of poor leadership could stem from a number of things such as a leader who portrays poor leadership skills. This has an effect on both the leader and fellow co-workers and employees. People with inadequate leadership skills are often preoccupied with their own problems and slow down the progress within a group or individually. Poor leaders are also “poor developers of other people, not inspirational, too pessimistic, are closed to ideas, have loner tendencies, possess poor social skills, lack vision and the ability to motivate, and have a habit of holding and defending ideas” (Leadership 2000).

1.2.3.1. 2. Awarding of tenders

Acting in an improper way of awarding tenders by people in power to unskilled, incompetent individual(s), at the expense of those who are capable demonstrates that those tenders have bad leadership skills and this will have deadly consequences in the local community, provincially and in South Africa as a whole. Tenders for the construction of buildings, bridges, and roads have been awarded to individual(s) with no skills in the field of engineering. Those responsible for the building of RDP houses used less building materials than they were provided with. The rest of the building materials were distributed among close relatives, friends or sold at low prices. Roads and streets are not properly tarred. Many of the roads and streets constructed by acclaimed constructors have been washed away. Potholes are worse than before. In other instances, construction work has never reached full completion yet the contractors are paid in full.

In summary, the inability to distinguish between major metropolitan areas and medium and small sized local areas remains a serious problem. Although certain legislation is applicable to all authorities; however smaller local authorities do not have the required financial, human and technical resources for the implementation. In addition, all local authorities are treated equally irrespective of size. It should be noted that the needs and circumstances of the major cities are quite different from smaller and medium sized local authorities. Consideration should be given

to the establishment of a body to represent the interests of the major cities as the issues are different. However poor service delivery in small and medium municipalities has led to the various communities protesting in the street. Potholes, broken and leaking sewage, leaking water pipes, broken traffic signs, abandoned buildings, collapsing of street lights, uncollected refuse and garbage, untidy public places such as offices, sanitary facilities, neglected entertainment places such as parks and nature reserves, long queues at public offices, lack of medication at government clinics and hospitals, broken windows at public institution such as schools, clinic, hospitals, other government departments, uncovered manholes, poor or no service delivery are perfect examples that there is a crisis of leadership in local government.

1.2.3.1.3. Synthesis

The provincial sphere of leadership has the primary responsibility for social service delivery. As such, provincial governments plan and budget for and implement programmes aimed at delivering a broad range of services directly to people. These include, the provision of health services, education, housing and social development. On the other hand the local sphere of leadership is responsible for the delivery of basic service delivery, such as water, sanitation, services and electricity. Regrettably, incompetency, unwillingness to work, abuse of resources, politics, crime, fraud and corruption proves that there is no effective leadership on both provincial and local levels.

1.2.4. Leadership crisis in family units

1.2.4.1. Introduction

The concept of family has a broad definition depending of number of factors, such as cultural, ethnic, social and religious background. It also includes all living and non living organisms, and in living organisms' plants and animal kingdoms including human beings form part of this concept. In science, the term 'family' has come to be used as a means to classify groups of objects as being closely and exclusively related. In the study of animals it has been found that many species form groups that have similarities to human 'family'—often called 'packs.' Sexual relations among family members are regulated by rules concerning incest such as the

incest taboo. In human context, a family (from Latin: familia) is a group of people affiliated by consanguinity, affinity, or co-residence. In most societies it is the principal institution for the socialization of children (*Wikipedia free encyclopedia*).

Some concepts of family are not restricted by tradition within particular societies, or those that are transplanted via migration to flourish or else cease within their new societies. Lamanna & Riedmann (1988:601) define the term family as a sexually expressive or parent-child relationship in which people live together with a commitment, in an intimate interpersonal relationship. Contemporary society generally views the family as a haven from the world, supplying absolute fulfilment, a place of intimacy, love, trust and where individuals escape the completion of dehumanising forces in modern society (Zinn & Eitzen 2002:557). According to Larsh (1977:8) the concept of family is seen as an image of ‘haven’ in a heartless world’ and described it as a glorification of private life made necessary by the deprivations experienced in the public. Anthropologists generally classify family organisation as *matrilocal* (a mother and her children); *conjugal* (a wife, husband, and children, also called nuclear family); and *consanguinal* (extended family) in which parents and children co-reside with other members of one parent's famil (Weisner 2005; cf. Cauldil 1966:344-366).

In modern America, ‘family’ is used almost exclusively in reference to the nuclear family of a father, mother, and their biological children (Weisner 2001:271-295). In the Bible, however, “family” has much broader overtones. The model common in the Western society of the family triangle, husband-wife and children isolated from outside is called the Oedipal model the family (Cioffi 2005: 323-324). Biblically, the family might include as little as the household, but it might further refer to a clan or tribe — even an entire nation. In African context, the concept family is viewed holistically. Its meaning includes, nuclear, and extended members including family tree (clan). Most African parents, a large family is not only a form of old age security, but it is viewed as population replacement to offset increased mortality (infant and adult) arising from preventable conditions in the region (Takyi 2011:1).

Despite the many definitions that encompass ‘family’, it’s important to keep in mind that all our kids are growing up through the same developmental stages, with the same basic needs.

And they benefit from the same developmental assets and basic, solid parenting philosophy everyone is or has been part of a family, but defining the boundaries of a family is difficult to do (Weisner 2000:145-157). Ethnic, cultural and religious traditions have significant role in conditioning family forms in most African societies (Takyi 2011). Family members see their identity as importantly attached to the group, which as an identity of its own. Nuclear and extended remain the most common types of family. The fragmentation of family structure extends far beyond the bounds of race, creed, gender, class, ethnicity and socio-economic spheres¹⁷.

Ethnographers distinguish several types of family: *Fratriarchate*: the eldest brother is the head of the family, and this authority is, handed on, along with the property from brother to brother. *Matriachate*: the characteristic mark of this type of society is not that the mother exercises authority, but that the child's lineage is traced through the mother. The child belongs to the mother's family and social group, and is not considered to be related to its father's connection; even rights of inheritance fixed by maternal descent. *Patriarchal*: this describes the 'house of one's father'; the genealogies are always given in the father's line, and women are rarely mentioned; and the nearest relation in the collateral line is the uncle (cf. Lev 25:49).

1.2.4.2. Factors affecting families

Since marriage is the most important phenomena which determine families in most communities, its meaning and purpose has gradually changed over the years. Marriage is a universal institution. It is founded on and governed by social and religious norms prevalent in any given society. The sanctity of marriage has been a well accepted principle in the world community and as the root of the family and society (Uka 1991:150). Marriage has been losing its social purpose. Instead of serving as a primary institutional expression of commitment and obligation to others (especially children), marriage has increasingly been reduced to a vehicle for emotional and social fulfilment of adult partners (Institute for American values 1995:8). The concept of the nuclear family is not necessarily the norm in

¹⁷ Marriage in America: A report to the nations, 1995, page 3.

South Africa. Family today takes several forms: single parent, remarried, dual-career, communal, homosexual, traditional and so forth (Lammanna and Riedmann 1888:601). The notion of same sex marriage has some implication in families' crisis.

The family unit is the backbone of every society, clan, community, and the country. Without a family there is no society, without a society there is no community, without a community there is no country. South African families are in crisis. Unmet needs, sexual life, illness, recreation/entertainment, addiction, unfaithfulness, extra-marital affairs, religious and cultural issues, contribute to family crisis where there is lack of effective leadership. These days the concept of marriage has shifted from inclusiveness to exclusiveness (Benton 1970:26ff). The 'typical' child is raised by its mother in a single-parent household. Most children also live in households with unemployed adults. A stable family life with both parents is the privilege of a minority of children. HIV/Aids, poverty and unemployment are contributing to a pattern of family breakdown that is handicapping many children¹⁸.

Leadership crisis in family units is mainly influenced by a number of factors such as socio-economic, conflict of interests between tradition and transformational society, migration, religious and political aspects. *Socio-economic factors*: the absence of social and economic support and the lack of jobs in most families (urban and rural) areas have contributed in family crisis. Lack of income can lead some family members to engage themselves into crime and criminal activities. Family basic needs such as food, shelter, health, sanitation and education and recreation are not met. Such conditions are worsened when an adult member of the family fails to take charge of the situation by providing these needs. *Lack of good moral values*: In most cases, lack of good moral values among family members is mainly caused by the absence of proper leadership. Some members of the family turn to sexually activities to earn a living. In most cases these involved tend to neglect the healthy and safer sex. As results sexual transmitted infections (STI) and HIV/AIDS pandemic continue to be a crisis (Grief & Dadoo, 2010).

¹⁸ Lucy Holborn: the South African Institute of Race Relations. Fractured families: A crisis for South Africa, May 12 2011.

Family change and migration: are occurring in both urban and rural areas in most African communities. The social conditions associated with migration and the HIV/AIDS epidemic; however, underscore the need for family leadership to account for rural and urban families who are left behind or have are affected by the disease. With respect to migration (both domestic and international), Leaders in African nations would need to put in place policies that can help them benefit from their migrant communities—in ways that go beyond remittances to family members (Decosas & Adrein 1997).

Gender roles: the expectations associated with being male or female in our society. Gender influences virtually every aspect of people's relations with one another (Lammanna & Riedmann 1988:47). According to Lamma and Riedmann, gender roles can be defined as the feminine and masculine character traits, which become prescriptions for behaviour. South Africa has a number of unique circumstances that affect the structure and situation of families. They include its history of apartheid, and particularly the migration labour system. Poverty greatly affects family life. The HIV/AIDS pandemic has also profoundly affected the health and well-being of family members, and has consequently placed an added burden on to children.

1.2.4.3. Synthesis

Family members have become less predictable than in the past. The course of family living results in large part from decisions and choices made by two individual adults (Lammanna & Riedmann 1988:40). The continuous social roles in the community and in the society have a significant impact on the notion of family.

1. 2. 5. Leadership crisis in religion and in Churches

1.2.5.1. Leadership crisis in religion

(a) Introduction

What is religion? A definition of religion is not easy to find. There are many interpretations of what defines a religion but not one that can be said to be the most accurate. Based on definitions from some dictionaries, the definition of religion can plausibly be summarised as

follows¹⁹: a strong belief in a supernatural power or powers to control human destiny, an institution to express belief in a divine power, a belief concerning the supernatural sacred, or divine, and the practices and instructions associated with such belief. Religion can be best viewed as man's limited attempt to transcend his/ her limitations, a venture which, by its very, nature is subject to time, place and the evolution of thought (Assabi 1991:80). In short, "Religion" can be defined as Mankind's search for God.

(b) Types of religions

There is an estimation of 2,200 individual religions and sects worldwide today. They may be divided into several groups, all related to each other because all developed from earlier faiths and influenced by other religions. Based on their beliefs, these religions can be classified *Polytheism* (belief in many gods) and *Monotheism* (belief in One God). Judaism, Christianity and Islam are the monotheistic religions. The Monotheism is commonly known as the Redemptive religions.

(c) Problems with religion

Religion has its own crisis. Jonathan Swift (an early 18th 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 thought can be deduced: those stating that religion is to be blamed for disunity and the other supporting religion. The pro religion thoughts defend religions by stating that there have been few genuinely religious wars in the last 100 years. The researchers further stated that some wars often painted in the media and other places as wars over religion, or wars arising from religious differences, whereas it has been wars of nationalism, liberation of

¹⁹See the definitions of religion on the following dictionaries: Collins English Dictionary, Online Etymology Dictionary, 2010, World English Dictionary): Retrived on 12 March 2012.

territory or self-defence.²⁰ Religion seems to be connected with violence virtually everywhere. In recent years, religious violence has erupted among right-wing Christians in the United States, angry Muslims and Jews in the Middle East, quarrelling Hindus and Muslims in South Asia, and Indigenous religious communities in Africa and Indonesia. The individuals involved in these cases have relied on religion to provide political identities and give license to vengeful ideologies”.

Religion seems to be connected with violence virtually everywhere. In a review of recent conflicts in different parts of the world, the book *Violent in God's name* says: “From Indonesia to Northern Ireland, the Middle East to Kashmir, India to Nigeria, the Balkans to Sri Lanka, Christians, Buddhists, Jews, Hindus, Muslims and Sikhs justify the use of violence on the grounds that they are protecting their religious identity and interests (Awake Jan 2011). In recent years religious violence has erupted among right wing Christians in the United States (USA), angry Muslims and Jews in Middle East (ME), quarrelling Hindus and Muslims in South Asia, and indigenous religious communities in Africa and Indonesia. Leadership crisis in religion is the main cause of violence. Ironically; nations with fervent religion often have the worst social evils. The saturation has failed to prevent the severe crime level. The evidence seems clear: To find living conditions that are safe, decent, orderly, and civilised avoid places with intense religion. Religious leaders remain silent. Religious leaders’ failure to provide effective leadership and to witness to the true fundamental values of their respective faith is an indication of leadership crisis (Awake January 2011 p5).

(d) Synthesis

Religion has not succeeded in any of its efforts to unite mankind. The human family is divided by religion, with several major religious powers locked in perpetual rivalry (*Awake* January 2011 p6). The question that needs an answer is: Is there any reason to believe that Buddhists,

²⁰ The conclusion researched by a group of researchers at the Department of Peace Studies at Bradford University in the United Kingdom. The group was commissioned by the British Broadcasting Cooperation to provide a sound answer to the question of whether religion is a force for peace or for war.

Hindus, Jews, Christians and Muslims will ever exist together peacefully? The fragmentation that exists within each of these religions is division. According to one estimate, Christdom is broken up into more than 30,000 denominations. Islam is also divided by conflicting beliefs. Disunity among Muslims is the root cause of problems in the Islamic world (Middle East news agency, a Muslim scholar, Mohsea Hojjat) (Awake January 2011 6). Other influential religions, such as Buddhism, Hinduism, and Judaism, are likewise fractured into many conflicting sects.

1. 2. 5.2. Leadership crisis in the Churches

(a) Introduction

In this context, the term *church* is used inter-changeable. The Church with capital letter “C” refers to a universal Church throughout the world (Lockyer 1986:232). It was founded while church with small letter “c” refers to a denomination and local assembly as well as a building. The Church began with great flourishing in A.D.33, on the Day of Pentecost. The concept stating that the Church began on the day of Pentecost may be demonstrated in various ways: First Jesus Christ Himself declared the Church to be yet future. The Church was founded upon the death, resurrection, and ascension of Jesus Christ. The term church needs to be defined. The word *edha* in Hebrew and *kuriakon* in Greek refer frequently to the assemblage; that is institution of the assembling (Kalu 2005:9). But *qaha* and *ekklesia* move beyond the institutional perception of those people who assembled. The Greek *ekklesia* refers to those who have been called out of the world into the kingdom (Kalu 2005:9). The world, *kosmos* has three meanings including the world order, worldly goods, endowments, riches, pleasures and allurements (*kosmetikos*) which seduce from God. The Church is therefore a special people of God, a pilgrim people with a mission. According to the gospel of Mark (3:13-15), the Church should be: the Champions for Christ; to hear and preach the good news; confirmed with signs and wonders confrontation with the forces of darkness. These could be poverty, corrupt ethics of power, false religiosity, social marginalisation or environmental degradation (Kalu 2005:9). The function of the Church is to bring the gospel to bear on all things which concern the well-being of the human person and carry a spiritual warfare against forces which deface (Kalu

2005:9). The proclamation of the gospel can be done in a holistic way, namely meeting the spiritual, social, and psychological needs of the people.

The Church has been governed by a body which was called Church Government; it is the organisation pattern by which a Church governs itself (Lockyer 1986:233). At first, the Church organisation and government in the New Testament was flexible enough to meet changing needs. But as the Church became established, it gave attention to the correct structures and procedures that would help it accomplish its mission. In the earlier days, the Apostles directed the work of the Church. The seven men were chosen to assist the needs. Later, prophets, evangelists, elders, bishops, and deacons were chosen. No single pattern of government in the early church can be discovered by reading the New Testament.

Church History is replete with accounts of biblical faithfulness. The high watermark of Biblical unfaithfulness was the time of the Reformation, which occurred in Europe about five hundred years ago. At that time in the history, the dominant church was the Roman Catholic. It was so bad in its violation of biblical laws that Roman Catholic men such as Martin Luther and John Calvin left the church and became the fountainhead head of the Protestant churches. Many of these Protestant churches earnestly tried to be as faithful as possible to the teachings of the Bible. The very fact that amongst the many Protestant denominations that were developed, there was much disagreement concerning many aspects of Biblical doctrine, this would indicate that each denomination selected the verses from the Bible that they liked, and then they developed their creed and confessions from these verses. Such a move is a perfect example of leadership in the Church. Each denomination insisted that the verses they had selected were infallible and inerrant. It appeared that it was theological conclusions that became their church creed. Their teaching appeared to be solidly grounded in the Scriptures.

(b) Disagreement on interpretation of Scriptures

Unfortunately, very frequently the verses they had chosen as a basis for their confession were wrongly understood because the whole Bible was not consulted by these church theologians. They did not carefully search the whole Bible, comparing Scripture with Scripture, to make certain their conclusions were correct. It appeared that they believed that the Bible was

infallible, but in actuality, they placed their trust only in those verses they had chosen for their doctrines. Throughout the Church age there have been many different understanding of Biblical doctrines by various denominations. While there may be no problem in diverse interpretations of the Bible, prejudice and the scorning of other peoples' view has resulted in violence, victimisation, even to the point where people lose their lives.

There have been large segments of the Church, such as the Roman Catholics, the Mormons, the Seventh-Day Adventists, and the Charismatic churches of our day who openly declare that their church doctrines are the products of both the Bible and later revelation from God, messages that were given after the Bible was completed. On the other hand African Initiated Churches is another stream. A dominated male ideology has ensured that women continue being clients in the churches, just were in shrines of traditional society (Mwaura 2005:411).

(c) Denominationalism

Diverse doctrine and denominational differences within the Christian faith pose a serious problem (Nwachuku 1991:126). There are approximately 38,000 Christian denominations in the world today, many of which cannot be verified to be significant. Numerous forms of church government are used today to provide order and structure for the work of churches. The Church has gone through different facets and its leadership changed. Present expressions of church government may be classified into six forms:

(1) *Congregational*: This form of organisation allows a local congregation the freedom to determine what it considers the will of Christ. Thus each congregation governs its own affairs.

(2) *Presbyterian*: This form of Church government recognises that Christ alone is the Head of the Church, and that He rules His Church by His Word and Spirit. Thus, church officials have power, although it is ministerial and declarative, not legislative. Presbyterians believe they find the authority to their form of church government in the Bible, but they do not claim that Presbyterianism is the only kind that God can bless (3) *Episcopalian*: This system of government views the bishop as the principal officer. Decisions are made at levels higher than local church, but the will of God and opinions of members should be given prayerful consideration.

(4) *Roman Catholic*: Roman Catholics view the church as the continuing visible

presence of Christ in the world. Christ maintains His life on earth through the church. The clergy form a hierarchy that governs the church with the pope as the highest authority. The pope is the “bishop” of Rome; his decisions are authoritative for the entire church. The papal office is believed to be passed from pope to pope. This authority is believed to have originated from Christ’s declaration of Peter as the first pope, according to Catholic interpretation of Matthew 16:18.). (5) *National Church Government*: This form of government recognises that the supreme authority for church matters is vested in the state and not the church itself. Supporters of this form of church government believe that representatives of the state have the right to rule on all religious matters connected with the church. (6) *Quakers*: Quakers reject any type of church ruler or official and almost every form of physical organisation. For the Quakers, everything depends on the inner light which any believer has the right and power to receive directly from God. They have no specific rules for receiving members. Decisions are arrived at by mutual agreement among the believers.

An important reason for the lack of spiritual growth in the Church age was the problem of leadership. When carefully harmonising all the Biblical references, a lesson is learned that from an outward stand point, the Church age was very successful, as church after church reported that great numbers of people were saved. In reality, however, only a remnant of those who became confessing numbers in full communion in the church actually became true believers. The greatest blessing to the world during the Church age was among other things the printing and the distribution of Bibles. From our superior vantage point of being able to look back on the whole Church age, one can see the reality of God’s prophetic statement concerning the lack of successful leadership of the Church age.

Churches in South Africa provided some of the greatest leaders ever in the history of the country. Rensburg (2002:76) described Archbishop Desmond Tutu as a zealot, moral and servant leader. Tutu and others remained indeed a leading prophetic and reconciliatory voice across the globe. There are many individuals, men and women, black and white who are not mentioned and whose leadership qualities are extraordinary. The fact that Tutu is mentioned is because of the significant role he placed in South Africa, in Africa, and around the globe. With leaders like Desmond Tutu and others the Church continues to be a prophetic voice in the

community at large, nevertheless the leadership crises in churches is still a serious concern (Branstad & Lucier 2001:44). According to De Grunch 1986:229ff) the Church struggle in South Africa would be redefined by the 'future' political struggle. Although the Church played a significant role in the transitional period (from apartheid to neoliberalism) (Bond 2001:26), there is still much to be done regarded by Bond (2001:26) as, racial challenges and the uncertain future remained a concern (Astroff. 1991:58-74).

(d) Identity crisis

Many church leaders are facing an identity crisis in their traditional role as church and religious leaders (Muller 2002:736; cf. Mbiti 1975:13). A reflective type of leadership proposed by Carrol (2000:82) is one example for leaders to identify their roles. Leadership squabbles, graft and financial mismanagement have raised questions regarding the credibility of some sects and so-called interdenominational groupings. People have lost their lives in religious gang warfare. Such deaths are symptoms of a serious malaise tearing up the churches, as leaders transform the hallowed aisles into a cut-throat business venture. Religion is a major industry in most African countries. Many of the so-called apostles, pastors and bishops have their sights set on the wallets of their gullible followers. But they must first tame the soul and mind. New churches are emerging everywhere (Carson 2005:11ff). Some of these churches are established for commercial purposes, and are regarded as Commercial Churches in this discussion. People, especially leaders do horrific things in the name of the Church. History, arguably, has shown Christians to be wrong about many things: slavery, whether women could vote or own property, and much more (Carson 2005: 16). Christianity has committed its own shares of evil, so how can it pronounce on the evils of other religions (McLarren 2001:19)? Lekganyane has warned that the church (referring to the Zion Christian Church) was not a hiding place for individuals, because some people used the church for the wrong reasons (cf. Burns 1988:7). The Christian Church has been plagued with abusive, ineffective leadership because she has historically been dominated by autocrats whose egocentricity and megalomania have driven them to exercise absolute power. Even in the modern world, old patterns continue with new tyrants, ruling with terror, and manipulating

their own subjects. The Church has been victimised by leaders who demanded absolute authority.

Christian leadership in South Africa has been patterned in many instances after imperial empires and the arrogated perquisites of secular government. It seems that the Church has actually become irrelevant for many people. It is clear that the men and women whom God calls into the leadership of the Church are not by any means perfect (Osei-Mensah, 1990:33). In such a case they must be humble enough to acknowledge and confess their failures, to accept God's promised forgiveness (Ps 32, 51) as an ideal leader, David did. If leaders fall and dishonour the name of the Lord, as well as fail those whom they lead, then they should set an example of repentance. This will to encourage justice. Johnson (1967:8ff) infers:

... it is only as the earthly king ensures a sound moral order by means of his righteous rule that one can be sure of a corresponding stability in the realm of nature with all that this implies for the economic well-being of the people.

(e) Synthesis

Many church leaders are facing an identity crisis in their traditional role as Church and religious leaders (Drayer 2000:21). Leadership squabbles, graft (bribes) and financial mismanagement have raised questions regarding the credibility of the Church. Church leaders do horrific things in the name of the Church. The Church has been plagued with abusive, ineffective leadership because of autocrats who suffer from egocentricity and megalomania has driven them to exercise absolute power.

1.2.6. Synthesis

I argue that debilitating 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, the local communities, family units and religion as well as the Church at large have been badly damaged due to improper leadership. Famine, economic crisis, political instability, tyranny, agricultural decline, deteriorating living standards, capital flight, corruption, in competency, HIV/AIDS, and high inflation are all examples of Africa's crisis due to improper leadership at

various levels. The *get-rich- quick mania*, especially among the political leaders impose a serious threat in Africa and communities.

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 of 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 due to lack or poor service delivery is a perfect example of debilitating leadership in local communities. Equally important, leadership crisis in the country and local communities have a negative impact on family units. The term ‘family’ has gone through a paradigm shift over the years and it has a variety of meanings. Family violence, broken marriages, single parent households, and child headed families are just a few examples of leadership in family structures. Also religions as well as churches have been victimised by leaders who demanded absolute authority and ruled with iron fists. They smash any dissent or dissenter.

1. 3. Aims and objectives

The first section in this chapter highlighted some crucial aspects which cripple Africa, South Africa, the community and the Church due to improper leadership. Frail leadership proved to have a negative impact in various spheres of life. Since the term *leadership* has been the centre of debate, it is of the outmost importance for the researcher to draw some attention to the notion of sound leadership. Suggestions for appropriate leadership for today in various circles will be dealt with. The aim and objectives of this research are stretched throughout the chapters:

- As an introduction chapter one draws the readers' attention to the topic of leadership, actuality, problem statement and suggestive solution to the crisis of leadership. Aspects of improper leadership are identified.

- In order to discuss the current topic more effectively, there is a need to explore the concept of leadership and what it entails in the world of the Bible, the ancient Near East and Israel in this matter. Chapter two reviews leadership in the ancient Near East and in the Old Testament.
- Viewpoints regarding the concept and types of leadership are crucial in this discussion. The third chapter therefore identifies and analysis different views of leadership in Israel, focusing on a view in favour of kingship, a view which totally rejects kingship and lastly a neutral view. Equally important, leadership concept in a modern era will be discussed. The need for redefining and understanding of the concept of leadership is crucial.
- Since the biblical figure of David is portrayed as an ideal leader in this research, chapter four provides the necessary qualities derived from the general characterisation of David. A narrative-critical and theological perspective on the leadership of David's character will be discussed.
- Furthermore, the study will contextualise the findings by a hermeneutical application to the African Christian context(s). Chapter five aims to describe the contribution of the character David as an ideal leader, whereby the identified characteristics could serve as a suggested model or guidelines for leadership in Africa, South Africa, local communities, family set ups and the Church respectively.

The concluding chapter is a synthetic summary regarding what has been discussed from chapter one to the last chapter with special emphasis on the problem statement, causes and solution pertaining to the leadership crisis.

I have singled out one biblical character in the Old Testament as a model (an ideal leader) for discussion of proper leadership. That character is David. I aim to show how the biblical David was an ideal leader. His leadership qualities will be tested based on some characteristics. His characteristics are based on his character as a youth, his character as a man and his character as Israel's king. Using David as a role model, I am aiming 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.

1. 4. METHODOLOGY

1.4.1. Introduction

Primarily, this is a literature study. In this thesis, I am going to survey and analyse biblical narrative. A *narrative* may be defined as any work of literature that tells a story (Powell 1990:23). The story has a significant role in the field of literature (Campbell 2007:427-441). Since narratives have two aspects: story and discourse, I prefer to use the *story* as it consists of such elements as events, characters, time or place, and settings. More than one third of the Old Testament consists of narrative. It is generally recognised that these are of the highest artistic quality, ranking among the foremost literary treasures of the world (Bar-Efrat 2004:9). Methodology is mainly expressed by narratives in the form of Narrative Criticism, Literary Criticism, Traditional Criticism, and Historical Criticism

1.4.2. Types of criticisms

1. 4. 2. 1. Narrative Criticism

A considerable part of biblical literature consists of stories or narratives (Amit 2001:1; cf. Adair 2000:380). These stories tells us about humanity's early days, the place of Israel among the ancient Near Eastern people, and the history of the link between God and God's people, from the days of the patriarchs to the fall of Jerusalem and the return to Zion, and a great deal more (Amit 2001:1; cf. Bartholomew 2000:432). These stories reached the reader in written form, but most biblical scholars are convinced that, at least in part, they were transmitted orally for generations, as epics or legend (heroic tales of local or national character), before being written down (Tucker 1971:6; Barton 1998:338ff). There is no mistaking the purpose of putting these stories in writing. It was to secure their preservation for as long as possible and to try to ensure that they reflect the authors' aim (Classen 2002:194; cf. Culley 1963:117). In this sense, they compare unfavourably with oral traditions, which usually keep mutating

so that at times the story as told bears little resemblance to the original. Oral narrators pour aspects of their own personalities into the stories and may even adapt them to a given audience (Amit 2001:3). As a result there may be little resemblance between two tellings of a single story to different audiences (Berlin 1994:18ff; Barton 1984). The story changes from telling to tellings and from storyteller to storyteller (Long 1976:193; Bray 1996:612; Bar-Efrat 1989). Oral stories, for example, are characterised by repetitions, fixed verbal formulas, even a fixed set of motifs typified by familiar scenes, such as a meeting at a well, a description of a journey or an annunciation, and so forth (Long 1976:195; Cassuto 1972a: 68-70).

Since David is the focal character in this thesis he appears as the main character. Attention is paid to characters. Characters are actors in a story (or in a narrative), the ones who carry out the various activities that comprise a plot (Powell 1990:51; Bar-Efrat 1980:154ff). They can be categorised in three spheres, namely human, things (animals) and non-human. Each of these spheres represents characters that played an important role in shaping David to be the kind of a leader he was. Under human, two groups of people (individuals) can be identified. On the one hand, people who are David's supporters. On the other hand there are David's opponents / enemies' who played an active role. Secondly, other things, either objects or otherwise, contributed in a direct or indirect way to portray David. The third sphere is represented by nonhumans in whom God Himself is also a character category. Narrative critics sometimes distinguish different kinds of characters on the basis of their traits (Powell 1990:55). Foster (1927:63) makes a distinction between round characters, who possess a variety of potentially conflicting traits, and flat characters, whose traits are all consistent and predictable (Foster 1927; Powell 1990:55).

Abraham (1981:32) has further proposed the designation of stock characters for those with a single trait who perform a perfunctory role in the story. Following literary theorists' perspective, static or dynamic characters will be discussed. This, however, will depend on whether their basic profile changes over the course of the narrative (Powell 1990:66; Noll 1997:50). In this scenario, leadership is exemplified by what human authority is like: oppressive, presumptuous, and self-seeking. On the other hand, this thesis strives to show that

the David character demonstrates what pleases God: true leadership shows itself in humble service and is willing to accept suffering and to make sacrifices for the sake of others.

1. 4.2.1.1. Old Testament personage

The intention of studying the Old Testament as personage is to discover the meaning of the Bible inductively by reading it. I focus on the biblical texts of the Old Testament, because the text of the Old Testament is the lasting expression of faith of Israel (Bandstand 1995:7). It is through reading the biblical text that one understands the early community of that faith. Bandstand (1995:15ff) stated that the Old Testament has many personalities, depending on how the reader approaches it. The focus will be based on selective individuals whose personalities are important in this research. Among those personalities are the prophets (e.g. Samuel and Nathan), David, Jonathan, Abigail, etc. On the other hand, Saul, Goliath, and others exhibit self centred personalities. These personalities are referred by Bar-Efrat (2004:47ff) as characters. Their personalities and histories attract the reader's attention to a greater extent than do other components of the narratives (Bar-Efrat 2004:47). A collection of well crafted world class literature is found in the Bible. Studying as history, one finds the theological history of a group of people called the Israelites, later the Jews, who lived in ancient times. Israel's concept of God and how they organised communal life to reflect their relation to Him was discovered (Hornung 1983:33; Bentzen 1952).

1. 4. 2.1.2. Text as theology

Traditionally scholars defined Old Testament theology as an exclusively historical and descriptive enterprise (Smith 1993:13ff; cf. Hasel 1984:11-14, 184ff). Its purpose is to analyse the Old Testament through objective, scientific means and to articulate what it means to those who first wrote it (Anderson 1999:370, cf. Clement 1978: 20:191; Kim 1996:393; Hubbard 1992:33). Also, its "articulations" usually depends heavily on the literary theories derived from modern criticism (Kalimi 2002: 209ff; Hubbard 1992:33; Von Rad 2001:487). The task of Old Testament theology is both descriptive and normative. It describes both what the text meant as well as what it means (Von Rad 2001: 488; Baker & Arnold 1999:498ff). To understand the text better, it compares and contrasts its views with those of other ancient Near

Eastern religions from Israel's historical neighbourhood (Smith 1993:43; cf. Childs 1964:44-50, 70-77; Knierim 1985:85).

The reality of the presence of God stands at the centre of biblical faith (Schmidt 1983:117). This presence is always elusive (Terrein 1978). The deity of the Hebrew-Christian Scriptures escapes man's grasp and manipulation (Terrien 1978: xxvii). In order to examine the Hebraic theology of presence and its direct influence upon the birth of Christianity, one has to analyse those biblical traditions and poems which describe the encounter of God with men (Terrien 1978: xxvii). Gerstenberger (2001:180) holds the view that it is impossible to be precise, i.e. authentically attestable statements about the Israelite monarchy and its religious functions. In the Old Testament narratives one hears in rather more detail about the coronations of kings in Judah (Jerusalem), e.g. 2 Samuel 5:1-5 (David); 1 Kings 1:32-40 (Solomon) and 2 Kings 11:4-12 (Joash). In all cases the religious aura which surrounds the ceremonial is tangible. The coronation of a king is not a purely profane matter, even when it is archaically initiated by the people (cf. 1 Sam 11:15). The text of the Old Testament contains records of Israel's faith journey. The literature of the Hebrew Bible is the product of a religious and God fearing community. The people who wrote the books of the Old Testament composed them as the expression of their faith and the way they think about God. The community grounded its experience of God in their history and believed that His commitment to them provided a certain measure of security in threatening world (Bandstand 1995:9).

The Old Testament is the collected faith testimony of ancient Israel (Dowley 2002:688; cf. Bandstand 1995:9). Yet, at the same time, this collection is regarded in Judaism and Christianity as a scripture through which God's word become a reality and a resource for the modern synagogues and the Church (Birch et. al 1999:18; Bully 2000: xii, 376; cf. Bebbington 2000: 97ff).

1. 4.2.2. Literary Criticism

Literary Criticism encompasses all questions pertaining to the composition of a text, including its authorship, historical setting, purpose for writing, and the overall structure, or form, that gives shape to the writing (Hayes & Holladay 2007:90). At an earlier period in biblical

studies, literary criticism had a narrow focus (Steck 1995:49). In the eighteenth century it referred primarily to interpretation that focused on identifying sources, especially written documents that had been used in composing biblical writings (Armeding 1983:21; cf. Habel 1971:7). At that time interpreters became increasingly aware of certain difficulties posed by reading particular portions of the Bible as single, unified compositions. They observed literary clues within biblical texts, such as major thematic shifts or differences in writing style, that suggested compositions in which earlier literary sources, or strands of oral and literal material, had been woven together, or edited, into what we now know as “books” of the Bible (Hayes & Holladay 2007:90).

Literary criticism introduces the reader to how, when, where, and why the books of the Bible were written. It also includes how the Bible was interpreted (Collins 2004a:195-211; Barton 2007). This criticism may be divided into questions concerning source, tradition, redaction, and authorship. Literary Criticism deals predominantly with such matters underlying literary sources, types of literature, and questions relating to the authorship, unity and date of the various Old Testament materials (Harrison et al, 1978:20). Armeding (1983:21) is of the opinion that, in Old Testament studies, literary criticism has from the beginning been associated with the discovery of literary patterns, and these, in turn, enable the critic to isolate various sources. Literary Criticism is the quest to understand the text as literature by employing either traditional or more recent models of literary criticism that are employed in the study of literature generally, corollaries of literary criticism are genre and form analysis, the quests to classify a text as its type (Gorman 2001:13).

1.4.2.3. Tradition Criticism

All cultures have traditions that are passed from one generation to the next. Such traditions give expression to peoples’ self-understanding, their sense of the past, their systems of belief, and their code of conduct (Hayes & Holladay 2007:115). Subgroups within a society may even have their own special traditions. These traditions are passed down in many different forms, including stories, sayings, songs, poems, confessions, and creeds. Tradition criticism is concerned with the nature of these traditions and how they are used in a community. Criticism

is the quest for understanding the growth of a tradition over time from its original form to its incorporation in the final text (Gorman 2001:15).

1.4.2.4. Historical Criticism

1. 4.2.4.1. Text as a history

A text is historical in at least two senses: it may relate history as well as have its own history. The “history *in* the text” and the “history *of* the text” can be distinguished (Hayes & Holladay 2007:53). The “history *in* the text” refers to what the text itself narrates or relates about history, whether person, events, social conditions, or even ideas. In this sense, a text may serve as a window through which one can peer into an historical period. From a critical reading of what the text says one can draw conclusions about political, social, or religious conditions of the period(s) during which the text was produced.

The “history *of* the text” refers to something different, for it is not concerned with what the text itself says or describes - the story it tells - but with the story, or what one writer calls the “career of the text” its own history: how, why, when, where, and in what circumstances it originated; by whom and for whom it was written, composed, edited, produced, and preserved; why it was produced and the various influences that affected its origin, formation, development, preservation, and transmission (Hayes & Holladay 2007:53).

The place and time of the Old Testament are far distant from the modern reader. One would have to recover the original historical and geographical setting of the Hebrew Bible in order to understand and appreciate it (Kaiser 1975). The Bible was written in (a) historical context(s). There is a need to see the world as the historical David saw it, at least to the best of our ability. To do so, one has to draw from the discoveries of generations of historians, archaeologists, and biblical scholars (Albright 1963:100ff). The history of Israel is intertwined with the histories of many ancient nations (Anderson 1957:213; Bright 1959).

Tradition states that historians, on the basis of ancient documents and archaeological discoveries have been able to reconstruct the histories of these peoples, sometimes in remarkable detail (Kaiser 1975:319; Wood 1970:27ff; Aharoni & Rainey 1987:16-35). One

should remember that the modern reader couldn't read the Hebrew Bible as a straight record of events (Alter 1981; Amit 1987). Two outstanding histories of the text are noted: the Deuteronomistic History and the Chronicler. The earlier Deuteronomistic History offered a presentation and interpretation of the experience of the community leading up to the exile, from a vantage point within the exilic age, envisaged only with the utmost tentativeness the possibilities of restoration (Clines & Davis 1991:9; cf. Ackroyd 1968a:5). The Chronicler was also deeply concerned with a theology of the period after the exile, but he was able to view it from a longer perspective.

1.4.2.4.2.1.1. The Deuteronomistic History (DH) and the Chronistic History (CH)

(a) Introduction

Both the Deuteronomistic and the Chronistic Histories are crucial in this discussion as they portrayed David in their own background. David, the main subject character in this discussion has been shaped and pruned by these two traditions. Without the Deuteronomistic and the Chronistic Histories, there would be no David in this discussion. Their presentation of David was influenced among other things by social, economic, religious and political situation of their day. The two traditions or histories are discussed in detail in later chapter(s). Authorship, meaning, development and theological aspects of the Deuteronomistic and the Chronistic Histories are discussed in chapter four.

(b) Deuteronomistic History (DH)

The Deuteronomist imposed a theological view with a distinct oratorical style on the books of the OT especially from Deuteronomy to Kings which are often called the Deuteronomistic History. The intention was to explain the nation's fate due to its apostasy from the true worship of God. The writer(s) who wrote from Joshua to Kings is called the Deuteronomistic historian because he derived his basic theology from Deuteronomy (Richter 2002:1; 2001:394; Noth 1981:4; 1943). He presented the persona of 'the Deuteronomist', a single author who was using pre-exilic material but was editing and writing in the age of exile (Magee 2001). The Deuteronomistic Historian evaluates the history of both the northern kingdom Israel and

the southern kingdom Judah according to the laws of Deuteronomy (Kofoed 2002:23-43; McKenzie 1960:161). Those periods in which the people followed the laws of Deuteronomy – such as during the period of Joshua-are judged favourably, and those periods where the people rejected the laws of Deuteronomy – such as the period of Judges - are presented in negative terms of God’s judgment (Koster 2000:127ff).

Two outstanding views concerning kingship in Israel are represented, namely, the view which is a critique to kingship and the view in favour of kingship. The institution of kingship was not founded in the beginning of ancient Israel. Two contrasting views concerning kingship in Israel are noted:

(1) *The negative assessment* of the monarchy, encountered in the narratives of Saul and somewhat also in the Succession Narrative of David, found extensively throughout the Old Testament. The fable seeks to make the monarchy a joke. To this belongs also Gideon’s rejection of ruler (Jdg 8:22-23), where the alternative of human and divine sovereignty is clearly formulated. To be placed in the texts that are critical of kingship are Deuteronomy 33:5 and Numbers 23:21 where in both Yahweh instances is the king of His people, while the human king is not mentioned. When the people made for themselves kings, they did so without Yahweh’s approval (Hos 8:4, 10; Licht 1983:113; cf. Gerbrandt 1980:2).The Deuteronomistic Historian maintains that all the northern kings failed in regard to the law of centralisation of the cult, and thus rejected the law of God (McKenzie 2000:135-135). Even many of the good kings in the south failed with regard to the centralisation of the cult.

(2) *A positive assessment* of the monarchy. This positive deity serves a legitimate intercessor. Deuteronomy attempts in its Deuteronomistic, compositional design (Deut 16:18-18:22), to surround the king with other office holders and thus to be the first to support the sharing of power. In the law of the king (Deut 17:14-20, the king is described as a “brother” in the community of the people. The king is expected to read the Torah; he is made into a ‘model Israelite. The law is precise in its statement that the nation may not elect a king. The choosing or electing the king was regarded as YHWH’s responsibility. The sole activity of the people in this regard is that they set over themselves a king, only after YHWH has chosen him.The

Deuteronomistic promise of Nathan, the favourable assessments of the monarchy in the Deuteronomistic texts of 1 Samuel 7-15, the references to the promise of Nathan and to David. David is viewed repeatedly in a positive light, while Solomon is seen as an exemplary worshiper in his prayer for the dedication of the Temple (1 Kgs 8:22ff). The statement “for the sake of my servant David” is a clear indication that David is an ideal leader.

(c) Chronistic History (CH)

The Chronicler represents the historical traditions of Israel from a different perspective and for purposes other than those found in the Deuteronomistic. Chronicler is a theological treatment of the history of the Davidic monarchy written for the benefit of the second or third post-exilic generation. The purpose of the Chronicler was to give comfort and hope to those who returned to Jerusalem. Chronicler’s key subject is the Davidic Monarchy. For the sake of the people of Israel, YHWH established the rule of David (1 Chron 14:2), a king who sought God and established the proper institutions of worship. God promised David that a dynastic successor would sit on the throne of YHWH’s kingdom forever (1 Chron 17:11-14), although it was required that the king faithfully seek YHWH (1 Chron 28:6-7, 9; 2 Chron 26:16-21). The God promised David that a dynasty successor would sit on the throne of Yahweh’s kingdom forever (1 Chron 17:1-14). The concept of “all Israel is a frequently occurring phrase in Chronicles. It maybe used to refer to all of the Israelites (1 Chron 11:1), to those in the south (2 Chron 11:13-3).

Although less attention is paid to Source Criticism in this study basic components of it are of necessity for a better understanding of the so called Chronicler. Source criticism as a theory or source-critical theory is distinguished (Peltonen 1999:19). In the Books of Chronicles, Ezra and Nehemiah) Chronicler research Source Criticism as theory has served larger historical and theological goals than Source Criticism. There are two features of Chronicles that have been observed and that impel Source Criticism as a theory:

- Reference to work available to the author of the Chronistic History (CH) and /or to his original readership.
- Similarities between Chronicles and the present text of Samuel/Kings

(Deuteronomistic History). There is an interdependent relationship between Chronicler's work and Samuel-Kings.

The theological purpose of the Chronicler has been described as follows: *firstly* to present the return of 'all Israel' from exile (Torrey 1954:xxiv-xxv), *secondly* to defend postexilic cultic institutions (Curtis & Madsen 1910: 9; Noth 1987:100, Myers 1965:xxx-lx); *thirdly* to write a history of the Davidic dynasty in terms of its religious and cultic accomplishment (Freedman 1961:437); *fourthly* to defend the realisation of the theocracy in the new community of Israel against the claims of the Samaritans (Pfeiffer 1948:802,806; Noth 1987:89, Rudolf 1955:viii-ix), *fifthly* to write a history of Judah and its institution (Driver 1913:517), *sixthly* to teach religious values through history (Keil 1978:19), Welch 1939:54,123; Mosis 1971:223), *seventhly* to maintain religious orthodoxy and to interpret for the restored community the history of Israel as an eternal covenant between God and David (Selman 1984:164-165; Graham & McKenzie 1999:115; Childs 1971:644; Johnstone 1986:113; Duke 1990:62-63).

(d) Synthesis

The David presented in this study is known to us through both the Deuteronomistic and Chronistic traditions. Their portrayal of David was influenced by political, socio-economic and religious circumstances of their time. Although their purpose appeared similar, each had a unique emphasis. The Deuteronomistic's David was both a man of mixed characters. On the contrary, the Chronicler portrayed a spotless David. The notion of the monarchy found new meaning and theological interpretation thereof. In this discussion, the emphasis is upon the theological David as portrayed by these traditions.

1.5. Ethical consideration

The term ethics is broad in nature. The term ethics can be used in both as a noun and a verb and it can differentiate either as a singular or plural. Several definitions of the term ethics taken from dictionaries and encyclopedia are noted. The definitions include the following: a system or set of oral principle; the rules of conduct governing a particular class of human actions or a particular group, culture, etc.; the branch of philosophy dealing with values relating to human

conduct, with respect to the rightness and wrongness of actions and the goodness and badness of motives and ends.

Based on the above mentioned explanations, collectively, the term ethics can be defined as the study of standards of conduct and moral judgment. It refers to standards of behaviours that tell us how to act rightly, honestly, and fairly in different situations, including research. Ethics is related with most aspects of human being's activities, especially Psychology, the science that studies human beings' behaviours, characteristics and trends. Ethics advise human beings to act on behalf of all parties' benefits and to bring no harm to anyone. Ethics asks us to consider whether our actions are right or wrong (Shanks 2008).

This document introduces the concept and reasoning behind ethical awareness in within the scope of research. Since the methodology applied in this research is mainly literature in nature, effort have been made to acknowledge the sources used in this document. Where personal names are used in relation to controversial and critics on specific or particular issues, the information is already on public domain and references are provided. In this document, ethical awareness is regarded as crucial to avoid plagiarism. Ethical principles provide the foundations for various fields of endeavour.

1. 6. Hypothesis

David represents political, theological, and social leadership that is morally upright, and has compassion for the people he led or wants to rule over. He was accountable to them. David, having been judged by the circumstances of his age, his life, and the nation (country) proved to be the ideal leader, and that his leadership transcended various challenging 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.

If the Israelite nation is to prosper, the leader (king) must act as the embodiment of "righteousness" and that, to this end, the sanctions of the group, particularly the nation's laws, are uniformly observed throughout the different strata of society. For only in this way, when the individual is restrained from doing 'what is right in his own eyes', that the well-being of

the nation, in fact its life or vitality can be assured. Thus the king (leader) is the supreme ‘ruler’ or ‘judge’, to whom one may go in any matter of dispute for a final ‘ruling’ or ‘judgment’ which, ideally at least, will also be an act of ‘justice’.

The main functions of the leader are plausibly summarised in four main aspects, namely to seek divine guidance and ensure the spiritual welfare of the people, to defend the people against any form of threat, to safeguard justice and peace and lastly to control and manage the resources of the land. In David, these qualities are clearly demonstrated. David’s speeches, actions and his involvement with people around him and beyond exemplified ideal leadership. Based on his qualities, he serves as an ideal example for leadership in Africa, South Africa, local communities, family units and the Church.

1. 7. Chapter division

Chapter 1 gives the introduction, actuality, and problem statement. As part of the problem statement, leadership crisis in Africa, in South Africa, in local community, in family units as well as in the Church are discussed. Further more the chapter consists of aims and objectives, methodology, hypothesis as well as chapter divisions of this study.

Chapter 2 provides a literature review. The chapter reviews what has been discussed on the concept of leadership. The chapter traces what has been viewed as the characteristic of effective or ineffective leadership. In the context of this chapter, characteristics are the personal qualities that contribute to a person’s leadership practices. The chapter begins with a brief review of some theories on leadership, followed by key leadership concepts where the questions such as ‘what is leadership’ and ‘what is being a leader’ would be answered. Historical overview on leadership, styles and types of leadership are worthy to be noted. Characteristics of leadership qualities are crucial in this discussion.

Chapter 3 covers the historical overview of leadership in the Old Testament and the ancient Near East. Although the focus is based on David, as an ideal king, it is important to take into consideration leadership in the Ancient Near East and in the Old Testament. David, like many

other leaders, did not emerge from a vacuum. Description of his leadership is influenced by both foreign and local leadership.

Chapter 4 describes the character of David as a leader. The chapter covers a narrative-critical perspective on characterisation and ideology according to 1 and 2 Samuel and 1 Chronicles 10-29. Although these are core texts in the discussion, references to other Old Testaments texts are used. Theological perspectives on David's leadership in 1 and 2 Samuel and 1 Chronicles 10-12 and 13-17 are discussed. In order to give a balanced theological perspective on some of David's leadership qualities, the following theologies will be distinguished: Biblical Theology, Old Testament Theology, Deuteronomistic and Chronistic theologies. The Ark narrative and everything involving with it, the suggestion of building of the temple, the concept of Messiah, and establishment of the Davidic dynasty are important factors in this chapter (Duke 1990:102; Riley 1993:53-75; McKenzie 1999:158-180). Important information regarding David in the Deuteronomistic and the Chronicler are covered in this discussion.

Since the concept of leadership is contextualised in Africa, **chapter 5** covers the nature of kingship in Africa. The emphasis in this chapter will be based on the functions (qualities) of a king. David's character as an ideal king (leader) as portrayed in this thesis, will be evaluated on the basis of "Africa's" ideal king. This chapter explains further hermeneutical applications for an African Christian context. Africa requires to have the model of leadership that the Scriptures consistently commend for the people of God, that is 'servant-leaders'. Like David, African leaders need to adopt a spirit of serving God's people, for ministering to them and equipping them.

Finally, **chapter 6** will serve as a brief concise synthetic summary of the entire document. The chapter is intended to give an overall picture of what has been discussed in every chapter. The reader would be able to ask a question whether the researcher's objectives have been met: singling David to be a model of proper leadership. David remains an ideal leader which serves as a model to all forms of leadership.

1.8. Terminology and Orthography

1.8.1. Terminology

The terminology and abbreviations used in this document are mainly aimed to give the reader a clear and better understanding of certain terms. Among them the following are noted:

Africa: Geographically, Africa is a compact land-mass, second only in size to Asia.

African: (a) the term refers to people born and bred in the continent of Africa.

(b) Secondly the term also refers ways culture and customs

Anointing: To authorise, or set apart for particular work or service. The anointed person belongs to God in a special sense. Priest, kings and prophets were anointed. Oil was poured on the head of the person being anointed (Exod29:7). Kings were set apart through Exodus the ritual of anointing, which was performed by a prophet who acted in God's power and authority (1 Sam 15:1).

Apartheid: An Afrikaans word meaning 'apart-hood' or 'separateness'. It refers particularly to policies of racial segregation practiced by the RSA since the coming of power of the National Party in 1948.

Authoritarian personality: The term refers to 'an ethnocentric' personality pattern characterised by traits such as obedience, dogmatism, prejudice, contempt for weakness, low tolerance for ambiguity, hostility to members of "outgroups" and superstition.

Authoritarianism: A style of government in which the rulers demand unquestioning obedience from the ruled.

Authority: The right or the capacity, or both, to have proposals or prescriptions or instructions accepted without recourse to persuasion, bargaining, or force.

Biblical theology: the theology portrayed in both the Old and New Testament.

Clan: is simple understood as 'a number of persons descended from the same ancestor and associated together.

Church: The term Church, with capital letter “C” refers to a universal Church, the Body of Christ as one in the whole world.

Churches: The term church with small letter “c” refers to a particular denomination (eg. Roman Catholic, Anglican, Dutch Reformed, Methodist, etc.). The term also refers to a congregation within the denomination, e. g: St. Michael and All Angels, St. Peter’s, St. Mary’s, etc.

Colonialism: The movement and permanent settlement of people from one country to another by Portuguese, Spanish, English, Dutch, French and other European people that began in the late fifteenth century and resulted in the first overseas empires in America, African and Asia.

Corruption: Corruption can take the form of “misperformance or neglect of a recognised duty or the unwarranted exercise of power, with the motive of gaining some advantage more or less directly personal.

Covenant: An agreement between two people or two groups that involves promises on the basis of each to the other. The concept of covenant between God and His is one of the most important theological truths in the Bible.

Crisis: A period of challenge to the stability and sustainability of a system.

Critical: An approach to the text that takes nothing for granted and attempts to read the text on its own terms rather than through the filters of dogma pertaining to what should be the case.

Divided kingdom: The division of Israel into two separate states: Northern Kingdom (Israel) and Southern Kingdom (Judah).

Exilic: The period when the Jews were taken to captivity in Babylon by King Nebuchadnezzar.

Fratriarchate: Type of family setup where the eldest brother is the head of the family, and this authority is handed on, along with the property from brother to brother.

Justice: The practice of what is right and just. Justice specifies what is right, not only measured by a code of law, but also by what makes for right relationships as well as harmony and peace. The concept of justice in the Bible goes beyond the law courts to everyday life. The Bible speaks of “doing justice” (Ps. 82:3; Prov 21: 3). Doing justice is to maintain what is right or to set things right. Justice is achieved when honourable relations are maintained between husband and wives, parents and children, employers and employees, government and citizens, and man and God. Justice refers to brotherliness in spirit and in action.

King: The word designates a male sovereign; he would normally be the ruler of an independent state, though sometimes in the ancient world the title was retained by rulers of states that had colonial or provincial status to some imperial ruler.

King, kingdom: Ruler of a nation or territory, especially one who inherits his position and rules for life; a state or nation with a form of a government in which a king or a queen serves as supreme ruler.

Kinsman-redeemer: A male relative; a man sharing the same racial, cultural, or national background as another. In the Old Testament the word kinsman is most often used as a translation of a Hebrew word that means, “one who has the right to redeem”. Since an Israelite could sell himself, his family, or his land (Lev 25:39-43) in cases of poverty, the kinsman-redeemer (Lev 25:25) was provided to protect the clan.

Leadership: Decades of academic analysis have given more than 350 definitions of leadership, and one authority on the subject has concluded that leadership is one of the most observed and least understood phenomena on earth

Levirate marriage: A form of marriage prescribed by the Law of Moses in which a man was required to marry the widow of a brother who died with no heir. The term levirate means “husband’s brother”. The purpose of the law was to provide an heir for the dead brother, thereby preserving his name and estate. The law also was designed to provide for the welfare of the widows (Deut 25:5-10).

Matriarchate: Family setup where the mother is the head of the family and descent is reckoned through the female line.

Monarchy: Originally it means a ‘the rule of one’ though word has now come to be attached to the constitution of kingship (queenship) that is usually conceived as hereditary, though many posts which would be considered as monarchs.

Pagan: A follower of a false god or a heathen religion; one who delights in sensual pleasures and material goods.

Pre-monarch: The period before Israel had kings. During this period, leadership was exercised by family leaders, theocratic, charismatic and military individuals who appeared in the time of need.

Post-exilic: The period where the Jews resettled in their home land (Judah) after seventy years of captivity.

Temple: A building in which a god (or gods) is worshiped.

Tribalism: The term is used in two ways the anthropological meaning of the term refers to the type of society which preceded the primitive state.

Groups of hunter-gatherers or pastoralists, linked by kingship, formed regular organisation in chieftainship would later be developed. In this context, the term is used to describe nepotism and clientele predominance.

1.7.2. Orthography

Based on the nature of this research, different Bible translations have been used. Among them are the following:

King James Version (KJV)

Good News Bible (GNB)

New International Version (NIV)

New Bible Atlas (NBA)

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

This chapter review what has been discussed on the concept of leadership. The chapter traces what has been viewed as the characteristic of effective or ineffective leadership. In the context of this chapter, characteristics are the personal qualities that contribute to a person's leadership practices. Perspective on leadership is the central focus in this chapter and it is discussed in various themes. The chapter begins with a brief review of some theories on leadership, followed by key leadership concepts where the questions such as 'what is leadership' and 'what is being a leader' will be answered. Historical overview on leadership, styles and types of leadership are worthy to be noted. Characteristics of leadership qualities are crucial in this discussion. Schyns & Meindl (2005: ix) regards implicit leadership as an appropriate ways to respond to leaders so that potential social or organisational 'bumps' can be avoided.

2.2. Perspectives on leadership

2.2.1. Leadership theories

Theories involving features of leadership such as traits, situational interaction, function, behaviour, power, vision, values, charisma, and intelligence have been produced (Richards & Engle 1986:206; Locke et. al. 1991). Some of these theories have received attention, and they are: early history theory; alternative theories; re-emergence of trait theory an attribute pattern approach theory, functional theory, behavioural and style theories, transactional and transformational theories as well as neo-emergent theory.

2.2.1.1. Early history theory

The concept of leadership has been in the public domain since early history. It has been observed that the search for the characteristics or traits of leaders has been ongoing for

centuries. Plato and Plutarch are considered to be the greatest philosophers in history. The former is known for his *Republic*²¹ and the latter for his outstanding writings *Lives*. The two philosophers have explored the question: “what qualities distinguish an individual as a leader?” (Blackburn & Simon 2007:1ff). The importance of leadership has been considered since early history. Leadership has been perceived as rooted in the characteristics that certain individuals possess (Schofield 2005:293-302). The idea suggesting that leadership is based on individual attributes is known as the ‘trait theory of leadership’. The view of leadership and the trait theory was explored in greater detail in the previous century.

Among others Thomas Carlyle and Francis Galton’s writings serve as perfect example research of early history. The talent, skills and physical characteristics of men, who rose to power have been identified by Carlyle (1869) in his *Heroes and Hero Worship* (1841). On the other side in Galton's (1869) *Hereditary Geniu* Galton concluded that leadership was inherited. Galton examined leadership qualities in the families of influential men. The notion that leadership is rooted in characteristics of a leader is highly supported. In most cases, leaders are evaluated on how they behave in public and in their private lives. The behaviour of a leader has a significant role in leadership (Kickul & Neuman 2000:27-51). According to Zaccaro (2007:62, 6-16) the trait-based perspective dominated empirical and theoretical work in leadership. For decades, this trait-based perspective dominated empirical and theoretical work in leadership (Zaccaro 2007:62, 6-16). Early research techniques have assisted researchers in conducting over a hundred studies that propose a number of characteristics that distinguished leaders from non-leaders: intelligence, dominance, adaptability, persistence, integrity, socioeconomic status, and self-confidence just to name a few. By exploring early historians and philosophers, such as Plato, Plutarch, Carlyle and Galton on the concept of leadership, the behaviour of the leader is to be account for. Equally important, leadership qualities are to be considered.

²¹ The Republic is a Socratic dialogue written by Plato around 380 BC concerning the definition of justice and the order and character of the just city state and the just man (Brickhouse, Thomas and Smith, Nicholas D. Plato (c. 427-347),The Internet Encyclopaedia of Philosophy, University. of Tennessee, cf. *Dating Plato’s Dialogues*.

2.2.1.2. Alternative theory

A series of qualitative reviews of early history studies prompted researchers towards a different view behind leadership in the late 1940's and early 1950's (Bird 1940; Stogdill 1948: 35-71; Mann 1959:241-270). Stogdill and Mann are of the opinion that although certain traits were common in various studies, general findings proposed that individuals holding leadership positions in a specific situation(s) does not imply that he or she may become a leader in other situations. As a result leadership was no longer characterised as an enduring individual trait, as situational approaches posited that individuals can be effective in certain situations, but not in others (Foti & Hauenstein 2007:347-355). This approach dominated much of the leadership theory and research for the next few decades. Although Stogdill and Mann alluded that if a person is a leader in one situation it may not necessarily mean that he or she may maintain the same position, the experience of that individual qualifies him/her to be a leader. Through the nature of the individual's behaviour and expertise, the person who holds a leadership position may alternate to another situation.

2.2.1.3. Re-emergence of trait theory

New methods and measurements were developed after influential reviews that re-establish the trait theory as a viable approach to the study of leadership (Leadership 1991). Improvements in researchers' use of the 'round robin research design methodology' allowed researchers to see and who emerged as leaders across a variety of situations and tasks (Kenny & Zaccaro 1983:678-685). During the 1980s statistical advances allowed researchers to conduct meta-analyse.

Using quantitative methodology researchers analysed and summarised the findings from a wide array of studies. The re-emergence allowed trait theorists to create a comprehensive and parsimonious picture of previous leadership research (Lord *et al* 1986:402ff). Reliance on the qualitative reviews of the past was avoided. The new method made it possible for researchers to reveal the following: every individual can and do emerge as leaders across a variety of situations and tasks (Kenny & Zaccaro 1983:678-685).The existing relationship between

leadership and individual traits are important. Among others, the following traits are identified: intelligence, adjustment, extraversion (Lord *et al*1983:402-410), conscientiousness (Arvey *et al.* 2006:1-20; Judge *et al.*2000:765-780; Tagger *et al.* 1999:899-926), openness to experience (Judge *et al.* 2002:767ff), general self-efficacy (Smith & Foti 1998: 147-160, Foti & Hauenstein 2007:347-355).

Although the trait theory of leadership regained popularity, its re-emergence has not been accompanied by increasing sophisticated conceptual framework. Four trait theorists are noted (Zaccaro 2007:7ff). Firstly, focuses on a small set of individual attributes such as the neglect of cognitive abilities, motives, values, social skills, expertise, and problem-solving skills. Secondly, the failure to consider patterns or the integration of multiple attributes. Thirdly, distinction between those leader attributes that are malleable over time and those that are shaped by and bound to, situational influences should be avoided. Lastly, considering stable leader attribute accounts for the behaviour diversity should not be considered.

2.2.1.4. Attribute pattern approach

Considering the criticisms of the trait theory outlined above, several researchers adopted different perspectives of leader individual differences, known as *the leader attribute pattern approach* (Foti & Hauenstein 2007:347-355; Zaccaro; Gulick & Khare 2008:13-29; Gershenoff & Foti 2003: 170-196; Mumford, Harding, Jacobs & Fleishman 2000:11-35). In contrast to the traditional approach, the leader attribute pattern approach is based on theorists' arguments. Theorists' argue that the influence of individual characteristics on outcomes is understood by considering the person as an integrated totality rather than a summation of individual variables (Gershenoff & Foti2003: 170-196; Smith & Foti 1998: 147-160). In other words, the leader attribute pattern approach argues that integrated constellations or combinations of individual differences may explain substantial variance in both leader emergence and leader effectiveness beyond that explained by single attributes, or by additive combinations of multiple attributes. Classical management theory and scientific management are another extreme of leadership. Classical theories focused on the design of the total organisation while scientific managers focused on the systematic management of individual

job. Furthermore, classical theorist devoted their energies to identify methods through which this kind of organisational structure could be achieved (Bass 1990).

2.2.1.5. Behavioural and style theories

In response to the early criticisms of the trait approach, theorists began to research leadership as a set of behaviours (cf. Lewin, Lippitt & White 1939:271-301). It entails evaluating the behaviour of 'successful' leaders, determining behaviour taxonomy and identifying broad leadership styles (Magnusson 1995: 219-247). Leadership takes a strong personality with a well-developed positive ego (Arvey et al 2006:1-20, Zaccaro et al 2008:13-29). Not so much as a pattern of motives, but a set of traits is crucial. To lead; self-confidence and a high self-esteem is useful, perhaps even essential (Frey & Curlette 2009:212-240). Positive reinforcement occurs when a positive stimulus is presented in response to behaviour, increasing the likelihood of that behaviour in the future (Miner 2005:39-40). Positive reinforcement can be used in a business setting. Assume praise is a positive reinforce for a particular employee. If the manager praise and appreciate the work done by the an employee, he/she develop positive attitude (Hackman 2005:269-287; Zaccrob & Kilimoski 2001:3-41).The use of positive reinforcement is a successful and growing technique used by leaders to motivate and attain desired behaviours from subordinates (Blake et al. 1964). Empirical research covering the last 20 years suggests that reinforcement theory has a 17 percent increase in performance (Lussier & Acus 2010). Additionally, many reinforcement techniques such as the use of praise are inexpensive, providing higher performance for lower costs.

2.2.1.6. Situational and contingency theories

Situational theory appeared as a reaction to the trait theory of leadership. Social scientists argued that history was more than the result of intervention of great men. Time produces the person and not the other way around Miltenberger (2004).This theory assumes that different situations call for different characteristics (Blake1982:207-210). According to this group of theories, no single optimal psychographic profile of a leader exists. What an individual actually does when acting as a leader is in large part dependent upon characteristics of the

situation in which he functions (Lussier & Achua 2010). If a leader does not ‘take charge’ he can be perceived as a failure in protracted or thorny organisational problems (Heifitz 1994: 16). Thus, theorists defined the style of leadership as contingent to the situation, classified as contingency theory. Four contingency leadership theories appear more prominently in recent years: Fiedler contingency model, Vroom-Yetton decision model, the path-goal theory, and the Hersey-Blanchard situational theory.

The Fiedler contingency model bases the leader's effectiveness on what Fred Fiedler called *situational contingency*. This results from the interaction of leadership style and situational favourableness (later called ‘situational control’). This theory defined two types of leader: those who tend to accomplish the task by developing good-relationships with the group (*relationship-oriented*), and those who have as their prime concern carrying out the task itself (*task-oriented*) (Hemhill 1949). According to Fiedler, there is no ideal leader. Both task-oriented and relationship-oriented leaders can be effective if their leadership orientation fits the situation. When there is a good leader-member relation, a highly structured task, and high leader position power, the situation is considered a "favourable situation". Fiedler found that task-oriented leaders are more effective in extremely favourable or unfavourable situations, whereas relationship-oriented leaders perform best in situations with intermediate favourability.

Victor Vroom, in collaboration with Phillip Yet to developed taxonomy for describing leadership situations (Wormer *et. al* 2007: 198). Taxonomy was used in a normative decision model where leadership styles were connected to situational variables. This approach was novel because it supported the idea that the same manager could rely on different group decision making approaches depending on the attributes of each situation. This model was later referred as situational contingency theory (Vroom *et. al* 1988).

The theory identifies four leader behaviours, *achievement-oriented*, *directive*, *participative* and *supportive*; those are contingent to the environment factors and follower characteristics. In contrast to the Fiedler contingency model, the path-goal model states that the four leadership behaviours are fluid, and that leaders can adopt any of the four depending on what the

situation demands. The path-goal model can be classified both as a contingency theory, as it depends on the circumstances, but also as a transactional leadership theory, as the theory emphasises the reciprocity behaviour between the leader and the followers.

2.2.1.7. Functional theory

Functional leadership theory is useful for addressing specific leader behaviours expected to contribute to organisational or unit effectiveness (Hackman & Walton 1986; McGrath 1962). This theory argues that the leader's main job is to see that whatever is necessary for group needs is taken care of; thus, a leader can be said to have done their job well when they have contributed to group effectiveness and cohesion (Fleishman *et al.*, 1991; Hackman & Wageman 2005; Hackman & Walton 1986). While functional leadership theory has most often been applied to team leadership (Zaccaro; Rittman & Marks 2001), it has also been effectively applied to broader organisational leadership as well (Zaccaro, 2001). In summarising literature on functional leadership (cf. Kozlowski *et al.* 1996; Zaccaro *et al.* 2001, Hackman and Walton 1986, Hackman & Wageman 2005; Morgeson 2005; Klein, Zeigert, Knight, and Xiao 2006) observed five broad functions a leader performs when promoting organisation's effectiveness. These functions include: first, environmental monitoring; second, organising subordinate activities; third, teaching and coaching subordinates, fourth, motivating others, and fifth, intervening actively in the group's work.

A variety of leadership behaviour is expected to facilitate these functions. In initial work identifying leader behaviour, Fleishman (1953) observed that subordinates perceived their supervisors' behaviour in terms of two broad categories referred to as consideration and initiating structure. Consideration includes behaviour involved in fostering effective relationships (Fleishman 1991:245-287). Examples of such behaviour would include showing concern for a subordinate or acting in a supportive manner towards others. Initiating structure involves the actions of the leader focused specifically on task accomplishment. This could include role clarification, setting performance standards, and holding subordinates accountable to those standards. Individual skills such as good communication are of outmost importance (Hoyle 1995: ix, 56-59).

2.2.1.8. Transactional and transformational theories

Two theories of leadership are identified, namely, transactional and transformational theories. *The transactional leader* is given power to perform certain tasks and reward or punishment for the team's performance (Hersey *et al.* 2008; cf. Burns 1978). It gives the opportunity to the manager to lead the group and the group agrees to follow his lead to accomplish a predetermined goal in exchange for something else (Bass 1990:19-31). Power is given to the leader to evaluate, correct and train subordinates when productivity is not up to the desired level and reward effectiveness when expected outcome is reached. *The transformational leader* motivates its team to be effective and efficient (Hersey *et al.* 2008; cf. Burns 1978; Avolio *et al.* 1991:9-16). Communication is the base for goal achievement focusing the group on the final desired outcome or goal attainment. This leader is highly visible and uses chain of command to get the job done. Transformational leaders focus on the big picture, needing to be surrounded by people who take care of the details (Bass 1990:21ff). Transformational leader seeks ideas that move the organisation to reach the company's vision.

2.2.1.9. Neo-emergent theory

The Neo-emergent leadership theory (from the Oxford school of leadership) espouses that leadership is created through the emergence of information. In other words, the reproduction of information or stories forms the basis of the perception of leadership by the majority. In modern society, the press and other sources report their own views of a leader. These views may be based on reality, and a political command or an inherent interest of the author, media or leader. Therefore, it can be contended that the perception of all leaders is created and does not reflect their true leadership qualities at all.

2.2.1.10. Synthesis

The subject of leadership is wide and complex in such a way that dealing with a topic warrants deeper understanding about it. As a result, a journey through leadership has been explored with an intention to explore some theories thereof various themes such as leadership theory.

2.3. Concepts of leadership

2.3.1. Introduction

Leadership is a concept that originally developed in folk psychology to explain social influence in groups (Andrews & Field 1998:128; Calder 1977). Stogdill (1974) pointed out that, while the term “leaders” was noted as early as the 1300’s and conceptualised even before biblical times, the term leadership has been in existence only since the late 1700’s. Basson (1990) understands that scientific research on the topic did not begin until the 20th century. Beck and Yeage (2001: xvii) attested that the leader’s dilemma of defining leadership 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 a variety of perspectives (Lourens 2001:5; Andrews & Field 1998:128). Most people have lost touch with the meaningful concept in everyday organisational life (Andrews & Fields 1998: 160; Meindl 1995:159ff; Bennis 1959:259).

The recent growth in interest in the cognitive aspects of leadership suggests that the way in which leadership is understood by those within an organisation is critical to research (Wofford and Goodwin 1994: 167; Lord 1985:107; Lord *et al.* 1984: 347ff). Traditionally, the study of leadership has been closely tied to the study of a leader and his or her relationship with followers. There has been growing evidence that ‘follower’ perceptions played an important role in the determining the outcome of leadership (Chen and Meindl 1991: 521ff; Lord *et al.*, 1984: 355; Shamir *et al.* 1994: 29). The results have led to a changing definition of the locus of leadership (1990:19). Andrews and Field (1998:128) are of the opinion that leadership is characterised by three things, *leaders*, *followers* and their *interactions* (cf. Dansereau *et al.* 1995: 99ff). Further, there is an academic interest in the perpetual process of the actors involved. The interest has been manifested in charismatic leadership literature (Conger and Kanungo 1987:638ff; Ellis *et al.*1996: 515), the “romance of leadership” attribution theories (Meindl 1990:335) and information processing approaches (Lord 1985: 117ff). Perceptions on leadership are critical because only those perceived as leaders allowed the discretion and influence to

lead effectively (Lord and Maher 1993:345; Andrews and Fields 1998:129). Leaders are effective when followers are willing to be led. The assumption implies that followers had an important role to play towards a leader. Stogdill (1974:5ff) noted that there are many definitions of leadership as there are persons who have attempted to define the concept. At the risk of being criticised for merely adding to` this list, the following definition is offered in the hope of incorporating important aspects of several of its predecessors: leadership is both a *process* and a *property*. The *process* of leadership is the use of no coercive influence to direct and coordinate the activities of the members of an organised group towards the accomplishment of group objectives. As a *property* leadership is the set of qualities or characteristics attributed to those who are perceived to successfully employ such influence. It is important to recognise what this definition includes and what it excludes. Therefore leadership can be described as an act and as well as person.

2.3.2. What is leadership?

Leadership involves leaders and followers who intend real change (reflecting) their mutual power (Rost 1991:102). True leadership includes a spiritual dimension (Bolman & Deal 1995:5). Leadership should be seen as a holistic phenomenon. People tend to concentrate on physical matters while forgetting spiritual matters. By so doing it neglects other features of mankind. ‘Man’ is more than a physical being. Leadership can also be defined as the will to control others. The definition of the verb ‘*to lead*’ comes from the Latin *agere*, meaning ‘to set into motion’ (Whitney 2007:5ff; cf. Jennings 1960). As a noun leadership contains three different meaning: The position of a leader, capacity or ability to lead and last a group of leaders. Leadership has been a topic of interest for historians and philosophers since ancient times (Daft 1999). But it was only around the turn of the 20th century that scientific studies on the topic began. Modern’s meaning of the word *leader*, has a sense of someone who sets ideas, people, organisations, and societies in motion; someone who takes the words of idea, people, organisations, and societies on a journey (McManus 2006:16; McFarland 1979:217). To lead such a journey requires a vision, courage, and influence.

Leadership involves creating a state of mind in others (Cantor and Beanery 1992:59). Leadership has been the subject of great deal of study and writing during the past 50 years (Lee 1989:12). MacGregor Burns (1972:2) says that leadership is one of the most observed and least understood phenomena on earth. The researcher is tempted to agree with the above mentioned opinion. Leadership is often misunderstood because most people associate it with “power”, “aggressive”, “greed”, “dominant” and so forth. Tannenbaum (1979:217) has used variables similar to McGregor’s, connecting them by the idea of influence. He defines leadership as “interpersonal influence exercised in situations and directed through the communication process, toward attained goals. Leaders, therefore, are ‘individuals who significantly *influence* the thoughts, behaviour and feelings of others (Gardner 1995:6)’. Leadership is interpersonal influence, exercised in a situation, a directed, through the communication process, toward the attainment of a specified goal or goals (Tannenbaum, Weschler & Massarik 1961:24). Leadership is an influential increment over and above mechanical compliance with the routine directives of organisation (Katz & Kahn 1978: 528; Bothwell 1983: vii). Leadership should also be thought of as interaction (between the leader and followers), as an influential relationship to *control* events, the understanding to chart a course, and the power to get a job done, cooperatively using the skills and abilities of others (Krause 1997:3). Leadership is more than having authority and power over subordinates (McManus 1996:996, Tony 1996). Most people have tried to lead-successfully knowing that *taking charge* is easier said than done (Bech and Yeager 2001: xviii).

Inspiration, good habits and right principles are absolutely essential but aren’t always enough if there is no effective leader. A leader is anyone who has *followers*. Conversely one cannot be a leader without a follower (Lundy 1986:41). To Hemphill & Coons (1957:7) leadership is the behaviour of an individual when he is *directing* the activities of a group toward a shared goal. Stogdill (1974:411), however, regards leadership as the *initiation and maintenance* of structure in expectation and interaction. Laurens (2001:6) stresses that leadership is a word taken from the common vocabulary and incorporated into the technical vocabulary of a scientific discipline without being precisely redefined.

There is no agreed definition of leadership or what the concept should embrace (Avery 2004:4). Decades of academic analysis have given us more than 350 definitions of leadership (Bennis & Nanus (1985:4). Leadership is one of the most observed and least understood phenomena on earth (Daft 1999:373).

After exploring the concept of leadership and its treats, the researcher argues that leadership is a holistic phenomenon. There is no universal definition of the term *leadership*. The following features are part of leadership: A leader, follower, influence, control, law and order. Leadership has been described as the process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task. Definitions inclusive of the nature of leadership have also emerged. Alan Keith of Genentech states that, "Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen." Every organisation needs leaders at every level (Van Vugt, Hogan & Kaiser 2008:182-196). A leader is a person who influences a group of people towards a specific result. It is not dependent on title or formal authority.

Effective leadership is defined as an individual with the capacity to succeed in a given condition and be viewed as the expectations of an organisation or society (Ogbonnia 2007). Leaders are known by the following attributes: caring for others, effective communication, and a commitment to persist (Henry 1971: 884–89). Any person appointed to a leadership position has the mandate to exercise power and command as well as to enforce obedience by virtue of the authority of his position (Lewin Lippitt & White 1939: 271–301).

2.3.3. Synthesis

The concept of leadership is crucial for a better understanding on the subject. It has been noted that the recent growth in interest in the cognitive aspects of leadership suggest that the way in which leadership is understood by those within an organisation is critical to research. Moderns meaning of the word leader, has a sense of someone who sets ideas,

people, organisations, and societies on a journey. Therefore leadership can be described as an act as well as a person.

2.4. Historical views on leadership

Sanskrit literature identifies ten types of leaders. Defining characteristics of the ten types of leaders are explained with examples from history and mythology (Van Vugt & Ahuja, 2010). *Aristocratic thinkers* have postulated that leadership depends on one's blue blood or *genes*: *monarchy* takes an extreme view of the same idea, and may prop up its assertions against the claims of mere aristocrats by invoking divine sanction: see the divine right of kings. Contrariwise, more democratically-inclined theorists have pointed to examples of *meritocratic* leaders, such as the Napoleons marshals profiting from careers open to talent. In the autocratic /paternalistic strain of thought, traditionalists recall the role of leadership of the Roman *pater familias*. Feminist thinking, on the other hand, may object to such models as patriarchal and posit against them emotionally-attuned, responsive, and consensual empathetic guidance, which is sometimes associated with matriarchies. Comparable to the Roman tradition, the views of Confucianism on "right living" relate very much to the ideal of the (male) scholar-leader and his benevolent rule, buttressed by a tradition of filial piety.

Leadership is a matter of intelligence, trustworthiness, humaneness, courage, and discipline. Reliance on intelligence alone results in rebelliousness. Exercise of humaneness alone results in weakness.

Other historical views of leadership have addressed the seeming contrasts between secular and religious leadership. The doctrines of Caesaro-papism have recurred and had their detractors over several centuries. Christian thinking on leadership has often emphasised stewardship of divinely-provided resources - human and material - and their deployment in accordance with a Divine plan. Compare servant leadership. The authors distinguish the following types of organisational power:

Legitimate power: refers to the different types of professional positions within an organisations structure that inherits such power (e.g. Manager, Vice-President, Director, Supervisor, etc.). These levels of power correspond to the hierarchical executive levels within the organisation itself. The higher position such as President of the company has a higher power than the rest of the professional positions in the hierarchical executive levels. *Reward power*: is the power given to managers that attain administrative power over a range of rewards. Employees who work for managers desire the reward from the manager and will be influenced by receiving it as a result of work performance. The rewards may be a pay rise or promotion.

Coercive power: is the manager's ability to punish an employee. Punishment can be a mild punishment such as a suspension or a serious punishment such as termination. *Expert power*: is attained by the manager due to his or her own talents such as skills, knowledge, abilities, or previous experience. A manager which has this power within the organisation may be a very valuable and important manager in the company. *Charisma power*: A manager who has charisma will have a positive influence on workers, and create the opportunity for interpersonal influence. A person that has charisma will confer great power as a manager. *Referent power*: a power that is gained by association. A person who has power by association is often referred to assistant or deputy. *Information power*: a person who has possession of important information at an important time when such information is needed to organisational functioning. Someone who has this information knowledge has genuine power. For example, a manager's secretary would be in a powerful position if the secretary has information power (Chomsky 1999:53).

2.5. Types of leadership

2.5.1. Introduction

Social scientists refer to leadership as authority. Based on Marx Weber's terminology, Schaefer and Lamm (1995:426) discussed types of authority, namely charismatic,

traditional and legal. Dreyer (2002:625) further referred to these types of authority when discussing the development of leadership in the biblical world. The notion of authority has been a matter of concern ever since. Weber (1968a:15ff)'s contribution paved the way for many to explain and define authority or leadership as a basic point of departure. Three types of authority are discussed. To have an overview of what leadership is all about, charismatic, traditional and legal authority demands attention (Dreyer 2002:625 cf. Weber 1968a:15-16; Horrell 1999:313).

2.5.2. Charismatic authority (leadership)

The term 'charismatic authority' refers to power made legitimate by a leader's exceptional personal or emotional appeal to his or her followers. Charisma lets a person lead or inspire without relying on a set of rules or traditions (McFillen 1996:163-191). It does not depend on office, position or status, but individual qualities of an extraordinary person (Dreyer 2002:627). Charismatic authority is derived more from the beliefs of followers than from actual qualities of leaders (Avery 2004:93). As long as people perceive a leader as having qualities of leadership, he remains a leader (House, Spangler & Woycke 1991:364-396). Charismatic leadership focuses on the relationship between the followers. Direct and indirect effects of characteristics of leadership are highlighted (Kirkpatrick & Locke 1996:36-51). This is an intense personal and emotional relationship (Dreyer 2002:629; cf. Holmberg 1978:148). A leader is considered to be a source of goodness, truth and strength.

Since the 1980s, theories of transformational and charismatic leadership have been ascended in the leadership field (Yukl 1998:33). Emotion and values are necessary to understand how a leader can influence followers (Kirkpatrick & Locke 1996:36-51). Followers are also influenced to make self-sacrifices, commit to ideological objectives. Seemingly charismatic authority represented by the prophet is usually regarded as the 'purest' form of authority. It claims to break through all existing normative structures Spencer (1970:123-124). As such, charismatic authority precipitates charismatically-certified norms, e.g., sacred law as revealed by the prophets (Weber 1964:361). In the

stage of the ‘routinisation’ of charisma, charismatic authority becomes encrusted norms which govern its allocation, as in the procedures for resolving the problem of succession (Binney *et al.* 2005:17ff).

Charismatic authority is unbounded by norms (Spencer 1970:125). The prophet, as long as he retains his charisma can destroy old norms and create new ones. In time, the working of charismatic authority leaves a residue of sacred norms produced by the word or deed of the prophets (McManus 2006:126ff). These charismatic certified norms limit the authority of successors to the original leader. According to Binney *et al.* (2005:18), charisma is a ‘social process’, as is leading. Binney’s understanding of charisma as social process is somehow confusing as it is a character. Nevertheless, that is how he views the concept of ‘charismatic’. It is surprising why people want to abandon responsibility and be led by a masterful, charismatic leader. The question raised is whether the charismatic person meets their own needs at the expense of those of others (Binney *et al.* 2005:18). A leader who has charisma will have a positive influence on workers and create the opportunity for interpersonal influence in an organisation (Yukl 2006). A person has charisma, and this will confer great power as a manager.

2.5.3. Traditional authority (leadership)

In a political system based on ‘traditional authority’, legitimate power is conferred by customs and accepted practice. Characteristically, leadership has been performed by men. The fact that leadership was exercised by men does not imply that women were incompetent to lead, but they were not given the opportunity. The system of the day was male dominated.

The notion of leadership has been implicitly assumed by men. Hence, leadership may be assumed to imply maleness (Hearn & Parkin 1988:20). The orders of a leader are felt to be legitimate and are unchallenged. For example, a king or queen is accepted as ruler of a nation by virtue of inheriting the crown. The monarch may be loved or hated, competent or incompetent; in terms of legitimacy, that does not matter. For a traditional leader

authority rests in customs, not in personal characteristics, technical competence, or even written law. The relationship between norms and authority is reserved. In ‘charismatic authority’ the leader generates norms, in traditional authority; the norms generate the leader (Spencer 1970:126). The bearer of authority, the king/queen or the hereditary chief depends on traditional norms for his/her authority. S/he claims a legitimate right to the throne by virtue of the traditions which defines succession. The legitimacy of traditional authority thus rests upon the legitimacy of traditional norms (Spencer 1970:127). The same traditional norms constrict the sphere of traditional authority. The traditional leader is limited by custom in the range of his/her edicts.

In traditional leadership; the ideology of authority centered on men. Women were seldom given the opportunity to be leaders. During this system, they were men whose leadership was guided by women. The fact that leadership was exercised by men does not imply that women were incompetent to lead, but they were not given the opportunity. The system of the day was male dominated.

2.5.4. Legal–Rational authority (leadership)

Power made legitimate by law is known as ‘legal-rational authority. Legal rational – authority derives its power from written rules and regulations of political systems. Authority derives from legal norms (Spencer 1970:127). A bureaucrat derives his authority from the legal norms defining the sphere of jurisdiction of his authority is bounded by legal norms. Legal realists acknowledged that rights impose duties on others and that liberties impose vulnerabilities on those affected by exercising those liberties (Singer 2000:11).

2.5.5. Intellectual leadership

Capturing value from intellectual capital and knowledge-based assets becomes a new mantra (Andersen 2006:109). Some knowledge is held back and protected under trade-secret law, brand name identity is protected through trade mark law and a lot of written

information is protected by copy right (Drahos & Braithwaite 2002:6). Based on those aspects, some intellectual leadership goes unnoticed.

Many African intellectuals engaged or are still engaged in an intensive competition to 'achieve' the status of the 'greatest psychopath' (Mangu 2005). African social science should take the study of *sycophancy* more seriously (Ibrahim 1997:116). Life in Africa is still dominated by political and intellectual vagrancy for material interests. Lack of consistency, opportunism, and the politics of the belly practiced by those who choose to betray their people by joining authoritarian leaders and entrenched human rights violators (Mangu 2005). This is partly due to the weakness of the middle class (e.g. lawyers, universities professors, medical doctors, and educators) and its exploitation by the ruling group which constitutes another obstacle to constitutional democracy in Africa (Mangu 2005; Nzongol-Ntalaja 1997:21). While Mangu singled out the few intellectuals, it is of importance to know that intellectuals consist of religious, legal, business, natural and social scientists. Intellectual leadership must emancipate itself ideologically, economically and financially from political leadership. A strong and responsible intellectual leadership is needed to advance or consolidate constitutionalism and democracy in Africa (Mangu 2005).

2.5.6. Political leadership

The characteristics of individual leaders are extremely relevant in determining political outcomes (Wiseman 1990:186; Huntington (1991:316; Wiseman (1996: 165). The said view is highly perceived as the true in relation to democratisation as it does to any other political development. In modern times, many times, countries, organisations, companies are led politically. Political leadership can be viewed as either positive or negative. Change in leadership is expected. While some African political leaders have promoted change like Khama, Masire (Botswana); Ranguolam (Mauritius); De Klerk, Mandela, Mbeki (South Africa), some are still resistant to change. Mugabe (Zimbabwe), Museveni (Uganda), Eyadema (Togo), Bongo (Gabon), Ngouesso (Congo), Biya (Cameroon), Gaddafi (Libya) Mbasogo (Equatorial Guinea), Ben Ali (Tunisia)] many others have been

or still remain the major obstacles to any real effort at political reform in their countries (Gordon 1997:153). Differences of input could soon become overwhelming differences of output (Gleick 1988). Chaos theorists refer this as the ‘butterfly effect’ (Mangu 2005 :). What happens to individual leaders may have a significant effect in his or her organisation or institution. Political leaders are subject to the misfortune of sickness, fatal disease and accidental death, as are the rest of people (Wiseman 1996:132,173). The ultimate death of a leader who was committed to democracy would easily have severely negative consequences for a fragile and new democracy (Wiseman 1996:132). On the one hand the death of some authoritarian leaders can constitute an unexpected opportunity to end authoritarianism and engage in a transition to civilian and democratic rule.

2.5.7. Transformational leadership

Transformational leadership occurs when leaders broaden and elevate the interests of employees (Bass 1990b:21). Transformational leadership also takes place when leaders generate awareness and acceptance of the purposes and mission of the group (Barling, Weber & Kelloway 1996:827ff). When individual leader stirs his/her employees to look beyond their own self-interest for the good of the group, it is also known as transformational leadership. Bass (1990a:53) stipulates that this transcending beyond self-interests is for the “group, organisation, or society”. Transformational leadership is a process of building commitment to organisational objectives and the empowering of followers to accomplish those objectives (Yukl 1998; Stone *et al.* 2003:350; Owen 1990:19). Leadership is viewed as a continuum with transformational leadership Transactional leadership occurs when leaders exchange promises of rewards and benefits to subordinates for the subordinates’ fulfillment of agreements with the leader (Burns 1990a:53). Transactional leader recognises followers’ needs and then defines the exchange process for meeting those needs (Stone *et al.* 2003:350). Both the leader and the follower benefit from the exchange transaction. It is a mutualism kind of leadership. Tracey and Hinkin (1998:220ff) hold the view that transactional leadership is based on bureaucratic authority. Such a type of leadership focuses on task completion, and relies

on rewards and punishment. Transformational leadership differs from transactional leadership (Jung, Avolio 2000:949-964). It is concerned more about progress and development, it enhances the effects on followers (Stone et al. 2003; Bass 1985b, 1990a; Stone *et al.* 2003:350).

2.5.8. Servant leadership

Stone (2003:352) acknowledged Greenleaf's (1904-1990) initiative of servant leadership. Basing their argument on Greenleaf's (1969:284-338; 1977) legacy, Stone (2003:352), further commented that leadership should primarily meet the needs of others (Spears 1995:1-14, McInnes 2010:59ff). The focus of servant leadership is on 'others'. Self-interest should not motivate servant leadership; rather it should ascend to a higher plane of motivation (Greenleaf 1977; Pollard 1996). The primary objective of servant leadership is to serve and meet the needs of others. This should be the prime motivation of leadership (Russell and Stone 2002: 145ff; Jones 1989:21). Servant leaders develop people and help them to strive and flourish. Servant leaders provide vision, gain credibility and trust from followers, and influence others (Farling *et al.* 1999:49-72). In an attempt to give cohesion to the development of a theory, Stone, et al., supported Russell and Stone (2002:147) for establishing a practical model of servant leadership. The role of servant leadership is acknowledged (Russel 2001:76-83).

Research on this type of leadership has focused mostly on the comparison between the servant leadership concept and other leadership methods and characteristics of leadership (Farling *et al.* 1999: 49-42; Giampetro-Meyer *et al.* 1998: 1727ff; Laub 1999; Russell 2000; Tice 1996:6). Farling *et al.* (1999:53) presented a concept of leadership based on the variables of vision, influence, credibility, trust, and service-characteristics of servant leadership. They concluded that servant leaders find the source of their value in a spiritual base. By empowering followers it allows the servant leader to act on his or her embedded values (Stone et al. 2003:358).

Russell (2000; 2001:76) has focused on understanding the values and attributes of servant leaders. He hypothesised that servant leaders possess different personal values from non-servant leaders. These personal values are tied to the attributes of leadership (cf. Greenleaf 1977:289). His research provided evidence of a relationship between values and leadership; however, the results indicated the need for additional empirical studies to examine and validate the link further (Spears 1996:34).

2.5.9. Synthesis

Leadership is also referred as authority. The notion of authority has been a matter of concern ever since. This authority has been expressed in various ways. Among them, the following has been described as types of leadership: charismatic, traditional, legal-rational, intellectual, political, transformational and servant leadership. These types of authority have been referred when discussing the development of leadership in the biblical world. Of all the types of leadership, servanthood is a model of biblical leadership.

2.6. Styles of leading

2.6.1. Introduction

One may argue that types and styles of leadership are one and the same thing. While there is not much difference between the two, the latter refers to a leader's behaviour. It is the result of the philosophy, personality and experience of the leader. The following styles of leading are noted:

2.6.2. Autocratic or authoritarian style

The autocratic leadership style thrives in highly structured, hierarchical chain-of-command environments such as the military or very bureaucratic organizations. This type of leader exercises almost absolute power and commands strict compliance and conformity. The autocratic leader generally has a well-defined and controlled disciplinary process with an emphasis on punishments for noncompliance (. This leader determines

prescribed policies, procedures, rules, and goals. He or she is the decision maker and such self-directed decisions are final. In this environment, little interaction or communication is expected among associates (Bell 1965:395ff). Out-flowing information is highly restricted while in-flowing communication is well filtered and defensive. Autocratic leaders are usually rigid in their thinking and perceptions. They believe that employees have minimal abilities and capabilities and need close supervision and direction, and that controls are needed to assure their compliant behavior. The autocratic leaders believe their style is highly efficient. Unfortunately, this style of leadership results in minimal or no innovation, and virtually no personal or organizational change, growth and development. Cooperation, commitment and achievement are stifled (Conger 1997:215-232). Most individuals are familiar with the autocratic leader because such leaders are prevalent even today. It is generally not considered one of the best methods of leadership; however, the autocratic leader definitely is the preferred style in the military, police, and other organizations where individuals may be in dangerous situations (Reed 2004: 67; Ashforth 1994:755).

Under the autocratic leadership style, all decision-making powers are centralised in the leader, as with dictator leaders. They do not entertain any suggestions or initiatives from subordinates. The autocratic management has been successful as it provides strong motivation to the manager. It permits quick decision-making, as only one person decides for the whole group and keeps each decision to himself until he feels it is needed to be shared with the rest of the group (Ingrid Bens 2006).

2.6.3. Toxic leadership

The terms toxic leader, toxic manager, toxic culture, and toxic organization appear with increasing frequency in business, leadership, and management literature (Reed 2004:67). Toxic leadership refers to a process in which leaders, by dint of their destructive behavior and/or dysfunctional personal characteristics inflict serious and enduring harm on their followers, their organizations, and nonfollowers, alike. Defining toxic leaders can prove vexing, at best, since one individual's toxic leader is another's heroic savior,

given that context, history, and perspective weigh heavily in such judgments (Lipman-Blemen *et al* 2005: 1).

A toxic leader is someone who has responsibility over a group of people or an organisation, and who abuses the leader-follower relationship by leaving the group or organisation in a worse-off condition than when s/he first found them. The consequences of toxic leadership are detrimental to both the people and to the organization (Tepper 2000: 178-190). The notion of toxic leadership rest upon the intensity level of their toxicity, the types of destructive behavior in which they engage, the types of dysfunctional personal qualities that drive their decisions and actions, and the significance of the consequences of their decisions and actions. Two types of toxic leaders are identified, namely intentional toxic and unintentional toxic leaders. Leaders of the former category deliberately injure others or enhance themselves at others' expense (Whicker 1996:11). In contrast to the latter category, leaders cause significant negative effects by their carelessness, or reckless actions, including incompetence. Toxic leaders exhibit diverse types of destructive behavior, dysfunctional personal qualities, and degrees of toxicity. Besides, the consequences of their toxic decisions and actions also may differ considerably.

Toxic leadership necessarily also depends upon the followers, many of whom recognize but tolerate it. Just why so many followers accept, often prefer, and sometimes even create toxic leaders by pushing non-toxic leaders over the line requires an analysis of three key sets of forces: those internal to the individual's psyche, those in the individual's external environment, and those psychosocial forces that arise from the interaction between the individual and his or her social environment (Lipman-Blemen *et al* 2005: 1).

2.6.4. Narcissistic leadership

Narcissistic can be described as an unconscious *active* behavioural response to deep, unrecognised feelings of inadequacy. It refers to leadership by a narcissist and the co-dependent relationship it involves between the leader and his closest circle of followers (cf.Seidman 1950:229ff). In this form of leadership, there is a tendency by some people

who feel down that they are not good enough and believe they might make mistakes if they try anything bold. As a result, they would prefer not to take a risk to avoid failure and humiliation. Narcissists however, may respond to their feelings of inadequacy in the opposite way. They may strive to succeed in public, to be better than others, to have more than others, to feel superior and win others' respect, admiration and acclaim. The key feature of the narcissist is that their drive to succeed comes from a hidden sense of inferiority and inadequacy. Since most narcissistic leaders are preoccupied with inferiority complex, they tend to gather around them people who bolster their self-esteem. Equally important the followers depend on their leaders (Maccoboy 2000:68ff). This interaction relationship is important as there is usually co-dependence between the narcissistic leader and his followers because very often they too suffer hidden feelings of inadequacy. Without realising it, they cluster around the narcissistic leader to feel better about themselves by association. After all, they are working with the impressive, important leader so they too must share these qualities to some degree – or so they believe. There is a mutual relationship for both narcissistic leader and followers in their relationship. Narcissistic leadership is an excessive or erotic interest in oneself, one's physical features.

2.6.5. Laissez-faire or free rein style

Laissez-faire leadership can be defined as an interactive process that provides guidance and direction that are needed managerial positions. Maccoby (2000) highlighted three interacting dynamic elements which are crucial in one leadership. They are: a leader, a follower(s) and a situation. Every leader has to know his or her role for the betterment of effective service delivery and the smooth running of the organisation. Active participation among the followers is encouraged an ideal, interdependency is an ideal. The role of a leader includes variety of responsibilities, such as influence and providing directions to the followers. Furthermore, a leader provides the support needed in the organization. World, political, religious, and military leaders have led multitudes, and even countries, to victory against seemingly insurmountable odds (Maccoby 2000). Free rein style refers to the theory of practice of governmental abstention from interference in

the workings of the market, etc. A free-rein leader does not lead, but leaves the group entirely to itself as shown; such a leader allows maximum freedom to subordinates, i.e., they are given a free hand in deciding their own policies and methods (Maslow 1998).

Different situations call for different leadership styles (Conger et al 1999). In an emergency when there is little time to converge on an agreement and where a designated authority has significantly more experience or expertise than the rest of the team, an autocratic leadership style may be most effective. However, in a highly motivated and aligned team with a homogeneous expertise, a more democratic or laissez-faire style may be more effective (McCantey 2003). The style adopted should be the one that most effectively achieves the objectives of the group while balancing the interests of its individual members (George 2006: 778-794). Various academics such as Kets de Maccoby and Thomas have identified narcissistic leadership as an important and common leadership style.

2.6.6. Participative or democratic style

Democratic leadership is sometimes referred to as enlightened leadership (Gastil 1994: 954-971). An individual manifesting this type of leadership recognizes each person's self-worth and esteem. The leader's actions are based upon trust, integrity, honesty, equality, openness and mutual respect. Democratic leaders show consideration and concern for others by empathetic listening and understanding (*Iss* 2007:243-262). They foster open communication among all employees at all levels. Reasons and circumstances pertaining to decisions that affect the employees, department, or organization are shared in a timely fashion. Under such leadership, a highly positive, motivation-oriented environment is established to help satisfy the higher-level self-esteem and self-actualization needs as defined by Abraham Maslow (1998; *Iss* 2007:243ff)) in his hierarchy of needs.

The democratic or enlightened leader practices employee involvement in considering important issues and exercises influence in reaching consensual decisions (Adorno

1965:417ff). Employees participate in establishing goals—both common goals for the good of the organization and goals for their own personal self-growth, learning and development (Anderson 1959:201-212). The role of the leader/manager is to guarantee each employee's success in accomplishing these goals. A feedback system is instituted whereby each employee has the responsibility of informing the leader/manager of any obstacle that prevents successful achievement of the goals, and the leader/manager subsequently removes the hindrances. The decisions of the democratic leader are not unilateral as with the autocrat because they arise from consultation with the group members and participation by them (George 2006:778- 794). The question whether democracy is normal or good lies on the manner in which leaders lead(s) the organization (Minier 2001:996).

2.6.7. Synthesis

Leadership style refers to the behaviour of a leader. The leader's way of exercising leadership is crucial and it reveals his or her personality. Autocratic, toxic, narcissistic, laissez-faire or free rein style is classified as styles of leadership. In most cases a leader's behaviour is influenced by a number of factors: environmental, historical background of both a leader and of an organisation(s) or institution, followers, political and economic factors.

2.7. Competitive leadership

2.7.1. Transformational leadership versus servant leadership

Stones et al. (2003:350-361) examined transformational leadership and servant leadership. Their aim was to determine what similarities and differences exist between the two leadership concepts (Lowe and Kroeck 1996:385-425). They posted that the primary difference between transformational leadership and servant leadership is the focus of the leader (Stephens et al. 1995:123-143). According to Behr (1998:51-55) it is crucial for a leader to act from the centre. The transformational leader's focus is directed toward the organisation, and his or her behaviour builds follower commitment toward

organisational objectives. The servant leader's focus is on the followers, and the achievement of organisational objective is a subordinate outcome (Kim and Yukl 1996: 36:51; Whetstone 2002:385-393). When the leader shifts the primary focus of leadership from the organisation to the follower, this classifies the leader as either transformational or a servant leader (Stone et. al 2003:3491; Bass 1990b:19-31). Stone et al. (2003:349) cited that transformational leadership has become a popular concept to date. Meindl (1995:329ff) is of the view that the concept of transformational and servant leadership are related. Behling & McFillen 1996:163-191) associate transformational with transformational leadership.

To sum up, transformational leadership focuses more on organisational objectives while servant leadership focuses more on the people who are followers. This tendency of the servant leader to focus on the followers appears to be the primary factor that distinguishes servant from transformational leadership. Autocratic leadership is viewed as the dark side of leadership (Conger 1990:44-45; Bass 1996).

2.7.2. Autocratic leadership versus participative leadership

Yukl (1999:35) identified the distinction between autocratic and participative leadership. He is of the opinion that participative leadership is more effective than autocratic leadership. Power sharing is an important aspect of leadership. Two extremes of leaderships, namely autocratic and participative and their impact are noted (Leana *et al.* 1990:137ff; Yukl 1999:35; cf. Conger and Kananga 1987:637-47).

2.7.3. Leadership versus management

Some theorists differentiate between leaders and managers according to their objectives and time orientation (Bennis & Nanus 1985; Zaleznik 1977:67ff). To lead and to manage are seen as two mutually exclusive processes requiring different skills and personality traits (Bryman 1988:13-30). These theories emphasise that "leaders" are oriented towards change and long-term effectiveness, whereas "managers" are oriented towards stability and short-term efficiency (Barling 1996:827-832). People with a managerial profile are assumed to be incapable of inspiring and leading major changes in organisations. People

with a leadership profile are viewed as unwilling to accept the existing strategy (even when appropriate) and work to refine it (Yukl 1999:35). People can use a mixture of leading and (positive) managing behaviour (Hickman 1990; Kotter 1990). A successful executive must be skilled enough to understand the situation around the neighbourhood and flexible enough to adjust the mix of behaviour as the situation changes (Roberts 1985:1023ff). A key situational variable determining the optimal mix of behaviour is the external environment faced by any organisation (Miller & Frisen 1984; Tushman & Romanelli 1985:171ff).

To change leadership seems to be more appropriate in terms of environmental turmoil, and when making necessary strategic changes to deal with major threats and opportunities (Blake and Mount 1982: 207-210). A 'managerial' orientation seems more appropriate when the external environment is relatively stable, when the organisation is prospering. It is essential to maintain efficient, reliable operations (e.g. high productivity, high quality, low cost, on time delivery).

2. 8. Important characteristics of a leader

2.8.1. Gender aspect

A leader could be defined as one who guides or who is in command or one in a position of influence or importance. Yet the question that one should ask is what characteristics these leaders have? Leaders are known to have their own leadership style. People in leadership positions are thought to be more men than women. Leadership has been categorised on gender.

Men were believed to be objective, competitive, logical, independent, aggressive, responsible, rational, and ambitious, whereas stereotypes of women often include characteristics such as being gentle, emotional, intuitive, dependent, sensitive, passive, illogical, nurturing, warm, and accommodating (Dubno 1985; Eagly & Wood 1991; Dennis & Kunkel 2004:155-172). These stereotypes help to illustrate why many think of leaders to be more masculine. A woman leader who is perceived as tough and focused is thought to be unfeminine. One who shows emotion or is perceived as compassionate is

criticised for being too soft (Lips 2001:799-813). Is this a fair characteristic to make? The stereotypes of the female role still seem to place women with little to no power and below the stature and capabilities of men. Talking about leadership is not easy; nevertheless it is a key matter in the direction of a community and, in particular in the business environment.

Effective leaders always find solutions to the problems, set strategies, encourage, commit in a mission, influence positively, build culture, transform and produce to get results with others' assistance. A leader becomes almost obsessive with his/her compliance with objectives and has a permanent commitment with him/her and the others. His/her attitude is never passive and behaves within the frame of excellence (Lowe *et al.* 1996:385-425). It is a visionary and ingenious person. Aristotle's reflective capacity productive inventive and Leonardo Da Vinci's geniality serve as reference to this leader definition and to that of thought leadership. They were innovators, creators. They, with their geniality, experimental and maybe innate, change thought concepts (Tice 1996:16).

All these characteristics define a leader and it could be said that while it is easy to recognise a leader, it is not easy to find good leadership. However, the essence of leadership is not reduced only to a series of personal attributes, nor is it even limited to a particular set of functions. As a member of a community, even more if s/he leads it, the leader has a social responsibility. S/he must commit themselves to administer the community's resources and richness on an optimal basis without saving any effort to obtain the best benefit from the combination of the resources and his/her (skills). The leader must build values and principles through his/her way of living, self-control and social consciousness.

2.8.2. Consciousness, confidence and flexibility

Leadership characteristics sometimes go beyond the personal traits and hit on areas such as organisational consciousness or knowledge. These are leaders that understand what the organisation wants to achieve and know how it can be accomplished. They create networks within the organization to help their groups get things and are just adept at breaking down organizational barriers to progress.

Leaders need to carry themselves with confidence and not to be afraid to take ownership for both popular and unpopular decisions. They must be able to learn from criticisms and are often acutely aware of their own shortcomings. Confident leaders are able to maintain a calm demeanour even during emergencies and this can be contagious when it needs to be. Another important characteristic of leaders is their ability to remain flexible and adapt their leadership style to meet the demands of the current work environment. They must be able to work with others to meet organisational goals and shift focus as necessary.

2.8.3. Creative mind and zeal for achievement

Leaders demonstrating a creative mind are able to develop innovative solutions to old problems. Creative mind can be associated with the term broad-mindedness. The term '*broad-minded*' can be defined as being tolerant of varied views and inclined to condone minor departures from conventional behaviour (Bower 1997:8). Bower further attested that the attribute of broad-mindedness is closely related to being open-minded, adaptable, and flexible. Other aspects of broad-mindedness includes: being undisturbed by 'little things', willingness to overlook on certain errors, and approachable. The diversity they build in their organisations helps them to develop more comprehensive answers to routine questions. Creative and broad-minded leaders are able to translate technical information into solutions that are understood by everyone. The last leadership characteristic we're going to discuss is achieving results. Leaders just don't set the example for others to follow; they also play a big hand in achieving the goals of the organisation. Through their leadership skills, they maintain a high level of performance in their organisations and are able to help keep their workforce motivated even when faced with a seemingly impossible situation (Gardner 1987:15; Steers *et al* 1996:8). Since they have a deep understanding of what an organisation needs to accomplish they are able to quickly identify and solve the important objectives of an organisation. The notion of creative and broad-mindedness in leadership is the art of empowering others (Conger 1989:17-24).

2.8.4. Passion for success

Purpose and passion go hand in hand. To be an effective leader, one must first care. When one cares deeply, one has a passion that is more than simply the spark that gets

started; it is the fire inside that will sustain a leader. It is a commitment so compelling that you're whole self: body, mind, and spirit are engaged. Passion is not the same as a single-minded determination to get what one wants or to create the changes one thinks should be made. Rather, passion for a higher purpose is characterised by an openness to possibilities and the innate belief that people want to work together to create the best future imaginable. Passion plus possibilities gives you courage!

2.8.5. Authenticity and credibility

Authentic implies to be sincere and anchored by internal factors, such as self identity.. Authenticity allows an individual to be free and to be everything one supposed to be. It creates a room for self evaluation (admit our shortcomings and recognise strengths), and live who we are. When someone feels the need to behave in a particular way while at work and not the person they know themselves to be at home or with friends, something has to give. The result is either an implosion or an explosion of the self. I believe that much of the disconnectedness we sometimes feel grows out of a need for authenticity. We long for genuine, trustworthy interaction where we live and work, and we experience fulfillment when our relationships with others are honest, grounded in the truth of who we are.

Credibility begins with being authentic and is manifested in the actions you promise and deliver. Credibility entails doing what one promises do to especially when such a promise is made in public. As a leader, his or her reputation as a credible person develops as a direct result of the trust others have in him or her to follow through. A leader should act on what he or she has committed himself or herself to do. It is being accountable for what you say you will do. Whereas authenticity is grounded in personal integrity, credibility is the choice you make for interpersonal integrity.

2.8.6. Ethics and good moral values

The question of ethics is one that is linked with the history of mankind, it deals with the character and conduct and morals of human beings, it also evaluates conduct against some absolute criteria and put negative or positive values on it (Hanekom 1984:58).

Ethics refers to standards of behaviour that explains to act rightly, honestly, and fairly and fairly in different circumstances²². Chandler and Plano (1998:17) regard ethics as the branch of philosophy that deals with values relating to human conduct with respect to the rightness or wrongness of a specific action and to the goodness or badness of the motives. Schumann (2001:94) regards moral principle to be the guidelines people use to make moral judgment, to decide what is ethical and what is unethical.

The social teaching of the religious organisation insists that human community, including its government, must be actively concerned in promoting the health and welfare of every one of its member so that each member can contribute to the common good of all (. The teaching is encapsulated in the principle of the common good and its corollary principle of subsidiary. Three essential elements are highlighted: *respect for persons*, Good moral values obligates public authorities to respect the fundamental human rights of each person. Secondly, *social welfare*: the infrastructure of society is conducive to the social well being and development of its individual members. In this respect, it is the proper function of public authorities to both arbitrate between competing interests and to ensure that individual members of society have access to the basic goods that are necessary for living a truly human life, whether with food, clothing, health care, meaningful work and education. Fourthly: *peace and security*: peace and security accompanies a just social order. Public authority should be used to ensure, by morally acceptable means, the security of society and its individual members²³. It requires adjustments in the actions and attitude of the public manager in relation to his/her colleagues and the public as well as in relation to self (Haynes 1986:1). Lastly, *stewardship*: Stewardship requires every leader to appreciate the two great gifts that God has given: the earth, with all its natural resources, and our own human nature, with its biological, psychological, social and spiritual capacities. This aspect is based in the presupposition that God has *absolute Dominion* over creation, and that, insofar as human beings are made in His image and likeness. Human beings have been given a limited dominion over creation and are

²²http://www.chutattien.net/english/Ethic_Awarness.htm retrieved on 20 April 2012.

²³ Document of Vatican II, Gaudium et Spes, n. 26; USCC, NCC and Synagogue Council, “ The Common Good: Old Idea, New Urgency,” *Origins* 23(June 24, 1993):81-86)

responsible for its care. The gifts of human life and its natural environment are used to cultivate nature and environment.

Leaders have at the centre of their belief system a high regard for human worth and dignity. They make decisions and take action in accord with these deeply held values and beliefs. Service to others and a commitment to the greater good for more people is the essence of what it means to be ethical (Cameron & Stone 1995). Being ethical is a choice one makes when passion, authenticity, and credibility are aligned with a belief system which is grounded in service to the global community.

2.9. Synthesis

A journey through chapter two has made it possible to grasp the nature and attributes of leadership. The concept of leadership has been discussed. Through the discussion, it has been discovered that *leadership* has been a focal point of debate from time and immemorial. Historians and philosophers have given their views on the subject whereby theories of leadership have emerged. Since the term leadership is wide and complex an attempt to develop a unique definition has not been an easy task. Nevertheless, several definitions of leadership have been provided. Characteristics, types, styles, and qualities of leadership remain a focal point. Among the types of leadership, ‘servanthood’ is one of the most crucial. Five essential elements are regarded as the building blocks of good principles which a leader should strive to fulfill: firstly, *respect for persons*, secondly, *social welfare*, thirdly, *peace and security*, fourth, *to seek divine help and guidance*, lastly, *stewardship*.

The reader should keep in mind that the intention of this document is to portray David as a role model for leadership, whereby leaders in Africa, South Africa, local communities, family set ups, and religious organisations including the Church could learn. David’s leadership character will be evaluated based on whether the following five essential features: seeking divine guidance, respect for persons, social welfare, peace & security and stewardship are found. In order to discuss the qualities qualifying David as an ideal leader, there is a need to explore the concept of leadership in the Ancient Near East and

in the Old Testament respectively. In the following chapter, the focus is mainly on how the ancient world, with special emphasis in the regions of Near East and the Old Testament viewed the ideology of leadership.

CHAPTER 3

LEADERSHIP IN THE ANCIENT NEAR EAST AND IN THE OLD TESTAMENT AND ANCIENT ISRAEL

3.1. Introduction

The ancient Near East, where the Old Testament originated, was inhabited by a variety of people (Betlyon 2005:4-48). Over the centuries there were movements and migrations as a result of both political and natural developments (Boshoff et al 2000:22, 31; Beiniada 2001:157). The area concerned were Mesopotamia, Anatolia, which includes Syria-Palestine, Egypt and Transjordan (Hoerth, Mattingly & Yamauchi 1994:5ff). There were numerous references to other people in the Bible who had a direct and indirect influence on the Israelites (Ahituv 2003:57-66). Wilson (1971:89) maintains that the ancient Near East evidence was first brought to biblical attention by scholars searching for foreign influences in Israel's prophetic traditions. While Wilson pays more attention to prophesy, the researcher argues that religious, socio-economic and political traditions also play a vital part in this regard leadership (cf. Ahituv 2003:56; Miller 2004:42-47).

At various times Canaan, Egypt, Mesopotamia and Syria have all been suggested as possible sources for particular features of prophetic message (Ahlstrom 1995:587ff; Fritz 2002:28-31, 63). Like in the prophetic tradition, some scholars have argued that certain types of Israelite political background were originally borrowed from another culture (Amiran 1953:65; Wilson 1971:89). Beinaida (1997:217-233) proposed that, given the proper social conditions, cultural conditions and cultural attitudes, intermediaries can appear in any society (cf. Snell 1997:63ff). Borrowings from other people's culture and outside influences have both a positive and negative impact in one's own culture (Mobley 1997:217-233). This may have the effect to build or destroy one's own culture (Barstad 1997:37). This applies to leadership. Even though contemporary scholars have generally rejected the idea that the Israelite leadership was derived from one of the surrounding cultures, the use of ancient Near Eastern material to elucidate Israelite socio-economic,

religion and political traditions has continued (Bienkowski and Van der Steen 2001:28; Blenkinsopp 2002:169ff; Brett 2003:400-412).

Although aspects of humanity attributes much to social life like religion, education, socio-economic and many more, the debate in this chapter is based on leadership. I intended to explore the concept of leadership in the ancient Near East as this would give a clear picture of leadership in Israel. Since the term leadership is very wide and complex, it is important to focus on the king. In the ancient Near East the administration of justice was seen as a perquisite for the formation and continuation of any society (Whitlam 1979:13; Finkelstein 1999:35; Cook 1961:202; Gottwald 2008:190ff). In this context, the concept of leadership is based in religio-biblical and political context, with special reference to the king (Wood 1997:347-349). There is therefore a need to set criteria or a standard to evaluate or distinguish between effective and ineffective leadership. A standard definition therefore should include justice as obedience to God's law.

If you will fear the LORD and serve Him and harken to His voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well; but if you will not harken to the voice of the LORD, then the hand of the LORD will be against you and your king (1 Sam 12:14f)

It is important to know about leadership in the countries, and places listed below since they had a direct impact on Israel. The countries concerned are: Mesopotamia, Egypt and Syria-Palestine.

3.2. Leadership in the Ancient Near East

The Ancient Near East covers variety of areas, such as: Firstly, *Mesopotamia*, where countries like Sumeria, Babylon, Assyria and Persians are covered. Secondly, leadership in *Anatolia, Syria-Palestine and Egypt* is discussed. In this area(s), the Hittites, Canaanites and Amorites were the main focus. Thirdly, leadership in *Transjordan* includes the Ammonites, Moabites and Edomites.

3.2.1. Leadership in Mesopotamia

The Mesopotamian region covers the following areas: Sumerians, Babylonians, Assyrians and Persians. The Mesopotamian concept of the king and law is paradoxical (Postgate 1992:260; Whitelam 1992:40-48). Leadership in Mesopotamia centred around three fundamental roles of the king, namely: Political (affairs of the community), cultic (high priest) and warrior (military) (Lamber 1998:55). The king was regarded as the guardian of the law and justice (Westenholz 2002:9-27; Pollock 1999). He was able to produce various 'laws' to regulate justice throughout the realm (Albright 1968; Ahlstrom 1995). However, these laws were ultimately derived from the divine or meta-divine realm: meta-divine realm: *mesarum* was the gift of Shamash²⁴ to the king (Wiseman 1953:100; Speiser 1954:13; Paul 1970:8; Gericke 2002:73). The king was regarded as subject to the law (Dandamaev 1969:296ff; Betlyon 1986:633-42; Gericke 2002:73). For the purpose of the concept "just king" Whitelam (1979:19ff) adopted the understanding of the term *cuneiform law*²⁵, a term was first used by Koshchaker (cf.1935:26; 1948:211-219).

The Mesopotamian civilisation held a remarkably uniform view of the ideal position of the king as judge. The kings were perceived as mortal beings (Nemet –Nejat 2002:217). The king viewed his own position as judge in religio-idealised terms (Whitelam 1979:19; Williams 2002:147-160). Any understanding of monarchical judicial functions must necessarily take into account the concept of the law in its Mesopotamian setting (Whitelam 1979:19). There exists no one term for "law" in Mesopotamia (Paul 1970:5; Zadok 1979a:57-66). Such a concept is covered by the complementary terms *mesarum* and *kittum* (pl. kitanu). Speise (1963:537) stated that *kittum* and *mesarum* combined express eternal verities. They spell law. The term *mesarum* literally denotes anything that is straight (Driver & Miles 1952:21) and thus comes to denote "truth and justice"

²⁴Shamash (Sun) was the most popular deity from Akkadian times.

²⁵ Cuneiform law refers to all laws which were recorded by the use of cuneiform script and covers a wide geographical and temporal span. It can be subdivided into Sumerian, Old Akkadian, Old Babylonian, Elamitic, Old Assyrian, Middle Babylonian, Middle Assyrian, Hittite Suberaen, neo-Assyrian and neo-Babylonians. These laws range from 3000-1000BC.

(Speiser 1952:12). The importance of this concept with regard to the monarchy can be seen from the fact that Hammurabi refers to himself as *sa mearim* (Gadd 1975:176-227). The concept of the kingship was associated with wealth and protection.

The main function of the monarch was to see that justice was established and maintained throughout the kingdom. The establishment of justice by the king was of paramount importance for the well-being of the nation in its widest sense. In Mesopotamia leadership rested in the person of the king. The king was regarded as the guardian of the law and justice (Beck 2000:165-83). The king's leadership was also extended in religio-idealised terms (Ornan 2004:90-121).

3.2.1.1. Sumerians

The Sumerians are the only one of the thirteen groups which is not mentioned in the Bible (Bodime 1999:19). Yet their influence on ancient Israel and the ancient Near East was as fundamental as that of most of the other peoples discussed. Leadership among the Sumerians is divided into five distinctive periods. Protoliterate period, Early Dynastic period, the Kingdom of Akkad and the Ur III Dynasty,

(a) Protoliterate period

During this period, the assembly was bicameral, consisting of a council of elders and assembly of all able-bodied men. The gathering of the assembly²⁶ could be occasioned²⁷(Bodine 1994: 22). In order to deal with emergencies the assembly would choose a leader to carry out its decision (Leick 2003:79ff). Several Sumerians words are employed for offices of leadership namely: *en*, the *lugal* and *ensi* (ak). The office of the *en* included political power. The term came to mean "high priest" or "high priestess" meaning the spiritual head of the temple (Lambert 1998:56). The *lugal* resided in his own dwelling, separate from the temple, known as the *e-gal* ("big house"), which became a

²⁶ Leadership was exercised by an assembly of free adult citizens that convened on an ad hoc basis to make decisions for the good of the community.

²⁷For example, by offensive behaviour of individuals that called for punitive action, large-scale projects such as canal digging that necessitated communal or organisation, or the threat of aggression by another city –state and the consequent need for leadership in armed resistance.

palace, as the *lugal* became equivalent of the Mesopotamian king. From his role as a war leader, his position grew in importance until he was the most powerful person in the city-state, and his office became hereditary (Barrick 1996:621). A third, *ensi*, refers to a more limited position of an administrator of a city under the wide authority of *lugal*. This was when a large sphere of authority was operative. The ruler and the people alike viewed themselves as servants of the city deity. The Sumerian had as system of city-state deity. With the Sumerian system of city-states, the leading deity of the capital of a city-state held authority over the entire region, while the deities of lesser cities and towns within it were honoured locally in their own areas (Bodine 1994:24; Steinkeller 1992:725, Jacobson 1939:18).

(c) Kingdom of Akkad and Ur III Dynasty

During this period a highly organised bureaucracy made for a tight and effective administration. The administration produced prosperity and security throughout a good two-thirds of the century long reign of the dynasty (Van de Mieroop 1997:11). Building programs were extensive, arts, literature, and education flourished (Bodine 1995:36). Leadership was characterised by both political and religious arenas. Leadership was exercised by an assembly of free adult's citizens that convened on an ad hoc basis to make decisions for the good of the community. The assembly was bicameral, consisting of a council of elders and an assembly of all able-bodied men. The gathering of the assembly could be occasioned for example by offensive behaviour of an individual that called for Pemba action for large scale projects such as canal digging that necessitated communal organisations, or the threat of aggression by another city state and the consequent need of leadership in armed resistance .

3.2.1.2. Babylonians

The Babylonians were people who lived in Babylon²⁸. The Babylonians were a notable people during the Old Testament period for two reasons (Arnold 1994:43). Firstly, from a

²⁸The earliest form of the name 'Babylon' appears to have been *Babil*, the origin and meaning of which is lost to antiquity. The word may have been of Sumerian origin, since the city's existence

historical perspective, they were God's instrument for destruction against Jerusalem late in the history of His people (Lambert 1990:289-300). Secondly, they transmitted cultural and religious foundations for the Old Testament world. They and their predecessors the Sumerians established the philosophical and social infrastructure for Israel's neighbours (Arnold 1995:43).

(a) Old and neo-Babylonians

The notion of leadership was also influenced by the Amorites and the Babylonian culture. The dynasties of the various city-states became 'Babylonian' in nature (Arnold 1994:48). The 'age of Hammurabi' was portrayed as a Babylonia-centred phenomenon. This notion was transformed into a picture of cosmopolitan Near East with multi-centred base of power shared by several cities. There was no king who was the strongest. Ten of the fifteen kings followed Hammurabi of Babylon. Hammurabi (Shamash established a covenant with the famous king (Hammurabi) and revealed to him all his laws and wisdom on how to govern the society in a fair and just manner (Rogers 1908:85). The politics of the age demanded such tenuous alliances, so that a "king's success was a function of the king's skill" in manoeuvring the counters of the dangerous game (Klengel 1976:344).

Chaldeans were organised in tribal groups called "house" and were settled in the swamps and lakes of the lower course of the Tigris and Euphrates rivers. During this period the king was perceived as the official representative of the deity and it was his responsibility to insure the fertility of the land through the careful observations of the New Year festivals. Leadership was marked by a balance of power among the increasingly powerful amount of city states (Arnold 1995:47). There was no king who was the strongest. Ten or fifteen kings follow Hammurabi of Babylon (Arnold 1995:48). The politics of the age demanded such tenuous alliances so that a king's success was a function of the king's skill in manoeuvring the counters of this dangerous game (Arnold 1994:49; cf. De

may be traced to just before the Akkadian Empire (2334-2193). The Akkadian form of the name, Bab-ilim ('gate of God) was a secondary development derived through popular etymology (Arnold 1994:43).

Wissenschaften 1976; De Liagre Bohl 1953:344). Traditional leadership occurred in Babylonia (Arnold 1995:49). The king was perceived as the official representative of the deity and it was his responsibility to insure the fertility of the land through the careful observance of the New Year rituals.

(b) Middle Babylonian period

Hammurabi was succeeded by five kings. The century and half in which Hammurabi's five successors ruled Babylonia (1750-1597 BC), the once great empire was reduced considerably. The north was lost to the Kassite newcomer, and the south to the so called First Sealand Dynasty. The Amorite Dynasty at Babylon came from the Hittite. Thereafter the Hittites withdrew leaving a political vacuum in the Babylonia period. The middle Babylonian was marked by a political vacuum in Babylonia (Saggs 1988:77).

(c) Early neo-Babylonians

Around the beginning of the Iron Age (1200), cataclysmic changes began to occur in the Ancient Near East that altered the political and leadership map of the region. Major powers on the eastern rim of the Mediterranean Sea collapsed. Within a century the political order that had existed for over three hundred years dissolved in the vacuum (Pitard 1987:81-89). Babylonia was not directly or immediately affected by the collapse of the powerful nations to the west (Saggs 1984:56, 61f). The initial kings of the dynasty traced family origins back to Isin²⁹, the site of a powerful dynasty earlier in the second millennium (Brinkman 1980:184). During this dynasty, the Elamites continued to plague northern Babylonia. The fortunes of Babylonia changed with the fourth dynasty, Nebuchadnezzar I (1125-1104 B.C.).

²⁹The first successor of the Kassite is known as Second Dynasty.

(d) Neo-Babylonians

Neo- Babylonians were under the leadership of the Chaldeans³⁰. The Chaldeans were organised in tribal groups called ‘houses’ (Brinkman 1977:304-25). They became the contenders for the Babylonian throne. Conflict between Assyria and Babylonia weakened northern Babylonia (Arldo 1994:58). The Assyrian Empire was temporarily halted by a weak central government, economic problem and a new threat to its north, Urartu (Yamauchi 1982: 31-35). As a result, the Chaldeans filled the political vacuum created by a decline Assyria. The ruler of Babylon marked the beginning of new era for later historians. Leadership changed faces under Nabopolassar (625-605) as he seized the throne and established a new dynasty known as Neo-Babylonian or Chaldean Empire (Wiseman 1985:5-6).

Leadership in Babylonia consisted of various stages, namely the Old Babylonian, led by the Amorites; the Middle Babylonian, who were ruled by the dominion of the Kassites, and the Early and Neao-Babylonian, who were controlled by the Chaldeans. The king was perceived as the official representative of the deity. It was his responsibility to ensure the fertility of the land through the careful observance of the New Year rituals. In the temples themselves, an elaborate priestly bureaucracy was responsible for maintaining the temple and its deity.

3.2. 1.3. Assyrians

The origins of the early Assyrian kingdom is the Assyrian king list which lists the kings of Assyria down to Sarongs’ (721-705 B.C). The first seventeen kings were identified as ‘kings living in tents’. Kingship followed the form of a single ancestral line back to the seventeen of the previous group. Then a group of six kings without patronymics appeared. Thereafter the king list gave to each king’s name his relation to the previous king; and the number of years he ruled. The original purpose for creating a list of Assyrians kings was to legitimise Samish. *Ad ad*’s claim to kingship was by tying his

³⁰The Chaldeans were more sedentary than the Arameans, who continued to plague western Babylonia as loosely organised semi-nomads.

ancestry to that of an established family of Assyria chieftains. The king himself was the leading actor in the cult of Asher during the high holy day of their religious calendar. That was during the last two months of the year and on the first month of the New Year including a key role in the *akitu* festival. A piece of the king's clothing was suggested as a substitute for him in his absence. Assyrian kings from Asheruballit I on were called "high priest" (Sumerian SANGAC= Akkadian *sangu' sanu*).

3.2. 1.4. Persians

The kings of the Persian Empire were known as Achaemenians after an eponymous ancestor, Achemenes (ca.700). This was from the reign of Cyrus II their conquest by Alexander (ca. 300 BCE). The Persians developed one of the largest of all ancient empires. It extended stretching from Hellespont in the northwest and the Nile in the southwest to the Indus in the east (Sack 1992:973-76; Yamauchi 1995:110). The Persians attacked the Babylonians whose last king was Nabonidus (555-539 BCE) (Sack 1992:973-76). The book of Daniel depicts Belshazzar the son of Nabonidus, as the *de facto* king. The Persians developed one of the largest of all the ancient empires; as its greatest extent stretching from the Hellespont in the North West and the Nile in the east (Yamauch 1995:110). Persia experienced a number of leadership transit, it ran from Cynics to Darin's and is known by instituality (instituted) the enlightened policy cult status and peoples as most rulers had done. His generosity to the Jews was not unique but was purled by his benevolence to the Babylonians and to other (Arnold 1995:112). The Hebrew copy of his edict permitted the Jews to return to the Holy land is found in Ezraa 2:4 and an Aramaic memorandum to the same in Ezraa 6:3-5 (Yamauchi 1988:4:601-2, 605,641-42). *Danu's* was credited with establishment of the 'pony express' courier system on the royal road that linked Susan South-western Persia to Sardis in western Anatolia (Herodotus 8:98) Darius was also responsible for the organisation of the empire into districts governed by satraps. Royal inspectors; called by the Greek's "the kings ears", checked upon the satraps periodically.

3.2.3. Anatolia, Syria-Palestine, and Egypt

(a) Hittites

Hittite kings left behind annalistic records of military campaigns, beginning as early as Old Hittite king Hattushili (Hoffner 1994:127). Leadership among the Hittites consisted of three kingdoms, namely, *Pre-old Kingdom*, *Old Kingdom* and the *New Kingdom*. In the Pre-old Kingdom the earliest Hittite kings, who ruled as Hattusha, identified their history with a city named Kushshar. This city remained the political centre of the Hittite government until the state finally collapsed around 1180 (Betlyon 2004:455). Kings in the Old-Kingdom were known for sacrifices to the images of the deceased royalties (Otten 1995:47-71). Foreign expansion of the Hittite Kingdom during the Old Hittite period followed several stages (Pringle 1983:207-19; Malek 2000:89-117).

At the top of the social scale was *the king* (Clarinda 1958:105-21). Hittite kings were not considered to be divine while they were still alive. When a king died, however, it was said that he became a god. These concepts reflected not only in the official cult for the spirits of deceased kings, but also in the pictorial representation of deceased kings. Living kings portrayed on their seals do not have these attributes. The king was the god's appointed regent. The fate of the land and the people was at the hand of the god's and executed his role as administrator (Arnold 1995:140). That secured great respect for the person of the king and placed upon him exacting requirements of behaviour. As the land's supreme priest, the king's person was sacred and had to be protected at all times. When presiding at religious ceremonies the king carried a crook (Hittite karamus) and wore the role and cap of the sun god. As the land's supreme judge (Huffier 1963:325-26), the king heard cases of the gravest nature, requiring the death penalty. Even stray live stock found in 'the vicinity of Hattusha had to be driven to the king's gate' (royal tribunal) in order for legal custody to be given to the finder (Arnold1995:141). Persons who believed themselves unjustly treated in lower courts could appeal to the king or the magistrate whose verdict brought extremely serious consequences.

During the New Kingdom *the queen* exercised great influence (Goetz 1957:92, 95). The king and the queen used a joint seal that portrayed the king on the right and the queen on the left both standing under the winged solar disk and facing each other with the hereof glyphs that identified them. Some if not all queens held the office of chief priest, corresponding to their husband's office of chief priest. In this context 'the term *prince* did not mean only young sons of the king. Rather, it included all male descendants of kings, regardless of age. At some point during his reign the king designated one of his son's usually the oldest, as crown prince (Hittite *tuhukantish*). This designation could always be changed as in fact it was on a number of accessions. The term great family (Hittite *shallihatter*) already in the early old kingdom designated the extended family that is, blood relations of the king. It was from this pool that the king supplied all the high officials of his realm (Arnold 1995:142). It was they who made up the *pan Kush* (ruling class) that in the Old kingdom constituted an advisory body for the king. They did not make laws, but they did have the power to convict and execute a king for murdering a fellow member of the great family (Sturtevant & Bechtel 1935:190-91). They were responsible for the safety and education of one who succeeded to kingship while still a child (Extreme *et al* 1992:295-304). While a Hittite king should always be characterised by mercy, his judicial clemency was appreciated towards a member of his great family.

Leadership among the Hittites consisted of three kingdoms, namely Pre-old Kingdom, Old Kingdom and New Kingdom. In the Pre-Old Kingdom, the earliest Hittite kings who ruled a Hattusha, identified their history with a city named Kushshar. This city remained the political centre of the Hittite government until the state finally collapsed around 1180 (Betlyon 2004:455-78). Kings in the old -kingdom were known for sacrifices to the images of the deceased royalties (Otten 1951:47-71). Foreign expansion of the Hittite Kingdom during the Old Hittite period followed several stages (Pringle 1983:207-19). The ideal view of the king as judge in Syria-Palestine is extremely limited in comparison with the Mesopotamian material (Mendelsohn 1954:25, 30; Whitelam 1979:24). The king (at Ugarit) was, in a practical sense, the focal point of the legal system (Buccellati 1967:302; Boyer 1955:283-300). The king's function as a judge and guarantor of justice was known throughout the realm (Whitelam 1979:24). The king in Canaan was subject to the

law (Gray 1969:302). Among the Hittite, leadership was exercised in different levels, namely the king, queen, princes and nobility.

(b) Canaanites and Amorites.

Two ancient peoples figure largely in the early history of Israel. They were the Canaanites and the Amorites (Schoville 1995:157). The Bible is replete with references to the land of Canaan and the Israelites (Gen 11:31; Joshua 5:12; Num 13: 2, 17, 23). The Canaanites developed from a tribal organisation into a city-state form of government. That government was well adapted to the physical environment of the region. Ugarit was one of the ancient Canaanite cities (Day 1998:72-90). Although Ugarit is not mentioned in the Bible, it is important to the Biblical student because of the archaeological discoveries made at this site (Lockyer 1986:1079). The term 'Canaan' and 'Israel' are difficult to define. Each word was employed by ancient writers in several ways. Canaan³¹ was a geographic term designating the eastern shore of the Mediterranean Sea (very roughly modern Lebanon and Israel). However, ancient writers often used Canaan as an ethnic term, designating not the land but the people who lived on the land. The concept of kingship, language and religion plays an important role in the history of Israel.

As far as kingship was concerned, there was a close relationship between kingship and priesthood (Wyatt 2002:177; cf. Merrill 1968:5ff). Canaanite kings controlled the political and commercial enterprises as well as extensive property. Kings and their subjects were mutually obliged to each other (Miller 2004: 42-47). The people supported their kings, while the kings were charged with defending the widows and the orphans (Clifford 1990:55-64). Israel inherited the material culture of Canaan, along with the language of the Canaanites and their simplified writing system. The king was regarded as

³¹Biblical writers speak of Canaanites as only one of the many ethnic groups in Canaan, along with Amorites, Hittites, Hives, Girgashites, Jebusites and Perizzites, to name just few. This way of writing was imprecise, to say the least. Neither the Bible nor any other ancient source enables a modern archaeologist to distinguish clearly between such groups in the material remains of Palestine (Noll 2001:15). Since the ancient Israelites lived in the land of Canaan, they were also 'Canaanites'. Everyone who lived in ancient Canaan was a Canaanite. Gradually, the term shifted in meaning, so the people who lived on the coast of the lands now called Syria and Lebanon. Leadership in Phoenicians, Arameans and the Philistines had an impact in Israel.

the son of god and the god himself was part of the royal ideology (Kim 2008:35). The ideology of kingship in Canaan had a great influence in Israel (Days 1998:72ff).

(c) Egypt³²

The word Egypt has a remarkable history, derived from the name of the temple of the patron deity of Memphis, the temple of the *Ka* (spirit) of Ptah (Hoffmeier 1994:251). The kings of Egypt were not called Pharaoh by the ancient Egyptians. This word was used by the Greeks and Hebrews, and today is commonly used for the ancient kings of Egypt. It is unknown how many kings ruled in Egypt, for at times in its ancient past the country was split up, and there were at least several kings at the same time (Baines 1998:16-53). There were kings who ruled regions of Egypt before recorded history. Several ancient historians record legendary Pharaohs who became Egyptian gods (Hoffmeier 1994:253-255). The title “Pharaoh” came to be known from the Greek language and its use in the Old Testament. It originated in the Egyptian *Per-aa*, meaning ‘Great House’ (Lockyer 1986:828). It was a designation of the palace, which first came to be used as a label for the king around 1450 BC. It became common usage centuries later (Dunn 1999). For most of the time, the usual word for the king of ancient Egypt was *nesu*, but a whole range of titles were applicable to any full statement of a king’s names and titularity. Later on history the Egyptian kings were called pharaoh (Wilson 1954:1; White 1979:26). Egyptians regarded pharaoh as divine this provides an immediate demarcation

³²Egypt, “the gift of the Nile” is strategically located at the north-eastern tip of Africa, bordering on Sinai and Palestine. Surrounded by deserts on the east and west naturally defended by a series of cataracts in the south, Egypt is an oasis sustained by the Nile and somewhat cut off from the rest of the world.

from Mesopotamian and Syro-Palestinian cultures (Thomas 1986:7). Egyptian kings (*Pharaohs*) were called to defend³³ Egypt (Hoffmeier 1994:252).

Appointment to a kingship position was the responsibilities of the sun god to sustain *ma'at*: order, harmony, and righteousness versus all threats of *isfer*: disorder, chaos, and evil. The role of the king was significant. Three fold roles are identified: as a warrior, as the incarnation of the god Horus (the son of Re), and as a high priest of the major cult centres (Hornung 1997: 283-314). Such roles made the pharaohs extremely powerful. As a *warrior*, the king's responsibility was to defend. Throughout Egyptian history, the Pharaoh was responsible for the defence of the two lands: Pharaoh from the earliest dynasties down to the Hellenistic period is regularly pictured in the defensive posture (Peack 2002:203-209). The last king to be shown defending Egypt in the same manner is the Roman Empire Titus (79-81) A.D. The king was viewed to be the only authority to defeat enemies and to keep order, stability and harmony in the land (Atwell 2004: 16ff).

Egyptian king(s) were perceived as the *incarnation of the gods*. The Pharaoh, as divine, was regarded as the image and representative of Re (Bleeker 1969:57). The king had a dual nature. He was regarded as a god and as a priest (Rice 2003b:95). Because of the divine nature of the king, the monarch initiated massive building projects for gods and for himself (De Moor 1996:213-247). The king plays an important role in ancient Egypt (Rice 2003b, Smith 1997:83; Hornung 1990: 283). He was regarded as a god who deals with people's lives and deserved to be worshipped. The king was the father and the mother of all men without an equal (Singer 1994:284ff; Morkot 2005:152). In Egypt the central role of the king, frequently called "the god" or the "great god", gave a unique character and stability to Egyptian civilisation (Robinson 1989:105-116). Kingship descended from father to son. If that was not possible a suitable claimant played the role of *Horus* in the funeral ceremonies (Thomas 1986:25). In certain instances, the right to the throne was strengthened by the theory of divine birth, which a ruler claimed to be the

³³As early as Dynasty I, Pharaoh Dan is pictured bashing the head of a foreigner, an accompanying inscription read "the first occasions of smiting the easterners" (i.e tribes from Sinai).

child of a sacred marriage between a god, who had assumed the form of the king, and the queen (Thomas 1986:25). The divine king brought prosperity to his country. The king was *the high priest* of every cult and temple and the sole officiate in the ritual. In practice he could not officiate everywhere in person and would be presented by a priest (Thomas 1986:26).

When the king died, he was thought to join the god and was particularly associated with Re and Osiris. His body rested in his mortuary temple (Watson 1996:315ff; cf. David 1986:22). The king was appointed by the sun god. The Egyptian pyramids were associated with the burial of the kings (Rice 2003b:172ff). The royal funeral cults had a significant role in socio-economic situation among the people (Shirai 2005:149ff; Malek 2000:105-108; Kemp 1983:85-159). Therefore his health and power were vital (David 1986:22). In very early times of Egyptian history if his powers weakened a king would be ritually killed (Thomas 1986:26).

In the Ancient Near East, warrior, peace, harmony, social well-being of the people remained the crucial aspects of kingship. The ideology of kingship in Egypt was categorised by bringing harmony, security against the forces of nature and enemies, ensuring the economic and social aspect of the community.

The fact that Egypt regarded the Pharaoh as divine provides an immediate demarcation from Mesopotamian and Syro-Palestinian cultures (Thomas 1986:7). From the dawn of history, the Pharaohs were called upon to defend Egypt. Throughout Egyptian history, the Pharaoh was responsible for the defence of the two lands. Pharaoh from the earliest dynasties down to the Hellenistic period is regularly pictured in the defensive posture (Peack 2002:203-209). The king's role as warrior, as the incarnation of the god Horus (the "son of Re"), and as high priest of the major cult centres made the Pharaoh extremely powerful, especially in the Old Testament (2700-2200 BCE).

In theory the king also owned all the land. The crown possessed vast estates but lands were assigned to temples and to individuals. In a barter economy the collection of taxes and distribution of goods were done by royal officials (Shirun-Grumah 1985:173-201). That brought the ruler to a highly centralised administration, where he ruled by *Ma'at*

(White lam 1979:26), the established divine order (Thomas 1986:27). *Ma'at* was thought of as a concept denoting "world order", and also personified as a goddess, the daughter of (Bleek 1969:57).

The ideal view of the king as judge in Syria-Palestine was extremely limited in comparison with the Mesopotamian material (Whitelam 1979:24; Mendelsohn 1954:25, 30). The king (at Ugarit) was, in a practical sense, the focal point of the legal system (Buccellarti 1967:66; cf. Boyer 1955:283-300). He was regarded as an immortal god (Healey 2006:235-235). The king in Canaan was patently subject to the law (Gray 1969:302). Kings were not only males, and unlike in modern monarchies, the ruler of ancient Egypt, whether male or female, was always called a king. That differed from the Mesopotamian view of a king, where a king was a designated male only. Egypt however had some noteworthy female rulers such as *Hatshesust* and others (Dunn 1999). In ancient (Pharaonic) Egypt, the pinnacle of Egyptian society, and indeed of religion, was the king. The king's role was recognised in the Old Kingdom, Middle Kingdom, and in the intermediate period, round about 2686-1552 (Kempt 1983:71-182).

3.2.4. Leadership in Transjordan

3.2.4.1. Ammonites, Moabites and Edomites

The Ammonites, known from both biblical and extra-biblical sources were an ancient people who inhabited the central plateau from about the middle of the second millennium until the middle of the first millennium (Younder 1995:293). They are best known for their numerous encounters with the biblical Israelites. *Moab* refers to a people and their territory, just as for example, the name *Israel* was used to designate a land and its population within a specific period in history (Mattingly 1995:317). Moab was part of the Transjordanian plateau located immediately east of the Dead Sea Valley (Emerton 2002:483-92; Bartlett 1989). While the southern border of Moabite territory was fixed by the biblical Brook Zered, with Edom to the south, Moab's northern boundary changed from time to time.

Kingship was not invented by the Israelites. Throughout the Ancient Near East the king played a distinctive role, not only in politics, but also in religious affairs (Schmidt 1996-1998:247-249). According to Ancient Near Eastern concept, the king was seen as the representative of god(s). The king, though there were differences in various countries like Egypt, Mesopotamia, and Israel's understandings of their king(s), he was generally regarded as an intermediary figure between god and people. In Egypt the king was responsible for creating order in the life and for expelling chaos. This fighting against in nature and society was done in order to preserve the order set by god(s). To maintain order in nature and in society was, therefore, a high priority for the king. In society his office mainly included obligations at the cult as well as the maintenance of juridical justice among the people (Assman 1970:48). He had to bring offerings to the gods in order to satisfy them and to establish their presence in the cult.

In Egypt, the king also embodied the unity of god and man; he was regarded in his office as god. According to the ancient Near East worldview, the gods ordained kingship. A god chose a king and gives him mercy to reign (see also 1 Samuel 10: 24; 16:8ff). By the divine commission the king then become the representative of the god. This divine legitimisation was necessary so that the king could act on behalf of the god. There was a symbiotic relationship between the earthly and divine kings. The earthly king became the legislator/lawmaker who promulgated laws for justice and righteousness in the socio-political spheres of life.

3.2.5. General features of kingship

3.2.5.1. The king and worship

The fact remains that the king, sanctified by his anointing and adopted by a deity (Yahweh in the case of Israel), is a sacred person and seems thereby empowered to perform religious functions (De Vaux 1961:113). The kings of Egypt, Assyria and Phoenicia were priests. In the Bible, Melchizedek is both a king of Salem and priest of El-Elyon (Gen 14:18).

3.2.5.2. Accession to the throne

In the Ancient Near East, an eldest son succeeded his father to the throne. In the case where a younger brother succeeded his father, was beyond human control. That was seen as an act of divine's choice (Engnell 1943; Gray 1952:193ff). The idea of divine choice was universal in the ancient Near East (De Vaux 1961:100). In Mesopotamia, a son succeeded his father as (a) king. The practice was regarded as an ordinary rule. At all the periods, 'Marduk chose his name for the kingdom over the world' (Mowinckel 1956:45-67). A comparison with Isaiah 44:28 is a perfect example: "*It is I (Yahweh) who say to Cyrus My shepherd*". Thus says Yahweh to Cyrus His anointed' (Johnson 1950:39). In Egypt every king was known to be the son of *Ra*, the sun god (De Vaux 1961:100). In the Aramean kingdom of Syria, Zakir, king of Hamath and a *La 'ash*, says: 'Ba'al Shamain called me and stood by me and Ba'al Shamain has made me king". That Zakir was a usurper, but Bar-Rekub, king of Senjirli, was a legitimate heir, yet he said: 'my master Rekub-el has made me sit on the throne of my father'.

In Egypt and Syria the king was usually, though not always succeeded by his son. The king appointed the heir and took him as a partner in the government during his lifetime (Johnson 1950:40; De Vaux 1961:101). Similarly, at Ugarit the king appointed the heir among his sons. In Israel too, primogeniture was a title to succession, but appointment by the king was also required (2 Chron 21: 3, cf. Rosenthal 1958:1-18; Balwin 1988). The prophets played a vital role in succession process. The prophet Samuel anointed Saul (1 Sam 10:1) and David (1 Sam 16:13) (though 1 Kgs 1:34) speaks of Sadoq and Nathan, a priest and prophets) and Joas (2 Kgs 11:12).

3.2.5.3. King by divine adoption

The king was regarded as the son of son of *Ra* the creator to Osiris (De Vaux 1961:111). The divine character was expressed in the royal titles and in religious literature. Despite the fiction of divine son ship and the fact that a certain supernatural power was ascribed to him, the king remained a man among men (De Vaux 1961:111).

Historical and ritual texts from *Ras Shamra* say nothing of any divinisation of the king. It is only by a forced interpretation that the methodological poems can be invoked as witnesses of it (De Vaux 1961:112). The notion of a divine king was not shared by all the peoples of the ancient Near East. In Israel, the notion of a divine king was deduced as extremely flimsy. In Israel, the anointed king was in special relationship to Yahweh (2 Sam 14:17, 20). The words of that flattery excluded the idea that he was a god (1 Sam 29:9). In granting that the king was adopted by Yahweh, did not mean that the king was equal to Yahweh. Israel never had any idea of a king who was a god.

3.2.5.4. Coronation of a name

In the ANE, at the coronation of a name of a Pharaoh his full set of titles was proclaimed. Comprising five names, of which the two were the names of accession and of birth. In ancient Mesopotamia an old coronation text of Uruk states that the goodness of Ishtar takes the king's name of lowliness' and calls him by his 'name of lordship'. The Assyrian royal ritual says nothing of change of name. One must not draw too sweeping a conclusion from expressions like those of Assurbanipal in inscriptions: 'Assur and Sin have pronounced my name in power.' Marduk has pronounced his name, Cyrus of Anashan (De Vaux 1961:107) it is not proved that the kings of Assyria took a new name when he becomes heir-apparent, but the name was hardly used in his reign (De Vaux 1961:105). Coronation of a name was highly considered in the Ancient Near East.

3.2.5.5. Anointing

Anointing plays an important part in the Ancient Near East as well as in extra biblical documents with regards to Canaan. A text from *RasShamra* contains an allusion to the anointing of the Baal as king, but the text is mutilated and it's meaning uncertain (De Vaux 1961:104). One of the Amarna letters tells that the kings of Syria and Palestine were anointed as vassals of the Pharaoh, and an Egyptian balsam vase found in one of the royal tombs (De Vaux 1961:104). The facts suggest an Egyptian practice rather than a native custom. It is known that the high officials in Egypt were anointed on appointment to office, but Pharaohs were not. The kings in Mesopotamia do not seem to have been anointed (De Vaux 1961:104). Hittite kings on the other hand were anointed with 'the

holy oil of kingship', and in their titles these sovereigns are styled, Tabarna, the anointed, the Great King, etc'. Anointing is a religious rite. It is accompanied by a coming of Spirit. In ancient Israel the King was the Anointed of Yahweh (1 Sam 24:11, 26, 9, 11, 2 Sam 22:51; 26:19, 22).

3.2.5.6. Functions of the king

Throughout the entire Ancient Near East, cultic responsibilities devolve upon the king (Riley 1993:58; cf. Keel 1978:278-79). The function of the king was in four folds namely: Firstly, to *ensure the safety* of his people by "force of arms" against threats of rebellion or external threats of invasion. Secondly it was to *ensure the well-being* of the nation, through the establishment of justice. 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 function of the king as both warrior and judge is evident throughout the Ancient Near East. Scholars have recognised the importance of the concept of the king (Whitelam 1979:17). Thirdly, the king was *ipso facto* a redeemer or *saviour*. It is a common idea among primitive peoples that the king embodies the good state of his subjects: the country's prosperity depends on him, and he ensures the welfare of his people (De Vaux 1961:110; cf. Widengren 1951; McKenzie 1957:33). Good government, days of justice, years of righteousness, abundant rains, powerful floods, good commerce, feeding the hungry etc, were classified as a sign of effective leadership (De Vaux 1961:110; Riley 1993:58; cf. Keel 1978: 278-79).

3.3. Leadership in the Old Testament and in ancient Israel

3.3.1. Introduction

In the royal theology of ancient Israel, the kingship was similarly rooted in the worldview of Ancient Near East (Days 1998:72-90). Despite a negative attitude towards kingship through the presence of anti-monarchical tendencies (1 Sam 8-12; Launderville 2001:119-128), this office was introduced. Yahweh commissioned the king for his tasks. This becomes an indirect event in Psalm 72:1, where the supplicant requests God to authorise the king's reign by giving him divine laws: "*O God, endow the king with your*

justice, and the son of the king with your righteousness”. Having discussed leadership in Ancient Near East, it is proper to discuss leadership in the Old Testament and in Israel. The Old Testament and ancient Israel are marked by many different stages, events and transitional periods. Those periods can be discussed under the following: The primeval period; patriarchal; the Exodus, the conquest and settlement, the judges, the monarchy, the divided kingdom, the foreign rule, the exilic, post-exilic and the restoration periods. In each of these periods, the main focus will be based on the following level of leadership: national, regional, and religious and local communities. Although the focus is on these four-fold natures of leadership, it is not always to have all of them at the same.

3.3.2. Leadership in the primeval period

3.3.2.1. Introduction

The primeval period covers the creation narratives, including Adam and Eve, and their fall, Cain and Abel, the spread of evil on human race, the story about individuals like Seth, Enoch, Noah and the Flood, Nimrod and the tower of Babel. In this document, the focus is on leadership.

3.3.2.2. Adam and Eve

More than half of the creation account is about man’s beginning (Dye 1966). In this context, the term “man” or “humankind” is used in a general sense referring to both Adam and Eve, men and women, the human race (Kidner 1967:27). Humankind is both the crown of creation and a distinct creation. God made the earth to provide a home for man (Kidner 1967:27). The creation account shows us three aspects of man’s unique status (Allis 195:12), namely: human’s dignity; authority and God’s concern for man’s need. *He* stands apart from the rest of creation because *he* has been created in the image of God and has been given authority (leadership status) over nature. Human beings were given authority and responsibility (Dewer 1943).

Human beings have been given great dignity. God made human beings over the animal world by giving him dominion over every living creature (Gen 1:28). Also the vegetable

(plants) kingdom was to serve man for food (1:29-30). From the start, mankind was entrusted with a leadership position. Authority and privilege were not to be abused. In God's plan man is to be God's responsible representative and steward on earth. Not only was human beings to subdue the earth (cultivate it), *he* was also to care for it (1:28, 2:15). This implies that he must not squander natural resources nor want only to (without reason or excuse) kill god's creatures. God gave human beings the opportunity to develop morally and spiritually (Kline 1970:33). As a leader (human beings) needed the opportunity to express his love and trust by choosing to obey God. If human beings disobeyed, he would need an enlightened conscience- the ability to distinguish between good and evil (Flannagan 1957). Obedience would have led to growth in character and divine favour. Disobedience led to spiritual ruin and physical death. Genesis 3 contains the story of man's fall and because of his disobedience (Guthrie 1970).

3.3.2.3. Noah: preacher and ship-builder

Noah portrayed an ecclesiastical and industrial leader (Gen 6:1-7:5). Noah lived in a time when the whole earth was perceived to be filled with violent and corruption. During Noah's lifetime *sin* reached its climax. Moral barriers were broken down. Violence filled the earth. Against this dark background shines the character of Noah. His name, Relief, speaks of hope and of a work that God has for him to do. Noah found favour in the eyes of the Lord" (Gen 6:8). Noah was God's witness to his generation by his life, his proclamation, and was his work of faith in building the ark.

3.3.2.4. Nimrod: hunter, king and builder

Nimrod was a son of Kish and the grandson of Ham, the youngest son of Noah (Gen 10:8-12; 1 Chron 1:10). The record of the nations gives special attention to Nimrod. He was a "mighty one on the earth"- a skilled hunter/warrior who became a powerful king (Gen 11:1ff). He is the first mighty hero to be mentioned in the Bible (Lokyer, 1968:759). Nimrod founded the early Babylonian kingdom and built several cities. Nimrod means, "We will revolt". He believes it was a title given to him by the people and not his personal name (Babylon (Babel), where Nimrod has his kingdom, later became the symbol of the world system in revolt against God and of the oppressor of God's people.

Noah was God's witness to his generation by his life, his preaching, and was his work of faith in building the ark.

3.3.2.5. Synthesis

The subject of leadership has been a centre of discussion from the time of immemorial. Human beings have been given the mandate of leadership from the beginning. From the start human beings were entrusted with leadership position. Adam and Eve were to tend and cultivate the land. In other words, they were to look after the resources. In God's plan, human beings were to be God's responsible representative and steward on earth. Authority and privilege were not to be abused, but for the betterment of human development.

3.3.3. Patriarchal leadership

3.3.3.1. Introduction

The term *patriarch* is the traditional name given to each of the three fathers of the Jewish nations: Abraham, Isaac, and Jacob. In Jewish tradition it is customary to add the Hebrew *epithet Avin* ("Our father") to each name (Starr 1974:146). They were seen as spiritual prototypes of the nation of Israel (Sarel 1997:17). The Israelite family was headed by a patriarchal leadership (De Vaux 1961:20). The proper word to describe it is *beth 'ab*, (the house of one's father). The genealogies were given in the father's line, and women were rarely mentioned. The nearest relation in the collateral line was the paternal uncle (cf. Lev 25:49). In the normal type of Israelite marriage the husband was the "master", the *ba'al* of his wife (De Vaux 1961:20). The father had absolute authority over his children, even over his married sons if they lived with him, and over their wives. In early times this authority included the power over life and death (Heaton 1968:157, 210, 256). The patriarchs were not lone individuals, but chiefs to sizeable clans (Bright 1959:93). The Bible depicts the patriarchs as men of peace, willing (e.g. Gen 26) to go to great lengths to avoid friction with their neighbours. Roth (1936:7) is of the opinion that Abraham was simply an outstanding character, whereas Isaac and Jacob were regarded as semi-symbolic figures, representing a tribal motif.

3.3.3.2. Family leadership

The family pattern consisted of nuclear and extended units. The nuclear family covered three generations, extending to four, with a number of further additions at the periphery. In the extended family, family law was the order of the day. The social basic unit of early Israelite society was the extended family (Ellinger 1955:1-25). The extended family was Exodgamic. Noll (1979:229) stated that studies on this subject are undecided as to whether or not the extended family was originally Exodgamic. The extended family consisted of grandparents, parents, children, both married and unmarried, along with such additions of unmarried uncles, aunts, and cousins (De Geus 1976:134f; Porter 1976:10). The “limited” extended family of a peasant population consisted of one or two grandparents known as elders, one married son, his wife and children (Frick 1977:105, cf. Sjoberg 1960:159). The size of the family was based on whether their land holdings were sufficient to support a large family unit (Noll 1979:229). The boundaries of the family were extended to include slaves and strangers (De Geus 1976:135). The structural locus of the extended family was centred on the male head of the family the *paterfamilias* and it was there that the leadership rested and the jurisdiction of internal disputes laid (Noll 1979:40). The evidence for the judicial authority of the *paterfamilias* was based mainly upon two texts in the book of Genesis (Salom 1969:28-30).

The authority or leadership of the *paterfamilias* over internal family affairs was seen in the light of Jacob, Leah and Rachel from Laban (Gen. 31). In this specific case, Jacob’s marriage to Rachel brought him under the leadership or jurisdiction of her father (Noll 1979:40). The statement of Laban, “*It is my power to do you an inquiry*” (Gen 31:29), as noted by Clark (1969:266-278), implied not simply the physical ability, but also the judicial authority to deal with Jacob. Salom (1969:26ff) has shown that the judicial leadership of *paterfamilias* operates on two different levels in the story. In the first instance, it demonstrates the authority of Laban over Jacob, his wives and children. Secondly, it appears that Jacob takes upon himself the role of the judge, and so by implication appears to be forming his own extended family (Noll 1979:40).

3.3.3.3. Clan leadership

The extended family did not exist in isolation but was a constituent part of a much wider social structure, described by the term *clan*. It has to be noted that the geographical conditions of Palestine were an important factor in the history of Israel and the development of its social structure (De Geus 1976:138; Frick 1977:116). The clan would be resident in particular towns (Noll 1979:43). The tribes appeared mainly to have been some form of territorial designation (De Geus 1976:138). In the case of the *pater familias* (as stated) possessed jurisdiction over internal disputes within his own extended family. However, if disputes concerned members of different extended families then authority, leadership or jurisdiction passed to the clan (Noll 1979:43).

The administration of the clan and the town was in the hands of the *elders*. It was not always easy to determine the actual status of elders, but their relationship to the town assembly, or their exact function (Salom 1969:305-427). The majority of elders were the heads of families (cf. Willis 2001). Those elders had jurisdiction over various disputes between clan members. Judicial authority thus lay in the hands of the clan council. Where the clan coincided with the town the place of jurisdiction become the town gate (Kohler 1956:149ff; McKenzie 1964:100-104). The most important part of clan jurisdiction extended over the right of *blood vengeance*. Blood vengeance was a belief that the blood of a kinsman must be avenged by the death of the killer or one of his families (Noll 1979:44).

3.3.3.4. Synthesis

Leadership in the patriarchal period was discussed. The term ‘patriarchal’ is exclusively referred to the traditional name given to the three fathers of the Jewish nations: Abraham, Isaac and Jacob respectively. In the patriarchal period leadership was marked by two important leadership levels, namely the family and clan head. In the family category, the father exercised authority over the whole family. Elders had a double role of leadership. In the first place, they were responsible in the affairs of the clan in which are referred in this research as the local communities. Secondly the elders were responsible for the affairs of the town, which can be referred as regional affairs.

3.3.4. Theocratic leadership

3.3.4.1. Introduction

Theocratic leadership maintains the view that Yahweh is the king. The people of that period appreciated Yahweh their God as king in abstraction from the particularities of their national history (Brettler 2009:219; cf. Pixley 1981:10). The celebration of God as king was a common motif in ancient Near Eastern religion. Yahweh's kingship was combined in Psalm 74:12-17. In the religion of Israel as in those of the Near Eastern people, it was common to worship God as heavenly king (Pixley 1981:10). That was the beginning of theoretical leadership. Theoretical leadership covered, from the period of the Exodus to 1 Samuel 7. Four levels of theocratic leadership are identified, namely: Exodus, conquest, settlement and judges, which include the transitional period. This leadership can be classified as: national leadership and religious leadership. Thereafter, leadership during the transitional period will be highlighted. Two contradicting viewpoints regarding the establishment of the monarchy will form part of the discussion. Each view bases their argument on their fundamental grounds.

3.3.4.2. Theocratic leadership in the Exodus period

3.3.4.2.1. Introduction

Leadership in the Exodus period is discussed in different levels, namely, community, national and religious. God's rule was exercised through Moses and his siblings, Aaron and Meriam including Jethro, his father-in-law.

3.3.4.2.2. National leadership

In the Exodus period, God's rule was expressed through human agents like Moses³⁴ and Aaron (Sarel 1977:18; Roth 1936:6). Moses was the leader of the Israelites in the Exodus from Egypt and in their wandering in the wilderness (Rathey 1931:32). Born of Hebrew

³⁴Moses was the son of Abram and Jochebed, of the tribe of Levi (Sarel 1977:18). Roth (1936:6) was convinced Moses was from the tribe of Ephraim and adapted to the tribe of Levi.

stock, he grew up among the Egyptians (Zeitlin 1984:78). He was equipped technically (Roth 1936:6). He was assisted by his brother Aaron as he was not an eloquent speaker (Exod4:10). Moses was nevertheless a great religious leader (Jansen 1982:79; Vosloo 1989:29). Moses' importance was not personal but political as a leader of the people or mediator between the people and God. That was political history (McCanville 2007:1ff; Walzer 1985:12). It was about slavery and freedom, law and rebellion (Albertz 1994; Bartlett 1965; Bright 2000; Chapman 2000; cf. Auld 1983). During this period, three levels of leadership were expressed, namely national level, community level and religious leadership. Leadership at national level was exercised by Moses and Aaron.

3.3.4.2.3. Community leadership

During the Exodus Moses has been the sole leader of the people. He was exhausted by solving cases among the people ranging from simple to complicated cases. As a result, being exhausted made it difficult for him to lead the entire nation. Jethro and the rest of Moses family joined Moses in the wilderness near Mount Sinai (Exod18:5). During his visit, Jethro taught Moses to choose some capable men and appoint them as leaders of the people: leaders of thousands, hundreds, fifties, and tens (Exod18: 14, 21-22). The criteria of those leaders were explained. They were to be God-fearing men who could be trusted and who could not be bribed. Their job description included serving as judges for the people on a permanent basis. They were to bring all the difficult cases to Moses, but they themselves could decide all the smaller disputes (Exod18:24-26). In the face of some evil the people cried to God, blaming their leaders and sometimes God for the trouble that came upon them (Coggins 2000:58; cf. Childs 1979). But Moses, guided by God, promised that the problems, be it an enemy army, or lack of food and water, would be resolved (Coggins 2000:58).

3.3.4.2.4. Religious leadership

Moses and Aaron continued to lead the Israelite people in religious matters. They constantly reminded the people about the act of God. While the Exodus was the fundamental act of God for Israel (Dorsey 1999), the Sinai event acquired the significance of the revelation of Yahweh without qualification (Schmidt 1983:39). The

arriving at Sinai, God told Moses that He intended to make a covenant with Israel. That would confirm the LORD's ownership of Israel (Vosloo 1989:33). The elders of the people agreed to that, whereupon God set before them the provisions of the covenant in the form of the Ten Commandment (Vosloo 1989:33; Jansen 1982:82). The covenant was a consequence of election (Hinson 1997; Weinfield 1990:187-203). Yahweh had chosen Israel to be His people; through the covenant that relationship was given form and permanence (Jansen 1982:82-83). The people were to live in peace without fear (Emerton 1990; 45-71). Israel repeatedly failed to have faith in their God (Kamm 1999). They broke the commandment and rejected God's leadership in rebelling against Moses and Aaron through whom leadership was manifested (Num 14:4, 10, and 16:41ff; Weinfield 2004).

3.3.4.2.5. Synthesis

During the Exodus period, three forms of leadership were noted: national, community and religious leadership. Moses, Aaron, Meriam and Jethro were the main characters to ensure that there was leadership within the people. Each of these individuals exercised specific leadership in their own right. Moses was responsible to exercise leadership for the whole nation, dealing with every case. Aaron was a religious leader, he was responsible for religious ceremonies and the nation adheres to God's command. Although Meriam's leadership cannot be singled out as not a specific, her presence and service cannot be ignored. Her actions qualified her to be a servant thus servant leadership. On the other hand, Jethro's role in the Exodus is unique and significant. After observing Moses' leadership style which according to him was tiring Jethro intervened by advising him (Moses) to appoint leaders to help him. Through Jethro's advice, community leaders were appointed. Therefore, Jethro exercised intellectual leadership.

3.3.4.3. Theocratical leadership during conquest and settlement

3.3.4.3.1. Introduction

The main character during the conquest and settlement is Joshua, the son of Nun (Josh 1:1ff). Like Moses, Joshua was a national leader, while community leaders were responsible for the affairs of the people in the camps (Joshua 1:10ff). He was presented as

both a military and spiritual leader (Lapp 1967:283-300). Tradition has it that Moses died within sight of the Promised Land, leaving the conquest of that land to his successor Joshua (Moscat 1957:126). The great leader “who had known God’ face-to-face”, passed before the nation crossed to the other side. It was Joshua’s task to carry the work of Moses one step further and to establish the nomadic tribes in Canaan (Rathey 1931:46). According to his name Joshua was made great for the saving of *God’s elect* that he might give Israel their inheritance. Joshua was able to divide the country among the twelve tribes who settled down peaceably upon the territory assigned to them (Castel 1985; Wood 2005:475-89). As a young man Joshua, from the tribe of Ephraim, had been appointed by Moses to guard the Tent of the Meeting (Thompson 1992; Nelson 1997). He distinguished himself as a leader of the Hebrew forces in a desperate battle with a body of Amalekites who tried to hinder their march northwards to Kadesh (Ex 17:8-16). Three types of leadership are identified, namely warrior, political, and spiritual leadership.

3.3.4.3.2. Warrior leadership

The statements “... *Get ready now, you and all the people of Israel Israel, and cross the River Jordan into the land that I am giving them*” (Joshua 1:2b) and *Be determined and confident, for you will be the leader of these people as they occupy this land which I promised their ancestors* (Joshua 1:6)...*Don’t be afraid or discouraged, for I, the LORD your God, am with you wherever you go*” (Joshua 1:9b) bear every indication that warrior leadership is to be exercised. Indeed, Joshua was ready for the action. Throughout the conquest and settlement, Joshua demonstrated military skills. Joshua ordered the leaders to prepare the community for the battle (Josh 1:10-15), and the people responded positively (Josh1:16-17). As a warrior Joshua he attacked Jericho (Josh 6:1-26), he and his men captured and destroyed Ai (Josh 8:1-29), he defeated the Amorites (Joshua 10:1-43) and King Jabin of Maron and his allies (Joshua 11:1-15).

3.3.4.3.3. Political leadership

The conquest of the land of Canaan by the Israelites begins with the crossing of the river Jordan at Gilgal, but it should be noted that not all the tribes crossed the river (Sarel

1997:20; Hamilin 1983:3). In Deuteronomy 31:2-8 the task of leading the Israelites into Canaan was assigned to Joshua (Zeitlin 1984:128). Joshua was promised that he himself would accomplish full conquest of the land to the edge of the Euphrates (Rathey 1931:43; Josh 1:1-6). The Old Testament describes the conquest of the land as a single campaign under the leadership of Joshua, son of Nun (Alt 1967; 135-169). A campaign that begun with the great capture of Jericho and ended with the great battle against Jabin, the king of Hazor, by the waters of Meron (Sarel1997:20).

3.3.4.3.4. Spiritual leadership

Joshua was not only presented as a military commander and strategist, but as the spiritual leader of God's people (Hamlin 1983:28). Joshua's spiritual leadership is expressed in various forms. In constant communication with God, he instructed the officers as to what they should say to the people (Josh 1:10, 3:2-4). He called on the people to sanctify themselves (Joshua 3:5). He explained the meaning of events about to happen (Josh 3:9-13), directs the priests (Josh 3:6; 4:17-18), and the twelve men (Joshua 4:4-5), and personally sets up the memorial stones (Joshua 3:4, 20). Joshua prepared the parents for the task of educating their children in the faith (Josh 4:6-7; 21:24). His role as liturgist was different in some ways from that of Moses, who had to act as a 'nurse' (Num 11:12) for undisciplined children (Hos 11:1-3). The narrators presented Joshua as the leader of trained and disciplined adults, "causing them to inherit the land" (1:6). According to Mendenhill (1970:100-120) the conquest of Palestine was a dramatic as the Israelites advanced in Canaan.

3.3.4.3.5. Synthesis

Three types of leadership are identified in the conquest and settlement, namely warrior, political and spiritual leader. The main character in this section is Joshua, the son of Nun (Joshua 1:1, 3). As a *warrior* Joshua he attacked Jerico (Joshua 6:1-26), he and his men captured and destroyed Ai (Josh 8:1-29), he defeated the Amorites (Josh 10:1-43) and King Jabin of Madon and his allies (Joshua 11:1-15). *Politically* Joshua's leadership is seen as he captured and taking the enemies lands (Josh 7:28-19, Joshua 11:16:-23, Josh 13:1-7) as well as dividing the land among the tribes of Israel (Josh 13;8-22, 24-28, 29-

33, 14: 1-1-5, 6-15, 15:1-19, 16:1-10; 17:14-18; 18:1-10, 11:-27; 19:1-9, 10-16, 17-23, 24-39, 40-48, 49-51; 21:1-42). Furthermore, *spiritual leadership* is traced in various occasions in the conquest and settlement. Throughout his leadership, Joshua was leading the nation of Israel under God's instruction. He advised the people to purify themselves as they would cross the Jordan River (Josh 3:1-13), he set up a memorial stone which would serve as a reminder of what the Lord has done (Josh 4:1-10). He circumcised Israelites men as commanded by the Lord (Josh 5:2-12). Joshua built alter to the Lord the God of Israel at mount Ebal (Joshua 8:35) and by the Jordan which serves as witness that the LORD is God (Joshua 22:10-34). In his farewell address, Joshua encouraged the Israelites to be faithful to the Lord (Josh 23:1-16) at all times. Furthermore Joshua gave the people of Israel an opportunity to choose whom they preferred to serve, but he made a solemn promise that he and his family would serve the Lord and to serve (Josh 24:15). Mendenhall (1970:100-120) described the Hebrew Conquest of Palestine as dramatic.

3.3.4.4. Theocratic leadership in the period of Judges

(a) Introduction

The period of the Judges was the period between the death of Joshua and the establishment of the monarchy (Morris & Cundall 1968). Each tribe was in its own territory, while the ties between them remained weak (Coote 2006:35-49; Webb 1987). The central sanctuary located at Shiloh within the tribal allotment, served as the symbol of national unity, but its power as a unifying force was limited (Binz1955). The wars during that period were mainly ones against neighbouring powers or insurers who infiltrated the land to pillage and destroy. Under these conditions there developed a system of rule by local leaders who were called "judges" (Sarel 1997:22). There was no king in Israel (Hackett 1998:177-218).

(b) Federal leadership

The narratives in the Book of Judges presented the federation of tribes as a body without any organised government and lacking real political cohesion (De Vaux 1961: 93; Bendor 1996). The members formed one people and shared worship but they had no common

head (Lindars 1979:95-112). The Judge was a chieftain of a tribe, or of several neighbouring tribes. Usually, he/she was called on to lead in an hour of great danger (Yee 2007:138-160). After he succeeded in overcoming the enemy and distancing the threat, he would be recognised as a leader in times of peace, to ‘judge’ Israel (Sarel 1997:22).

(c) Charismatic leadership

The ‘judge’ was a chieftain of a tribe, or of several neighbouring tribes (Flanagan 1981:47-73). Usually, he was called on to lead in an hour of great danger. After he succeeded in overcoming the enemy and distancing the threat, he would be recognised as a leader in times of peace, to ‘judge’ Israel (Sarel 1997:22). When the crisis was over the people appealed to the judges for the settlement of local disputes and thus they really became judges and acquired a local jurisdiction which, however, was not handed down from father to son (Rathey 1931:48).

Judges were the national heroes who were sometimes called ‘deliverers’ (3:9, 15). Israel was warned (Josh 23:4,7,12) that *if Israel should cleave to these remaining nations then Yahweh would no more drive these remaining nations from out of your sight; but they shall be a snare and a trap unto you... until ye perish from off this good land which the Lord your God hath given you (Josh 23:13)*. But what appears as a mere warning in Joshua was transformed in Judges into a punishment for sin - the sin of the Israelites in cleaving to the remaining nations and permitting themselves to become ensnared (Zeitlin1984:129).

The history of almost two centuries is here summarised, indicating the principles behind God’s dealings with Israel (Morris 1968:66). During this period there was a recurring cycle of four phases: apostasy, servitude, supplication and deliverance (Morris 1968:66). The nation forsook the Lord, a crime that involved disloyalty to their forefathers and a willful overlooking of the mighty works of the Lord on their behalf, especially the deliverance from Egypt Judges 2:12, states that Yahweh is accusing the people of not hearkening to His voice. This effectively marked the recognition of the fact that the total conquest of the land has become problematic and conditional, and that it may never be

realised (Zeitlin 1984:128). The aspiration of total conquest was eliminated entirely from the religio-ideological framework of the Book of Judges. Instead we hear the recurring:

And the children of Israel, did what was evil in the sight of the Lord, and served the Baalim. And they forsook the Lord... and followed other gods, of the gods of the people that were round about them, and worshipped them... And the anger of the Lord was kindled against Israel, and He delivered them into the hands of spoilers that spoiled them, and He gave them into the hands of their enemies round about (Jdg2:11f.).

In Judges 2:21 to 3:4 we learn why Joshua is said to have failed in his mission to dispossess the entire land of Canaan (Zeitlin 1984:130). The people enumerated in Judges 3:3 (cf. Josh 13:2-6) were left in the land to test the Israelites, whether they will keep the way of the Lord or not. They failed the test. Disregarding Joshua's command, they intermarried with the remaining people and worshipped their gods (Jdg 3:5-6). They were also influenced by other neighbouring people (Jdg 10:6-16) and it is for this reason that the Lord turned them over to their enemies round about (Jdg 2:11-15). In their distress the Israelites cried out to the Lord and He rose up judges, who saved them out of the hand of those that spoiled them (v16). However, as Israel's repentance was only temporary, so was her salvation (Zeitlin 1984:130). The judges were unable to purge Israel from her idolatrous ways. On the contrary, corruption increased from generation to generation (Jdg 2:17-19) (Herrmann 1975:115).

(d) Synthesis

The period of Judges covers the incidences between the death of Joshua and the establishment of the monarchy. Each tribe was on its own, while the ties between them remained weak. Two types of leadership have been identified: federal authority where every tribe stands on its own without common head but shared worship. On the other hand, charismatic leader referred to a hero or heroine whose bravery and charisma cherished the whole nations. He or she was regarded as a charismatic leader. These judges were the national heroes/heroines and were sometimes called deliverers.

(saviours). During this period, there was a recurring cycle of four phases: apostasy, servitude, supplication and deliverance (Morris 1968:66). The judges were unable to purge Israel from her idolatrous ways.

3.3.4.5. Transitional leadership

3.3.4.5.1. Introduction

Theocracy was the form of leadership known to Israel. During this period, leadership was exercised by individual heroes. Here was no need of human king (Jdg 21:25). God's rule was demonstrated through a judge known as a warrior rose in the time of need. The war with the Philistines demonstrated that the institution of the judges may have served Israel in the past but was now proving inadequate (Coote 1987:53-76). An inspired leader, arising in a moment of emergency to mobilise several tribes was no way to cope with a powerful Philistine menace (Zeitlin 1984:148; Roth 1936:14). Transactional period entails the change of leadership from theocracy to human rule.

3.3.4.5.2. The concept of kingship in Israel and her desires for a king.

For early Israel Yahweh's kingship was taken to mean politically the exclusion of all human sovereigns. It was this rejection of human kingship that made Israel different from its neighbours (Pixley 1981:20). The issue was succinctly stated by the Manassite hero Gideon:

Then the men of Israel said to Gideon, "Rule over us, and you and your son and your grandson also, for you have delivered us out of the hand of Midian".

Gideon said to them, "I will not rule over you, and my son will not rule over you, Yahweh rules over you" (Jdgs 8:22-23).

The text is clear: If Yahweh was the King of Israel, it would be rebellion to pledge loyalty to human rulers (Ritterspach 1967:193; Von Rad 1953:45; cf. Eissfeldt 1931:262). The implication of Yahweh's kingship was never drawn for the kingship of Marduk, or that of El or Baal (Pixley 1981:21). In most of the Ancient Near East God's kingship was as ideological support for earthly states. In Israel exactly the opposite

conclusion was drawn from Yahweh's kingship. God's rule was demonstrated through a judge known as a warrior who rose in the time of need. The most detailed presentation of any judge of the period was Samuel (Dumbrell 1984:130). The details of Samuel's function are mentioned. Samuel was born into an Ephraimite family of Rama (though of Levitical stock, according to 1 Chron 6: 33f.). His parents were Elkanah and Hannah. While a boy, he experienced the prophetic call, and in due course, was established as a prophet of the Lord (Isa 3).

During that time Israel was under the leadership of Eli and his sons. The sons of the priest Eli were corrupt (1 Sam 2:12-17, 22-25) and were not concerned the wellness and moral life of the nation. They were concerned for their own profit, and not for the correct performance of the will of Yahweh (Zeitlin 1984:149). Samuel, on the other hand, found favour in the eyes of both Yahweh and the people (cf. McKane 1963). Justice and peace were far from them (Weinfeld 1985). The Philistines, Israel's number one enemy inflicted a terrible defeat upon Israel and captured the Ark of the Covenant (1 Sam 4:10f.). It was evident that what was recorded there was a period of transition (Zeitlin 1984:149). The war with the Philistines demonstrated that the institution of the judges may have served Israel in the past but was now providing inadequate leadership. An inspired leader, arising in a moment of emergency to mobilise several tribes was no way to cope with the powerful Philistine menace (Ysur-Landau 2003: 34ff; Zeitlin 1984: 148; Roth 1936:14). Temporary leadership prompted the Israelites to seek another form of government. The monarchy was a better solution. This was the main consideration behind the people's request for a king (1 Sam 8:4ff.).

3.3.4.5.3. Views regarding the monarchy

(a) Introduction

Two outstanding traditions regarding the institution of kingship in Israel are noted, namely, the tradition that was in favour of kingship and the tradition that was hostile to kingship. Robinson (1993:49) maintains that most scholars take the pro-kingship tradition to be the older of the two traditions. It was held that the pro-kingship tradition may well have come from positive experiences of kingship during the United Monarchy. The anti-

kingship tradition had arisen out of negative experiences during the later period in the Divided Monarchy. This tradition has strong roots in the prophetic traditions.

(b) Anti- kingship tradition

The anti-kingship tradition is found in 1 Samuel 8; 17-27; 12: 6-25 and 1 Samuel 15. Birch (1976:1) refers to it as the “late” source. In this tradition it was repeatedly stated that the people’s demand for a king was an act of apostasy against the LORD, a rejection of the LORD as King over Israel (1 Sam 8:7; 10:19). That was an act of wickedness (1 Sam.12:17). In requesting a king for themselves the Israelites had thereby added to their sins (Ritterspach 1967:184; Gunn 1985:13). The anti-kingship trend was present among certain prophetic circles as an undercurrent even the pro-kingship ideology was dominant. People belonging to these traditions tolerated kingship, though they were critical of it. To support the view was that the king was conceded, though reluctantly, and finally appointed with divine sanction. Those opponents of kingship could have felt that their stand was finally vindicated when they saw evils happening in Israel during the later period of the Divided Monarchy. According to anti-kingship tradition, Yahweh was the King of Israel, capable of saving His people from all their calamities and distress (1 Sam.10:19; 12:8ff). It was for this reason that Gideon rejected the offer to become king over Israel (Jdgs 8: 22-23). As far as Hosea’s view is concerned, Yahweh gave Israel kings in anger and took them away in His wrath (Hos 13:11). Ezekiel maintains the same opinion, Yahweh would never again entertain such a demand as before (“Let us be like the nations...”), but He alone would be King over Israel (Ezek 20:32, 33).

(c) Pro-kingship tradition

The pro-kingship tradition is found in 1 Samuel 9:1-10:16; ch.11; 12:1-5 and 1 Samuel 13-14 (Robinson 1993:49; Polzin 1989:81). According to this tradition, the appointment of kingship was the act of Yahweh in response to the cry of His people Israel (Hinson 1990:87; De Vaux 1961:94). Yahweh’s statement “I have seen the suffering of My people and heard their cry” (1 Sam 9:16) deserves attention. The statement is a perfect example that Yahweh was prepared to intervene in Israel’s leadership crisis. I am tempted to ask questions on Yahweh’s intervention to the situation of His people. Apart from

Exodus3:16b “... I have watched over you and seen what has been done to you in Egypt...” it seems as if Yahweh only intervened in the situation when people cry for help. Why does He have to wait until the people are in trouble? Surely this action could cause confusion and contradiction to Yahweh’s character. Whatever type of interpretation is given, Yahweh’s actions are sometimes strange to mankind. The holiness of God is beyond human understanding (cf. Wright 1992:237-49).

While looking for an alternative model, the Israelites were attracted by the kingship model of their neighbours. They could not foresee the pitfalls in this model. In the Canaanite model of kingship, the king, instead of becoming the servant or shepherd of the community, could easily arrogate power to himself and become the ruler or oppressor of the community, as among Israeli’s neighbours. That was what the prophetic tradition feared and what later proved to be true in Israel (Robinson 1993:50).

History has proved that governments of world power(s) were necessary evil in human society based on its or their style of leadership. God permits those for the service of His people. In this sense, Israelite kings were meant to be Yahweh’s shepherds, His servants. But when those powers drifted away from God and became self-seeking (Deut 17:14-17), they become anti-God and anti-people. This danger is present in every form of human power. Therefore the prophets, the spokesmen of God, were called to serve as watchdogs at all times to warn people when these powers become oppressive and destructive (1 Sam12:23).

(d) Expectation from human king

1 Samuel 8:4-5, 10-17 reveals the classic Israelite perspective on kingship. To have a king meant to become slaves (Pixley 1981:24). The king imposes military conscription on the young men for his army. The king also has his civilian bureaucracy, which includes the conscription of women for domestic service to his place. And then there are the taxes that the king requires to support the army and the civilian bureaucracy (Pixley 1981:24). From the perspective of the freedom of the tribes of Israel, monarchy was viewed as unnecessary and added up to slavery.

(e) Synthesis

A period between Judges and the monarch is significant. In this discussion, it is called a period of transition. It involves the change from theocracy to human leadership. For early Israel Yahweh's kingship was taken to mean politically the exclusion of all human sovereigns. The rejection of human kingship made Israel different from its neighbour (Pixley 1981:20). Although Israel was governed by 'theocratic' leadership, it did not imply that God in Person was the ruler. It was still human beings who exercised leadership. Two contrasting views regarding the monarchy have been discussed. They are: anti-monarchy and pro-monarchy. The former view maintained that the people's demand for a king was an act of apostasy against the LORD, and a rejection of the LORD as King. The latter view states that the appointment of kingship was the act of Yahweh's response to the cry of His people (Hinson 1990:87). As a result, the monarchy was regarded as God's proven leadership. The consequences of human leadership were also stated. Among them, he would impose military conscription on the young for his army, he would also have his civilian bureaucracy and that he would require taxes to support the army and the civilian bureaucracy.

3.3.4.6. Circumstances that led to Israelite monarchy

(a) Introduction

Three features that led to the establishment of monarchy are identified, namely inadequate leadership, pressure from the Philistines and social pressure.

(b) Inadequate leadership

Inadequate leadership was the main contributing factor contributing to the demand of the king during the time of judge's (1 Sam 7:8-5). The sons of the priest Eli were corrupt (1 Sam 2:12-17, 22-25). They were concerned only for their own profit, and not for the correct performance of the will of Yahweh (Zeitlin 1984:149). The power that the sons had as judges brought with it pressure to compromise and temptations to sell favours (Chafin 1989:73-74). Their father had the same opportunities and temptations that they had, but he had resisted them. Their personal greed caused their sense of justice to erode.

Israel was being ruled by judges who were for sale, and there was contempt for the law. When people do not receive justice, whether caused by prejudice or payoffs, it was hard to respect the law. The sin of the perversion of justice was a central theme in the preaching of the prophets (Amos 5:7).

(c) Pressure from the Philistines

Equally important pressure from the Philistines and other surrounding enemies add to Israelites' plight of longing for a central leadership. In the Philistines the Israelites faced a heavily armed well-trained, professional force. The Philistines succeeded in establishing garrisons at key points. They dispatched raiding parties into Israelite territory to collect tribute (Zeitlin 1984:150). Israel's enemy imposed a forced levy on agricultural products of the Israelites (1 Sam 23:1) and disarmed them, by creating a monopoly on iron for themselves (Alt 1927:59-81).

(d) Social pressure

Internal impulse as a result of social pressures operating at the period of the Judges eventually led to kingship and to the transition from a basically patriarchal type of society to the emergence of a monarchical state (Dumbrell 1984:132). The two books of Samuel demonstrate a time of great political and social change in Israel (Alt 1927:59-81). The covenant relationship was to be modified by the addition of kingship. The books commence with a detailed account in the first three chapters to the nature of the debased worship in Shiloh (Zeitlin 1984:150). This was a situation for which Eli, the High Priest, was primarily responsible by his inability to control his two sons Hophni and Phinehas (Dumbrell 1984:133). In particular, the resulting loss of the ark was seen as an appropriate punishment meted out on corrupt leadership that had reduced Israel to such sorry straits. In these circumstance Samuel (1 Sam 1-3) became the man to rescue Israel from the crisis of leadership (Campbell 1975:203-5).

(e) Synthesis

The demand of having a human king continued to gain ground in Israel. Both internal and external circumstances were the major contributing factors to Monarchy. Among them,

the following are heightened. Firstly, *inadequate leadership*: The sons of Eli and of Samuel were corrupt (1 Sam 2:12-17, 22-25). They were concerned only for their own profit, and not for the correct performance of the will of God (Zeitlin 184:149).

Secondly *social pressure*: Internal impulse as a result of social pressure operating at the period of the Judges led to kingship state and to the transition from a basically patriarchal type of society (Dumbrell 1984:132). Lastly, *military attack* by the Philistines and other surrounding nations. Military pressure from the Philistines and other surrounding enemies add to Israelites' plight of change in leadership. The Israelites wanted a king who would lead them to war. The king was admired to ensure the safety of the people.

3.3.5. Monarchy leadership

3.3.5.1. Introduction

The United Monarchy is the term ascribed to the kingdom of Israel in the days of kings Saul, David and Solomon. Unlike the Judges before them and the kings of Judah and Israel after them, those three kings ruled over all the twelve tribes of Israel (Chaney 1986:53-76). The Monarchy arose as a result of the people's demand to crown a king, in order to cope with the Philistines' threat. The United monarchy lasted for about one hundred years and was divided after the death of Solomon (Sarel 1997:23).

Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, "Behold; you are old and your sons do not walk in your ways, 'now appoint for us a king to govern us like all the nations'"(1Sam 8:4-9).

Upon hearing the peoples' demand, Samuel was sure to remind them of what has already being stated in the Deuteronomy 17:14-21. Among others, the king would: appoint their sons in his chariot, appoint commanders of thousands, hundreds and of fifties; daughters would be perfumers, cooks and bakers. The king would take the best of their fields, vineyards and orchards (Gerbrand 1980). He would take the tenth of it to his officers and his servants (1 Sam 8:4-5, 10-17). By stating such remarks concerning the king, Samuel confirmed his disapproval of the idea.

The verses reveal the classic Israelite perspective on kingship. To have a king means to become slaves (Pixley 1981:24). The king imposes military conscription on the young men for his army. The king also has his civilian bureaucracy, which includes the conscription of the women into the domestic service of his place.

3.3.5.2. Criteria for the institution of a king

(a) Election

Election is an act of choice whereby God picked an individual or group out of a larger company for a purpose or destiny of his own appointment. The Hebrew word for this is the word *barah*, which expresses the idea of deliberately selecting someone or something after careful consideration of the alternative (e.g. sling-stones, 1 Sam 17:40, a place of refuge (Deut 23:16); a wife (Gen 6:2); good rather than evil (Isa 7:15f); life rather than death (Deut 30:1, 15, 19ff).; the service of God rather than of idols, Joshh 24:22). The word implies a decided preference from, something positive pleasure in, the object chosen (Isa 1: 29). Israelite faith was founded on the belief that Israel was God's chosen people, starting with Abraham (Gen 11:31-12:7; 15; 17; 22:15-18; Neh 9:7; Isa 41:8). God chose (Exod3:6-10; Deut 6:21-23; Ps 105). Israelite faith looked back to these two acts as having created a nation (cf. Isa 43:1). Within the chosen people, God chose individuals for specific tasks designed to further the purpose of the national election.

Israel's had her own enjoyment of God's blessing and ultimately the blessing of the world. God chose Moses (Ps 106:23), Aaron (Ps 105:26), the priest (Deut 18:5), the prophets (cf. Jer 1:5), the kings (1 Sam 10:24; 2 Sam 6:21; 1 Chron 28:50, and the Servant Saviour of Isaiah's prophecy ('my elect', Isa 42:1; cf 49:1,5), who suffers persecution (Isa 50:5ff), dies for sins (Isa 53) and bring the Gentiles light (Isa 42:1-7; 49:6).

(b) Anointing

Persons and things were anointed in the Old Testament, to signify holiness, or separation unto God: pillars (Gen 28:18); the tabernacle and its furniture (Exod30:22ff.); shields (2 Sam 1:21; Isa. 21:5 to consecrate them for the "holy war", as in the case of Deut 23:9ff; kings (Jdg 9:8; 2 Sam 2:4; 1 Kgs.1:34; priests (Exod28:4); prophets (1 Kgs 19:6).The

importance and solemnity of the anointing was shown. First in relation to holiness (sacred oil or food (Exod30:32-33). Secondly, by the authority the anointing carried (2 Kgs 9:11-13). Thirdly, by the effect produced in the anointed (Exod30:22-33) and sacrosanct (1 Sam 24:7, etc.). Fundamentally the anointing was an act of God (1 Sam 10:1). The word ‘anointed’ was used metaphorically to mean the bestowal of divine favour (Pss 23:5; 92:10) or appointment to a special place or function in the purpose of God (Ps 105:15; Isa 45:1. Further, the anointing symbolised equipment for service, and was associated with the outpouring of the Spirit of God (1 Sam 10:1, 9; 16:13; Isa 61:1; Zech.4:1-14).

3.3.5.3. Functions of the king

Samuel wrote “the rights and duties of the kingship... and laid it up before the LORD”. The institution of the kingship was placed in the context of the covenant between the LORD and His people (Robinson 1993:63). The terms of the covenant, the constitution of the kingship, were written in a book and kept in the temple (before the LORD). It was not said what “the rights and duties of the kingship” were. Deuteronomy17:14-20 gives some indication as to what they could have been (Robinson 1993:63). The biblical description and evaluation of politics were entirely cast in a religious voice. It was difficult to grasp the specific political character of ancient Israelite life (Gottwald 2001:1). The success or failure of every political regime hinged on the religious policies and practices honoured or violated during their incumbency (Gottwald 2001:1). Political leaders were declared good or bad on the basis of religious standards that were not in force in their day. Thus, there was a two-fold blow to an understanding of Israelite leadership: Not only is the politics obscured by religion but the reformist religion used to assess political leadership was known to the political leaders on whom it was unfairly foisted (Gottwald 2001:2).

3.3.5.4. The first monarchy leader

The story of Saul’s appointment is recorded in 1 Samuel 8-12, and the story of his rule is told in the remaining chapter of the book (Brockingson 1962:327). 1 Samuel 9:1-10:16 tells how Samuel anointed Saul (Hinson 1990:90; cf. Ackroyd 1971). In 1 Samuel 10:17-27 Samuel’s doubts about the king’s appointed are stated (Hinson 1990:90; Chafin

1989:87). Reason given for his reluctance to appoint a human king was that God was already a King over Israel (1 Sam 8:7; 10:19). Samuel feared that the king would misuse the power given to him by God, and would rule the people in selfish and violent ways (1 Sam 8:11-18; cf. Albright 1969:149ff). Nevertheless, Saul was anointed the first king in Israel. Saul's leadership in Israel was fully accepted, when he proved that he could be an effective leader in warfare. That prepared Israel to understand and accept Saul's authority (Alter 1999:58). The people were willing to give their leader more permanent authority, and recognised him as a king in Israel (De Vaux 1961:95; Polzin 1989:101; Menahem & Sternberg 1968:275).

Saul was constantly leading his soldiers into battle. The physical and emotional strain of that situation was too hard for him. He began to give way to moods of deep depression (1 Sam 16: 14-23), and came into conflict with Samuel. Samuel rebuked him for acting too independently. Saul had claimed the right to make sacrifices before the battle (1 Sam. 13:8-9; Cooke 1961: 202ff). He decided for himself what to do with people, animals, and property taken in warfare (1 Sam 15:9), instead of obeying God's will as interpreted by Samuel (Bright 1951:450ff; cf. Buber 1967: 228; Caird 1953). Samuel felt that his doubts about appointing a king in Israel had proved to be right. Saul was failing to serve God as he ought (1 Sam 15:22-23). Samuel declared that Saul has lost God's favour (1 Sam 13: 14; 15:11). Saul's greatest fault was that he became bitterly jealous of David. Instead of working hard to overcome Israel's enemies, Saul turned his attention to pursuing David. That incident drove him out of the territory he ruled (1 Sam 27:1). Saul's reign came to an end when the Philistines once more set out to conquer Israel. The battle was fierce. Saul's three sons were killed (1 Sam 31:2), and Saul took his own life (1 Sam 31:3-4). The Philistines gained control of the whole of Palestine and even had power over the land east of Jordan as well (Hinson 1990:91; Mauclain 1971).

3.3.5.5. The second monarchy

When Saul died, Israel needed a new king. David was the sensible choice (Cazelles 1955:165ff; Blenkinsopp 1966:207ff; cf. Carlson 1964: 304). He had already become well known among the tribes of Israel. He had killed Goliath, a Philistine leader (1 Sam

17:48-18:12-16). He had been a successful leader in Saul's army (1 Sam 18:12-16). David had shown himself an honourable man in his attitude to Saul the king (1 Sam 24:10; 26:9). He had gathered a large band of men around him and had trained them as an effective army (1 Sam 22:2). David had gained the approval of the Philistines, without betraying his loyalty to his own people (1 Sam 27:8-12). All those things made David a suitable choice as the next king in Israel (Gray 1956:277; Irwin 1941:113ff; Jackson 1965: 187). The second book of Samuel tells the story of David's reign (Hinson 1990:91; McKane 1963; Nicholson 1967: 117). The people of Judah welcomed David as their new king (1 Sam 2:1-4). They had anointed him at Hebron, a place which reminded them of Abraham (Gen 13:18).

In contrast to the rule of Saul, David's reign was one of unification and development of the kingdom (McCarthy 1965:131-138). David brought the tribes together and established an efficient government. He organised the priesthood and maintained an army that scarcely lost a battle. He inherited a divided, war-torn land and when he died, left an empire. David was not only a strong king in contrast to his predecessor; he was the strongest king Israel ever had. He became the measure of others. To be a king like David was the highest accolade a successor could have (Wood 1970:260). A just king was all the nations wanted, both in the Ancient Near East and in Israel (Whitlam 1979; Bellenfontain 1987:47-72).

The world view of the Israelites could not have helped but change radically during the reign of David. Before his rule, the Israelites had been the object of attack, for they had been weak compared to other nations, especially the Philistines. But now matters were reversed. They had become the dominant nation, and those nearby feared them. God's promise to their father Abraham had at last come true (Wood 1970:273). King David was the central figure in the new status of power. He was responsible for it. The people of Israel had followed and marvelled as he led the way. Israel was David's kingdom more than David's was Israel's king (Wood 1970:273). David is regarded as a man of all seasons (Bassler 1996:154-169). Little information is given as to the administrative measures David enacted. There was an indication that he placed general supervisors over each tribe, with the exception of Gad and Asher, though their duties are not described (2

Sam 27:25-31). High taxes had to be imposed to support the program, though considerable foreign tribute was received (Wood 1970:273).

3.3.5.6. The third monarchy leader

Solomon became the ruler of Israel at a time when it was powerful with few enemies. The story of his reign is told in 1 Kings 1-11. Solomon prevented any division within the kingdom by killing potential threats (1 Kgs 2:19-25). Solomon strengthened the kingdom by fortifying cities which were likely to be attacked (1 Kgs 9:15-17). He introduced the use of chariots into Israel (Hinson 1990:96; 1 Kgs 4:26). Solomon made agreements with kings of neighbouring countries, and strengthened those ties by marrying daughters of the kings concerned (1 Kgs 11:1-2). He divided the land into twelve areas, different from the old tribal districts, and included the Canaanite towns which he controlled. Solomon appointed officers over these twelve areas to collect food from the people for use at the King's court (1 Kgs 4:7-19).

Solomon's leadership was marked by four main features: *building projects, extravagant life style, forced labour* and *polygamous marriages*. His most important *building projects* were in Jerusalem with special emphasis on the temple (1 Kgs 6:37). Other buildings included the House of Forest of Lebanon which was used for the storage of weapons (1 Kgs 7:2; 10:16ff), the Hall of Pillars used as the store house for the king's treasure (1 Kgs 7:6), the Hall of Judgement where the king sat to settle disputes (1 Kgs 7:7). Apart from those distinguished buildings, Solomon built his own palaces (1 Kgs 7:8). Solomon became *extremely ambitious*. He was satisfied with only the best and the greatest wealth and glory. He imposed heavy taxes on people in addition to foreign trade. Solomon got into debt, and found it difficult to settle his account with Hiram, the king of Tyre. Eventually he gave Hiram twenty villages in Galilee in payment of his debt (1 Kgs 9:10-14). Solomon *imposed forced labour* among the people. Solomon demanded that the men should work on his building projects, serve in his army, and help with the work of the court (1 Kgs 9:15-22). At first the rougher tasks were given to the Canaanites, but gradually as Solomon's plan grew bigger he began to use the Israelites too. That was so unpopular that one of Solomon's sons, Jeroboam, believed he could lead a revolt. Ahijah,

a prophet, encouraged him, but Solomon was too powerful and Jeroboam fled (1 Kgs 11:28-40).

Solomon did all the things which Samuel had described when he warned the Israelites of the dangers of having a king (1 Sam 8:10-17). The people gradually become more and more discontented with the way in which Solomon was ruling. But he was a well known king, and the people remembered that he was David's son. When Solomon died, however, there was open rebellion against his son (Hinson 1990:98).

3.3.5.7. Synthesis

The dawn of monarchy leadership received with mixed reactions, such as those in favour and those against. The view against monarchy based their argument on the fact that God was the ruler of His people and any attempt to have a human leader was regarded as disloyal to Him. On the other, those in favour of the monarchy support their claim by stating that kingship was God's response to their plight against social and political ills in their land. The continuous pressure in and outside Israel reached an intolerable state. As a result, monarchy leadership was the only solution at that time. Like other nations, Israel had its first king, Saul who was expected to lead them. As the first monarchy leader, Saul was placed on the scale of the prophets, but was found wanting. Leadership in monarchy consisted of three kings, Saul, David and Solomon. The success or failure of monarchy was based on whether the king adhered to God's law. Saul's failure to keep God's law proved that human leadership was inadequate. Under David leadership, the monarchy regained its status and the kingdom was established. As David's son, Solomon enjoyed and benefited the comfort of this form of leadership. It was during Solomon's reign where the king's demand stated by Samuel was mostly felt.

3.3.5.8. Three important offices of leadership

3.3.5.8.1. Introduction

Kings, prophets, and priests were the most important offices of leadership in the Old Testament. Israel's religious and leadership concepts are well understood based on these offices.

3.3.5.8.2. King

When the first kings were appointed, Israel became a nation, in which religion became more efficiently organised than it had been in the past. The first kings appointed in Israel had political responsibilities. Their work was to unite the twelve tribes, and make them strong enough to overcome Israel's enemies. But their work had religious purposes too. The Israelites believed that God had given them the land of Palestine, and that He intended them to have freedom to live there in peace. When the Judges failed to gain permanent victory over their enemies, the Israelites were willing to choose a king, in the hope that he might be more successful (Hinson 1990:100). He would be working to achieve God's purposes in Israel. So the king was to have God's approval as a leader. Although kingship was not originated in Israel, it was a highly recognized office.

3.3.5. 8.3. Prophets

Prophecy played a significant role in the society (Wilson 1980). The Hebrew term for prophets has been used to describe several different sorts of men, who played different parts in the religious life of Israel (Wilson 1980:1ff). Those were: the seer and the prophets, both in groups and as individuals. The first of these groups to appear in Israel were *the seers*. These were men who could 'see' and interpret the truth about the past, present or future more fully than other people (Hinson 1990:101). Those seers were often employed for a fee or present (Num 22:7; 1 Sam 9:6-8). They were expected to have answers for everyday problems and to foretell the future. Sometimes they gave important messages about God's purpose for Israel (Num 23:22-24; 1 Sam 10:1). They did not cast lots, or seek omens. Their special insight was a gift from God (1 Sam 3:15-18). At times there were no seers and the Israelites believed this was a sign of God's displeasure with them (1 Sam 3:1, 28:6). These seers who received their revelation from God felt bound to pass on the truth to other people (1 Sam 3:19-21). Because people found that these seers' words were true, they were respected in Israel (Hinson 1990:101).

The *bands of prophets* were a group of men who lived together at the usual places of worship like Gilgal and Gibeah (2 Kgs 4:38; 1 Sam 10:10; 2 Kgs 2:5). They shared together in a feast of ecstasy stimulated by music (1 Sam.10:5f). Among pagans it was

usual for such prophets to inflict injuries. Those bands of prophets (or sons of the prophets as sometimes they were called) claimed to be able to present a message from God which they all accepted as the truth (1 Kgs 22:6). Such men were not always highly respected (2 Kgs 9:11; 1 Sam 10:11; Amos 7:14). At their best those men prophets were truly used by God, and were only able to prophesy when inspired by Him. Then their message was of national importance, and was often expressed in poetic form. But such bands of prophets joined in a corrupt form of ecstasy and prophesy without true inspiration (Hinson 1990:101), chiefly to please the people and obtain payments for their work (Isa 28:7; Jer 5:31; 6:13; Deut 18:20).

Individual prophets were another group. Those were the men whom the title ‘prophet’ or ‘prophets of God’ is most often used: such people as Nathan, Elijah, Isaiah, Ezekiel, Haggai, and Malachi (Hinson 1990:101). They first came to a prominent position in Israel when kings had to be appointed. The kings were chosen to lead Israel in the service of God, but very often turned aside from doing His will, and used their authority for their own pleasure and gain (Hinson 1990:102). The prophets were men who spoke up in God’s name at such times, so to rebuke the kings and to point out the way in which God wanted them to go. They were guides and counsellors to the king, when he wished to know what God wanted him to do. Nathan was a good example (2 Sam 7:1-7; 2 Sam.12:1-15; 1 Kgs 1:11, 14; 1 Kgs 1:38-40). The early prophets were spokesmen for God, and people remembered only those parts of their work which affected the history of Israel (Hinson 1990:102). The words of later prophets were recorded for them by their disciples, and some actually wrote books themselves. But always their function was to learn God’s will for His nation, and warn or encourage the people of their time accordingly (Hinson 1990:102).

(a) Message of the prophets

There were three tones to the message of the prophetic message: rebuke, an invitation to repentance and the threat of tremendous punishment (Garbini 1986:87). The most serious of the rebukes that the prophets directed to the people was that they were *idolatrous*, that they were *‘prostituting’*, as the prophets loved to say, and making themselves idols, but it

was foolish to worship pieces of metal or wood. The prophets issued some calls to pursue moral behaviour inspired by justice. Their interventions in matters of foreign policy were more numerous. The kings were utterly mistaken and immoral if they chose to ally themselves with Egypt or recognised Babylonian supremacy (Garbini 1986:88). In that remarkable mixture of religion, ethics and politics, all the people were judged guilty, but the prophets deliberately stressed the responsibility of the ruling class.

Though moving almost always within the sphere of the royal palace, the prophets had a markedly anti-monarchical attitude: the king was in fact the pivot of religious ideology which the prophets fought against, in that it was his personal relationship with the deity that guaranteed the well-being of the people (Garbini 1986:89). Fighting against the king meant fighting against the religion which he represented; and since, for obvious reasons of opportunity (or opportunism), the king could not be attacked directly, attacks were made on his foreign economic policy, in this way concealing the real aim of the criticism (Garbini 1986:89). Garbini (1986:89) pointed out that it is no coincidence that the attack on the monarchy took place in Israel at the very period when there was a crisis in other areas of the eastern Mediterranean, as is evident from an acute study by Cristiano Grotatnelli (cf. 1982:649-70).

3.3.5.8.4. Priests

The duty of a priest was to lead people in the worship of God, and to ensure that they worshiped in a suitable and orderly manner. In Israel the most important part of worship was sacrifice. But the priest was not the only one who could offer sacrifice (Jgs 5:22-24; 13:19, etc.). His duty was to learn and interpret the regulations governing sacrifice, and to advise and instruct others about it. Notice how the priests were condemned, in such passages as Hosea 4:6, Jeremiah 2:8, and Ezekiel 7:26, for knowing ‘the Law’. Very early in the history of Israel the priestly duties became the special responsibility of the Levites (Deut 33:8-10). Detailed knowledge of the regulations for worship was passed on from generation to generation within that family (Hinson 1990:102). The *Thummim* and the *Urim* have been objects which were used to cast lots in order to answer questions arising in the conduct of worship (Num 27:21; 1 Sam 14:41).

3.3.5.8.5. Synthesis

Kings, prophets, and priests were the most important offices in leadership in Old Testament. Power, politics, and prophecies had a significant role in Israel's leadership (Heller 2006:1ff). Based on the nature of his duties, the *king* was declared good or bad on the basis of religious standards. He would be working to achieve God's purpose in Israel. They were expected to rule in justice and peace. *Prophets* played different parts in the religious life of Israel (Emmerson 1997:9-15). They were categorised in three groups, namely: *the seer* were men who could 'see' and interpret the truth about the past, present or future more fully than any other people (Hinson 1990:101). They were expected to have answers for everyday problem and foretell the future (Num 22:7; 1 Sam 3: 1, 15-18; 9: 6-8). The *bands of prophets* lived together at usual places of worship like Gilgal and Gibeah (1 Sam 10:10; 2 Kgs 2:5, 4: 38). *Individual prophets* were another group (Hinson 1990:101). They first came to prominent position in Israel when kings had to be appointed (Levison 2003:503-521). They were men whom the title 'prophets of God' is mostly used such as: Nathan, Elijah, Isaiah, Jeremiah, Ezekiel, Haggai and Malachi. Prophets spoke up in God's name at such times as to rebuke the kings and appoint out the way in which God wanted them to go. They were guides and counsellors to the king (2 Sam 7:1-7; 2 Sam 12:1-15; 1 Kgs 1:11, 14; 1 Kgs 1:38-40; Jer 34:1-5; 37:1-10). The message of the prophets was in three fold: rebuke, an invitation to repent and the threat to tremendous punishment (Garbin 1986:87). The most serious of the rebukes that the prophets directed to the people was that they were idolatrous and prostituting

The office of *the Priests* was another form of leadership. The duties of the priest were to lead people in the worship of God, and to ensure that they worshipped in a suitable and orderly manner (Num 27:21; 1Sam 14:41), to learn and interpret the regulations governing sacrifice, to offer sacrifice (Deut 33: 8-10; Jgs 5:22-24; 13:19). Both the prophets and priest had high influence in Israel's kingship (Hendel 1995:185-198).

3.3.6. Leadership in the divided kingdom

3.3.6.1. Introduction

The division of kingdom that God predicted to Jeroboam through Ahijah had a background in history (Wood 1970:302). Firstly, *early signs for split* between the tribes became one of the contributing factors. The tribes of Judah and Ephraim had been mutually jealous since the days in Egypt. Judah was the largest, and had been honoured *with the lead position* as the tribes moved through the wilderness (Wood 1970:302). Ephraim, in contrast, was one of the smaller tribes, but had been descended from Joseph and had been given precedence over Manasseh by Jacob.

Secondly *at the founding of the monarchy* the existence of the basic cleavage was recognised in God's choice of Israel's two rival tribes (Wood 1970:302). The split was accentuated after Saul's death, when the tribe(s) of Judah crowned David and the northern tribes turned to Ishbosheth (Wood 1970:302). Another incident was marked by Absalom's rebellion and David's return to rule, when the northern tribes once more went their own way, led by Sheba of Benjamin, though this time only for a few days (2 Sam 19:41-20:22).

Thirdly *the burden of monarchy during Solomon fuelled the division*. Solomon's reign had been depicted in a rather favourable light. But there was more to be said. The other side of Solomon's reign reveals that the Golden Age was not all gold (Bright 1959:216). To some it brought wealth, to others, slavery. Its price to all was an increase in the powers of state and the burden, a burden quite without precedent in Israel. Solomon laid a heavy hand on his subjects in the form of taxation. Apart from taxes, labour gangs were levied and forced to work in relays in Lebanon felling timbers for Solomon's projects (1 Kgs 5:13ff). That was both a severe drain on manpower, and a bitter dose for free Israelites to swallow. Solomon's financial predicament drove him to yet one further measure of desperation. This was his cession to the king of Tyre of certain towns along the frontier near the bay Acre (1 Kgs 9:10-14). Solomon's oppressive policy had

completely alienated the northern tribes of Israel from the government in Jerusalem. Only the king's command or military defeat had prevented serious rebellion.

Lastly, *Rehoboam's ignorance* reached the climax of division. Rehoboam had taken the throne in Jerusalem, and been accepted as king in Judah, without incident. But since the monarchy was a dual one, a union of *Israel* and *Judah* in the persons of a king, it was necessary for Rehoboam to journey to Shechem to be acclaimed as king of Israel by the representatives of the northern tribes. The people demanded that the heavy burdens imposed by Solomon, particularly the *corvee*, be abated (Bright 1959:226). Had Rehoboam yielded, it is possible that the state could have been saved. But he was apparently ignorant or contemptuous, of the true feelings of his subjects. Spurning the counsel of wiser heads and acting on the advice of young men, like himself, born to the purple, he insolently rejected the demands. As a result, Israel's representatives angrily announced their secession from the state (Bright 1959:226). The northern tribes then elected Jeroboam, who had meanwhile returned from Egypt, as their king.

In the reigns of David and Solomon, Israel dominated Palestine and the land beyond the Jordan for more than half a century. The great nations of Egypt and Mesopotamia were too weak to intervene (Hinson 1990:105). The smaller nations close to Israel surrendered to the power of the united Israelites. But when Solomon died, the situation changed. The Israelite nation was split by revolution into two unequal parts. The northern territory continued to use the name Israel, but the southern territory became known as the kingdom of Judah. Because of this division, the Israelites, after Solomon's time were unable to maintain their rule over neighbouring countries (Hinson 1990:105).

3.3.6.2. Leadership in Northern Kingdom (Israel)

Jeroboam was the first ruler of the new ten-tribe nation of Israel. He faced the challenge of establishing a new kingdom and exercised good leadership. A working government was put into operation (Wood 1970:304). The capital was established at Shechem (1 Kgs 12:25), and established his permanent capital at Tirzah (1 Kgs 14:17; 15:21, 33; 16:6, 8,

9; etc). He led the people astray by apostasy³⁵. Jeroboam showed ability but forfeited God's blessing because of sin. Jeroboam was succeeded by a series of individuals whose leadership did not last long. There was a time where Israel divided into two. The divided rule existed for four years. This happened during the time of Zimri and Omri.

3.3.6. 3. Leadership in Southern Kingdom (Judah)

The promise of kingship from the line of Judah had a long tradition, going back to the prophecy of Jacob (Stevenson 2000:1). Reuben³⁶ (Gen 29:31-32; 35:23), the firstborn of Jacob, has sinned against his father and has lost the birthright. As the firstborn, Reuben should have been a leader to his brothers and should have received the birthright- a double portion of the inheritance (Deut 21:17). Simeon (Gen 29:33; 34:2, 25, 30; 42:24) and Levi (Gen 29:34; 37:4; 49:5-7), had also disqualified themselves from leadership. The promise of leadership had come to Judah³⁷ (Gen 29:35; 37:26-28; 44:14-45:1; 46:28; 49:3-10; Stevenson 2000:1). In the blessings he received, Jacob foretold the rise of Judah: *"Your father's children shall bow down before you... the sceptre shall not depart from Judah...until Shiloh comes"* (Gen 49:8, 10). Judah was the tribe from which David came. Because of that, when the other tribes split off and went their own way, Judah remained faithful to the lineage of David. Even though Jerusalem was brought to be a neutral city, it was still the boundaries of the lands of Judah (Wimmer 2003:80-87). Furthermore, Judah had been exempt from the forced labour which Solomon demanded of the rest of Israel. The history of these two kingdoms run in parallel course, they both rebelled against God. Judah's history would be marked by occasional periods of repentance and return (Stevenson 2000:1).

The Deuteronomistic and the Chronicler indicate clearly that the activities of all of the godless kings of Judah were responsible for the disaster that was coming to Jerusalem.

³⁵The Deuteronomist warned Israel's leaders against apostasy (the worshiping of false gods).

³⁶Reuben was the firstborn son of Jacob, born to Leah in Paddan Aram. Leah named her first son Reuben because the LORD had looked upon her sorrow at being unloved by her husband.

³⁷Judah was the fourth son of Jacob by his wife Leah and founder of the tribal family out of which the messianic line came (Gen 29:35; Num 26:19-21; Matt 1:2). Judah was one of the prominent of the 12 sons of Jacob. Judah, rather than his older brothers, received Jacob's blessing.

Among them, two are singled out for special condemnation: Manasseh and Zedekiah. Both are known for leading the nation into apostasy (2 Kgs 21:1-8, 16; 2 Chron 33: 1-8). The people were led astray by the king's actions and spiritual life in Judah fell to an all time low (2 Kgs 21:9; 2 Chron 33:9). In response the LORD brought judgment upon Judah as He had the Northern Kingdom (2 Kgs 21:9-15; 24:3-4; Jer.15:1-4).

Manasseh's repentance would not change God's judgment to send the nation of Israel Exile (2 Chron 33:10-17). After his reign God's judgment in the form of defeat and Exile was inevitable (cf. 2 Kgs 22:14-20; 2 Chron 34:22-28). Zedekiah's rebellion caused Judah into captivity in Babylon (Ezek17:11-21).

3.3.6.4. Synthesis

The division of the kingdom had a long background in the history. This division was influenced by a number of factors: early signs of splits between the tribes, at the founding of the monarchy, the burden of the monarchy during Solomon and Rehoboam's ignorance reached the climax of division. Israel was divided into two kingdoms, namely the Northern Kingdom known as Israel. The histories of the kingdoms run parallel to each other. The criteria for both kings were evaluated on the basis whether they adhered to God's command or not. Unfortunately most of these kings of both kingdoms did not lead as they were expected. They were known for leading people astray by apostasy. Though both of kingdoms rebelled against the Lord, Judah's history was marked by occasional periods of repentance and return (Stevenson 2001:1).

3.3.7. Leadership under the domain rule

3.3.7.1. Introduction

The kingdoms of Israel and Judah were not strong enough to pursue any independent foreign policy as they were of small significance in the the international politics of the Ancient Near East (Heaton 1968:9; Prichard 1955). When the nations round about were preoccupied with their own problems, the Hebrew kingdoms were free to develop their commerce and expand their territory. When they were threatened by external aggression,

they agreed to sink their differences and enter an alliance. At times, that basic pattern was complicated by an insolent attempt on the part of the minor states to involve the great powers in its own disputes. They ended up being the losers, paying heavily either way - to a victorious foe or victorious friend. Through their history, the two Israelite kingdoms were trapped in a complex international situation. Israel and Judah (Wifall 1975:319ff) were left as two of the half-dozen or so minor kingdoms in Palestine. Their future was to be determined by greater powers from outside - Damascus, Assyria, Egypt and Babylon. They shared a common faith from a religious point of view (Isa 8:14). Politically, however, they were independent (Heaton 1968:8).

3.3.7.2. Northern Kingdom (Israel) under domain rule

The entire history of Israel through the five hundred years of her existence had been spun out in a great power vacuum (Bright 1959:269). Assyria took the path of empire in earnest. The Northern Kingdom (Israel) snapped before the blast and went crashing down. Though Judah managed to survive for yet a century and a half, outliving Assyria, she was not safe to know political independence again (Bright 1959:269). A major source of information is the Deuteronomistic and the Chronicler. Israel was in a leadership crisis. The 'ship' of state, leaking at every sea, without compass or competent helmsman and with its crew demoralised was sinking. The words of Hosea, revealed the gravity of her plight (Hos 7:1-7; 8:4; 10:3ff). Bright (1959:272) stated that a graphic picture of the plots and counter - plots had turned the politic asunder (Hos 7:1-7; 8:4, 10:3f). The frantic adjustment of the national policy *this way and that* as one faction and then another seized power (Hos 5: 13; 7:11; 12:1). And also glimpses of a complete collapse of law and order where neither life nor property was safe (Hos 4:1-3; 7:1)³⁸.

³⁸The social crimes that Amos denounced had rent the fabric of society. Setting brother against brother, class against class, section against section, till Israel no longer held together as a nation. The removal of the strong hand of Jeroboam (Bright 1959:272) and the developing Assyrian threat was laid bare. The paganism continued to be practised. Hosea's burden bore its bitter fruit in drunkenness, debauchery, and sexual license under the aegis of religion, all of which corroded the national character (e.g. Hos 4: 11-14, 17f; cf. Isa 28:1-4). With little left on the stern morality

The external decay both expressed itself in, and was aggravated by, the political crisis. Yahweh's covenant with its cohesive power and its sanctions was forgotten (Bright 1959:272; Dumbrell 1984), jealousy, bitterness, and unbridled self-interest had free reign. Israelites turned on Israelites like so many cannibals (cf. Isa 9:19ff), exhibiting a barbarity that shocked even the heathens (2 Kgs 15: 16; cf. Amos 1:13). The state, ever shakily based, completely lost control.

Though Israel, lacking a stable dynastic tradition, had always been liable to revolution, she had preserved the fiction of leadership by divine designation and popular acclamation. Hosea regarded as a sign against Yahweh and a sign of His wrath against the Israelite's monarchy as such (Hos 8:4; 10:3f). With neither internal cohesion nor theological under girding, the state found itself incapable of intelligent or concerted action. Each turn of the helm brought the ship a state closer to the rocks (Bright 1959:273). However, God's grace, which would bring Israel back from the wilderness of catastrophe (Hos 2: 14f; 12:9) heal her faithfulness, and restore once more the covenant bond between people and God (Hos 2: 16-23; 14:1-7). Under Pekah (737-732), Israel made a fatal misstep, and brought the wrath of Assyria down on her head (Cook 1964:121-135). That was Israel's suicide. The Assyrian occupied the land. Israel's political history had ended. The last remnant of her territory was organised as the province of Samaria under an Assyrian governor (Sarel 1997:27). Foreign people brought their native customs and religions with them (Heaton 1968:107).

3.3.7.3. Southern Kingdom (Judah) under the domain rule

The throne of Judah witnessed as many kings as those of Israel, nineteen, but the Southern Kingdom outlived the Northern by about a century and third (Hitti 1951:198).

of Yahwism, there was no integrity, no principle, and no common faith that furnished the basis for disinterested and public –spirited actions (Bright 1959:272).

King Ahaz of Judah's refusal to join the anti Assyrian coalition made Judah escape the calamity that overtook Israel (Bright 1959:276). Ahaz lived long enough to see the fall of Samaria (Roth 1936:34). Year after year, the great armies of the Assyrian warlords devastated the country (Herrmann 1975:254; Roth 1934: 34). Even Hezekiah of Judah was finally involved. That compelled the Assyrian king to intervene, and on whom he proved successful. Not the least of the consequences of Ahaz's policy lay in the realm of religion (2 Kings 16:18; 2 Kgs 16:8, 17; Noth 1943:8-38; Bright 1959:277).

Worse than that, there were signs that the social and moral decay that had destroyed Israel had set in Judah (Bright 1959:277). The national economy, which had been placed on a firm basis by Uzzah, continued sound in Assyrian exactions. Judean towns of the late eighth century had a remarkable homogeneity of population, and given few signs of extremes of wealth or poverty (De Vaux 1961). The disintegration of social patterns and the concentration of wealth in the hands of a few had clearly not yet gone to extremes in Judah, as it had in Israel (Bright 1959; Whitelam 1979). Such tension as existed was more between smallholders and villagers on the one hand, and the aristocracy of Jerusalem on the other, than within the fabric of local society itself.

Judahite society was not free of the catastrophes that had destroyed Israel. The situation worsened during the pagan reaction under Ahaz (Bright 1959:278). The wealth class in Judah was no better than its counterpart in Israel; both Amos (Amo 6:1) and Micah (Micah 1:5) went so far as to bracket the two together. The great landholders callously disposed the poor, often by dishonest means (Isa. 3:13-15; 5:1-7, 8, Micah 2:1f), and the judges being corrupt, the poor had no resources (Isa 3: 21-23; 5:23; 10:1-4; Micah 3:1-4; 9-11). Meanwhile the rich lived in luxury, without integrity or concern for the plight of their less fortunate brethren (Isa 3: 16-4:1; 5:11 f., 20-23). Further again, as in Israel, the official religion seems to have offered no effective rebuke (Bright 1959). Supported by the state and devoted to the interests of the state, it was in no position to criticise either the policies of the state or the conduct of the nobles who guided it. The clergy, at least as Micah pictured them, were corrupt: the priests, time-oracles to the size of the fee (Mic 3:5-8, 9-11). Even here debauchery had penetrated (Mic 2:11; cf. Isa 28:7f).

When the prophets pointed out similar sins in Judah and threatened her with divine wrath because of them (Rowley 1967), the feeling had grown that Judah would have to reform if she wished to escape the fate of her northern sister (Herbert 1959). Yet as long as she was subject to Assyria no satisfactory reform was possible. The worship of Assyrian gods (Moscati 1957), which hopelessly aggravated the socio-economic ills of populace (Bright 1959:279), discontinued (cf. Herrmann 1975). Reforming zeal joined hands with patriotism to produce a ground swell of discontent (Zeitlin 1984).

3.3.7.4. Synthesis

The division of the kingdom had a negative impact upon Israel and Judah. Their kingdoms were not strong enough to resist attack from the enemies and to pursue any independent foreign policy. Although both Israel and Judah shared a common faith from a religious point of view, politically they were independent. Their independence was limited and regulated by foreign powers. By secular standards the people of God was a small significance in the international politics of the ANE (Heaton 1968:9). Their freedom was guaranteed when the nations round them were preoccupied with their own problems. When they were threatened by external aggression, they agreed to sink their differences and enter an alliance. Their wellbeing and future were determined by greater powers from outside: Damascus Assyria, Egypt and Babylon. Both kingdoms were burdened by tributes that they were obliged to empty their treasurers and strip the Temple and shrines to meet what was expected.

3.3.8. Circumstances leading to exile

Following the Exodus from Egypt the people of Israel under the leadership of Moses entered into a Covenant relationship with Yahweh (Exod24:3-8). Yahweh was to be their God and they His people. In common with the standard pattern of covenant between suzerains and vassals in the Ancient Near East during that period, a covenant brought the vassal blessings if it was kept and cursing if it was broken. The Israelites were well aware of their responsibilities which were set down for them by Moses in the books of Exodus, Leviticus, Numbers and Deuteronomy (cf. Jer 7:21-26). If they refused to obey Him and went their own way then they would find themselves scattered amongst the nations (Lev

26:27-35; Deut 4:25-31, 40; 8:19-20; 28:36-37, 62-68). When the people later broke this promise, they were called by their leaders to renew their oath (2 Kgs 23:3). Although continually warned by the prophets about where their actions would lead them (Isa 6: 8-13; Jer.1:13-15; 5:14-18; 6:11-12, 22-26; 7:32-34; 8:1-3; 9:13-16; 10: 17-22; 12:14-17; 13:20-27; 17:4; 20:4-6; Ezek 7:21-26; 16:16:59-62; 44:5-9; Mic 4:10) the prophetic books make it clear God's charge against the people of Israel: they had broken every one of God's Covenants. The writers of kings and prophets were in no doubt that the Northern Kingdom fell to Assyria because of the worship of other gods (2 Kgs 17: 7-23; Jer 19: 1-15). Both Ezekiel and Josiah had actively sought to purge Judah of idols, but the death of Josiah at the hands of Pharaoh was deities (Beeking 1997:21-23). The books of Kings and Chronicles indicate clearly that the activities of all of the godless kings of Judah were responsible for the disaster that was coming to Jerusalem (Begg 1982:128-148).

3.3.9. Leadership during evacuation

(a) Introduction

The death of Josiah at the hands of Pharaoh's forces at Megiddo or Mediddo brought to an end his programme of religious and political reforms (2 Kgs 23:33; 2 Chron 36:3). Necho, Egyptian King, set up Eliakim, son of Josiah as his puppet king and changed his name to Jehoiakim as a sign that he was under Pharaoh's authority (2 Kgs 23:33; 2 Chron 36:3). Like his younger brother Jehoahaz, whom he replaced, had none of his father's godly character (2 Kgs 23:32, 37; 24:4; 2 Chrono 35:27). His leadership (reign) was characterised by evil and bloodshed (Jer 22:13-19; 26:20-23). The exilic period was characterised by four types of deportations (Younger 1990:201-27). During that period, four kinds of leadership are identified: Military, vassal leadership, integrated leadership. Superpower leadership was exercised by King Nebuchadnezzar.

(b) Military leadership

Nebuchadnezzar³⁹ captured Jerusalem, destroyed the Temple. To strengthen his empire, Nebuchadnezzar and his army deported members of the royal family as well as some of the golden articles from the temple. That was the *first deportation*. Included in the deportees were Daniel, Hananiah, Mishael and Azariah who were to be trained in the Royal academy of Babylon (2 Kgs 24:1-25:22; Jer 21-52; Dan 1:1-5:18; Ezra 1:7-6:5 and Ezek 26:7-30:10). In this way Nebuchadnezzar sought to enrich his Empire with the best minds that his empire had to offer (Archer 1985:31-33).

(c) Vassal leadership

Jehoiakim⁴⁰ was a son of the good king Josiah. During his reign Pharaoh Necho of Egypt executed heavy tributes from the people of Judah (2 Chron 36:3, 5). Jehoiakim was forced to levy a burdensome tax upon his people to pay the tribute. The prophet Jeremiah described the arrogance of Jehoiakim in great detail (Jer 1:3; 24:1; 27:1, 20; 37:1; 52:2). He censured Jehoiakim for exploiting the people to build his splendid house with expensive furnishings (Jer 22:13-23). Unlike his father Josiah, Jehoiakim ignored justice and righteousness. He had no intention of obeying the LORD, he did evil in the sight of God (2 Kgs 23:37). His 11 year reign was filled with abominable acts against God (2 Chron 36:8). Jehoiakim's most cynical act was his burning of Jeremiah's prophecies (Jer 36:22-23). He made an agreement with Nebuchadnezzar to serve as his vassal king on the throne of Judah. He later rebelled against Nebuchadnezzar, but the rebellion failed and Jerusalem was destroyed by the Babylonians. During this period, Jerusalem was under Jehoiachin, the son and successor of Jehoiakim⁴¹ as king of Judah, about 598 BC (2 Chron 36:8-9; Ezek 1:2). Jehoiachin did evil in the sight of the LORD, like his father. He had little opportunity to influence affairs of state, since he reigned only three months

³⁹Nebuchadnezzar was the king of the Neo-Babylonian Empire (605-562 B.CE). He was the oldest son of Nabopolassar, the founder of the Neo-Babylonian, or Chaldean, dynasty of Babylon.

⁴⁰He was Jehoiakim and was 25 years old when he succeeded to the throne. He reigned 11 years in Jerusalem, from 609 B.C to 598 B.C.

⁴¹In about 602 B.C, after being Nebuchadnezzar's vassal for three years.

(Lockyer 1986:539). His brief reign ended when the armies of Nebuchadnezzar of Babylon besieged Jerusalem and the city surrendered (2 Kgs 24: 6-25).

The *second deportation* took place when Nebuchadnezzar reorganised himself against the rebels until the city surrendered (2 Kgs 24: 12-16; Jer 22:24-27). Nebuchadnezzar made Jehoiachin's uncle Mattaniah (renamed Zedekiah) the new vassal (2 Kgs 24:17).

(d) Weak or indecisive leadership

Zedekiah was the last king of Judah (597-586 BC). Nebuchadnezzar installed Zedekiah on the throne as a puppet king and made him swear an oath that he would remain loyal (2 Chron 36:13; Ezek 17:13). Zedekiah was weak and indecisive ruler. He faced constant political unrest. He was under constant pressure (Lockyer 1986:1120).

The *third deportation* was caused by a number of factors in Judah. All those factors were the results of improper leadership by Zedekiah and his counsel. First, the land was in high shortage of skilled people. Second, he had lost most of the experienced men who had served in predecessors. Third, on the other hand he was never accepted as the legitimate ruler by the people, who continued to look upon Jehoiachin as their king. The exiles in Babylon, for example, dated events from the exile of Jehoiachin (Ezek 1:2). Four, the false prophets in Jerusalem confidently predicted that Jehoiakim and the other captives would soon return (Jer 28:3-4). Five, the Babylonians too weakened Zedekiah's position by referring to Jehoiachin as "king of Judah" even after his deportation (Pritchard 1955: 308). Jerusalem was besieged for almost two years from January 587 until July 18th 586. A collection of ostraca (inscribed postcards) addressed to the commander of Lachish (known as the *Lachish Letters*) reveal the desperate state in which the defenders found themselves in the year 588 (Pfeiffer 1962: 37-41; Pritchard 1955: 321-322). In order to ensure that the city would never rebel against him again Nebuzaradan⁴², the commander of the Imperial Guard, ordered that the walls be demolished.

⁴²Nebuzaradan was the captain of Nebuchadnezzar's body guard who played an important part in the destruction of Jerusalem in 586 B.C.E He was an important Babylonian official. When

All who survived in the city were carried off into exile in Babylon, with the exception of the very poor of the land (2 Kgs 25:8-21; Jer 39:8-10; 52:12-23; cf. 9:11; 26:18). The book of Lamentations paints a sad picture of Jerusalem at this time. The starving population exchanged whatever riches they had left for food (Lam 1:11), its leadership and priesthood were gone (1:19) and the Temple burnt (2:6-12; 4:3-10). The Babylonians soldiers oppressed the survivors and forced them to work for their food (5:11-18). In 581 BC Nebuzaradan deported a further 745 people in retaliation for the murder of Gedaliah and the soldiers of the Babylonian garrison at Mizpah (Jer 52:30).

The government of Judea was incorporated within the province of Samaria and so it effectively ceased to exist as a separate state (Bruce 1987:94). This is the fourth deportation.

(e) Synthesis

The Israelites were well aware of their responsibilities which were set down for them by Moses in the Pentateuch (Jer 7:21-26). If they refused to obey the Lord and went their own way then they would find themselves scattered amongst the nations (Lev 26:27-35; Deut 4:25-31, 40; 8:19-20; 28:36-37, 62-68). When the people later broke this promise, they were called by their leaders (prophets and priests) to renew their oath (2 Kgs 23:3). Although continuously warned by the prophets about where their actions would lead them (Isa 6: 8-13; Jer 1:13-15; 5: 14-18); 6:11-12, 22-26; 7:32-32; 8:1-3) they turned a deaf ear to the advice. Both the Deuteronomist and the Chronicler and the message of the prophets made it clear that the activities of all the godless kings were responsible for the disaster that was coming upon them.

Indeed, the continuous refusal to listen to prophets' advice led the two kingdoms to be evacuated from their land. Israel was evacuated by the Assyrians hundred and twenty years before Judah. Later Judah faced the same fate when the Babylonians advanced in 586

Jerusalem fell to the Babylonians, Nebuzaradan came to the city (2 Kgs 25:1, 8) and took charge of destroying it (2 Kgs 25:9-11).

BC. During the evacuation period, three types of leadership are noted: military, vassal (weak) and misguided leadership.

3.3.10. Leadership during exilic period

3.3.10. 1. Introduction

During the exilic period, the people can be traced in three geographical areas, namely, in Judah, Babylon, Assyria, Egypt and elsewhere. Evidence about the day to day life of the ordinary Israelite during the period of the Exile, can be traced from a few scattered references in Scripture. In this discussion, leadership in Judah and Babylon are noted.

3.3.4.10. 2. Leadership in Judah

Nothing is known about what happened in Judah during the fifty years that followed after (Bright 1960:344). Gedaliah⁴³, the son of Ahikam (who had protected Jeremiah - Jer 26:24) was appointed governor and set up his residence in Mizpah, 12 km (8 miles) North of Jerusalem in what had once been the territory of Benjamin. The remaining people of Judea intermarried with the Samaritans to the North, a practice not followed by the exiles in Babylon and one that was to cause many problems during the Restoration (cf. Ezra 4:1-24; 9-10; Neh 13:23-28) (Pfeiffer 1962:44-45). The biblical account of the depopulation of Judea is supported by archaeological evidence that demonstrates that during the exilic period no site in Judah was continually inhabited (Hoerth 1998:369; Miller & Hayes 1986: 416-417; Pfeiffer 1962: 43-44). This much reduced population was probably able to survive quite comfortably and at the end of that season they harvested "wine and summer fruit in great abundance" (Jer. 40:12). From this the Babylonians probably received a portion as tribute (Hoerth 1998: 369). With them lived Jeremiah, who had been spared by Nebuchadnezzar and entrusted by him into the safekeeping of

⁴³ Gedaliah was the son of Ahikam (who had protected Jeremiah - Jer. 26:24) was appointed governor and set up his residence in Mizpah, 12 km (8 miles) North of Jerusalem in what had once been territory of Benjamin. He was appointed governor by Nebuchadnezzar (2 Kgs 25:22-25). He governed Judah from Mizpah, where after only a two- month rule was assassinated by a Jewish nationalists led by Ishmael. Gedaliah's father had protected Jeremiah, and Gedaliah did the same.

Gedaliah the new ruler (Jer 39:11-14; 40:5-6). It is possible that Gedaliah was actually made king by Nebuchadnezzar and not "governor" as some translations describe him. The writers of kings may have been reluctant to accept him as such because he was not of the line of David, but references to the "Kings daughters" at Mizpah in Jeremiah's account makes more sense if they refer to the children of Gedaliah than those of Zedekiah (Jer 41:10). On this line of reasoning Jeremiah 41:1 would refer to Ishmael being one of Gedaliah's chief officers, rather than Zedekiah's (Miller & Hayes 1986:423). However, the textual evidence is ambiguous and the verse could be translated to support either view.⁴⁴

3.3.10.3. Leadership in Babylon

The Jews living in Babylon represented the cream of their country's *political*, *ecclesiastical*, and *intellectual* leadership (Bright 1960:345). Their number was not large. Though few in number, there were those who would shape Israel's future, by both giving her faith a new direction and providing the impulse for the ultimate restoration of the community in Palestine (Bright 1960:345). These exiles were naturally distressed when they arrived in what was to be their new homes, such as the settlements at Tel-Abib on the Chebar River (Ezek 1:1; 3:15), Tel-melah, Tel-harsha, Cherub, Addan and Immer (Ezra 2:59; Neh 7:61). Donald E. Gowan describes the psychological trauma that the people must have suffered as devastating (Gowan 1998:122)⁴⁵.

Psalm 137 most probably expresses the exiles' grief when they were taunted by their captors concerning their former home that few, if any, were to see again. Yet in many

⁴⁴NIV and NASB translations of Jer41:1.

⁴⁵Many must have been isolated individuals, still in shock from seeing their loved ones die, or frantic with anxiety because they did not know what had become of husband or child, wife or parent. And they walked, day after day, for months. The route from Jerusalem to Babylonia is about 700 miles. They walked, and more died, and then found themselves in a strange and forbidding land, not hilly and wooded like Palestine, but a flat alluvial plain, marked only by great rivers and an extensive network of canals watering fertile fields; and here and there what seemed to them to be immense walled cities, with temple towers looming into the heavens.

ways their condition was better than those who remained in the land. Jeremiah had promised that the LORD would be with the exiles and gave instructions that they settle down and serve the Babylonians as best they could until the Lord restored their descendants to the Land (Jer 24:1-10; 29:4-14). It is assumed that they had to render labour to the Babylonians, but generally they enjoyed a great deal of freedom (Noth 1996:296; Younger 2003a:36-45ff). Some of the exiles, like Daniel and his three friends rose to positions of power within the Royal Court of Babylon (Dan 2:48-49) and many others became wealthy (cf. Ezra 1:4, 6; 2:68-69). Daniel and his friends portrayed intellectual leadership. Later, during the Persian period Jews like Mordecai (Esther 2:19-23), Esther (7:1-10) and Nehemiah (Neh 2:1-10) all found themselves in key positions in the government and were able to act on behalf of their people because they took Jeremiah's advice. Mordecai and Esther portrayed political leadership. Nehemiah and Ezra portrayed ecclesiastical leadership.

One of the most significant changes brought upon the Jews in exile was their forced introduction to a new language: Aramaic. Although Hebrew remained a living language learning Aramaic allowed them to communicate with their neighbours and engage in business. It remained the *lingua franca* of Syria and Palestine until the seventh century AD. After the exile Aramaisms and text in Aramaic is found in the Old Testament writings (e.g. Ezra 4:8-6-18; 7:12-26; Dan 2:4b-7:28) (Pfeiffer 1962:54). It also became necessary to translate the text into Aramaic for those in the congregations who did not know Hebrew (e.g. Neh 8:8). These were written down and became what we know today as the Targums.

3.3.4.10.4. Leadership in Assyria, Egypt and other environment

It should be taken into consideration that apart from the Babylonian captivity, the children of Israel were scattered among their nations as well. The Israelites were captured by the Assyrians, some sought refuge in Egypt. And other places. Leadership in those places cannot be traced with certainty due to limited information available.

3.3.10.5. Synthesis

During the exilic period, the people can be traced in three geographical areas, namely, in Judah, Babylon, Egypt, and elsewhere. Leadership vacuum in Judah caused instability among people who remained in the land. Leaders such as Gedaliah were appointed by Nebuchadnezzar. The Jewish living in Babylon represented the 'cream' of their country's political, ecclesiastical and intellectual leadership (Bright 1960:345).

3.3.11. Leadership during post-exilic and restoration periods

3.3.4.12.1. Introduction

Leadership during post exilic period consists of two faces. Leadership during post-exilic period covers the period when the Jews were in a foreign land. Although they were still in a foreign land, most Jews were comfortable (Williams 2002). Leadership during restoration covers the period when the children of Israel returned to their native land.

3.3.4.12.2. Leadership during post-exilic period

The transitional leadership in superpower land had a great influence in reshaping leadership in Israel during post-exilic period. Cyrus' policy was to win the favour of his subjects by reversing the policies of the Elamites, Hittites, Assyrians and Babylonians. Instead of deporting conquered populations and their gods he allowed them to return home and practice their own religions. In line with this policy Cyrus issued a decree allowing the Jews to return to their own land in 539 BC (Ezra 1:1-4; 6:3-5) (Bright 1980: 360-362; Yamauchi (1990:89-92). In doing so he set in motion the fulfillment of the prophecies made many years before (Deut 30:1-5; Isa 44:24-28; 45:11-13; 48:20-21; 51:9-11; 61:1-7; Jer 12:15-17; 16:14-15; 29:10-14; 30:1-24; 31:1-40; 32:6-15, 36-44; 33:6-26; Ezek 20:39-44; 36:8-15, 19-38-37:1-23; 39:25-29). Although only a small percentage of the people actually returned (Neh 7:4-69; cf. Isa 6:13; 10:20-23) the period of the exile was technically over.

3.3.4.12.3. Leadership during restoration

(a) Political leadership

During the years of Persian history, significant events transpired for the Jews. The principal among those were the three separate returns from captivity under influential leaders, namely: Ezra, Zerubbabel, and Nehemiah. The first return was under Sheshbazzar (Ezra 1:1) in 538 BC. The second return was under Ezra (Ezra 7:6-10) in 458 BC, and the third return was under the leadership of Nehemiah (Neh 2:1) in 444BC. Three types of leadership can be identified namely: Political, spiritual and charismatic. These types of leadership are demonstrated by Cyrus, Ezra and Nehemiah.

Politically, Cyrus was a powerful king of Persia (ca 559-530). He was regarded as ‘Cyrus the Great’ (Lockyer 1986:272). As a political leader, he allowed the Jewish captives to return to their homeland in Jerusalem after he led the Persians to become the dominant nation in the ancient world (2 Chron 36:22-23; Ezra 1:1-4). This restoration was prophesied by Jeremiah (Jer 29:10-14, 44:28). After becoming king of Persia Cyrus expressed his leadership skills by conquering the Medes, Lydians, and Babylonians (549, 547, and 539, respectively). Cyrus is praised mostly, in the Old Testament (Isa 44:28, 45:1) where he is called God’s ‘shepherd’ and ‘anointed’. He was known to be a wise and tolerant ruler (Lockyer 1986:272). Reports on the progress of the work related to the decree of Cyrus are recorded (Ezra 3:7; 4:3, 5; 5:13, 14, 17; 6:3,14; Dan 1:21; 6:28; 10:1). Cyrus played a significant role in the building of the Temple in Jerusalem. In Ezra 6:1-12, Cyrus exercised his authority by giving some ideas in relation to the rebuilding of the Jewish Temple in Jerusalem (Lockyer 1989:272).

(b) Religious/spiritual leadership

Ezra, a scribe and a priest who led the second group from the Babylonian captives in Jerusalem to make a new commitment to God’s law demonstrated religious (spiritual) leadership. The second group came eight years later, in the seventh year of Artaxerxes Longimanus (458 B.C.; Ezra 7:7). There were fifty-eight years between the completion of the Temple and the second return of the Jews of Judah. Ezra was a descendant of Aaron,

skilled in teaching the Law (Ezra 7:6, 10). Ezra was known to Artaxerxes, for this Judean had attained a position of some standing at the court. He held an office like Minister of Jewish Affairs (Wood 1970:395). In some undisclosed manner he persuaded the king to permit him to travel to Judah for the purpose of effecting needed religious reforms.

As a skilled scribe and teacher with an extensive training in the Pentateuch, he did a lot of work on the Hebrew Bible of that time (Ezra 7:6, 12). Ezra modernised the language, corrected irregularities in the text, and updated and standardised expression in the passages. His task was to copy, interpret and transmit the books of the Law (Lockyer 1986:370). Through Ezra's leadership, the Jewish people celebrated one of the greatest festivals, the Feast of Tabernacles, to commemorate their sustenance by God in the wilderness following their miraculous escape from Egyptian bondage (Neh 8). Ezra proved he was a capable leader who could point out shortcomings while leading the people to a higher commitment of God's law (Ezra 7:9).

(c) Resourceful leadership (Charismatic leadership)

Nehemiah was the governor of Jerusalem who helped rebuild the wall of the city (Neh 1:1; 8:9; 10:1; 12:26, 47). Nehemiah's leadership character was revealed by his zeal to rebuild the wall in Jerusalem. After learning of the deplorable condition of the returned exiles in Jerusalem (Neh 1:2-3), Nehemiah decided to act. His influential skills persuaded King Artaxerxes. By leading the third group of captives from Babylon to Jerusalem and starting a building project, Nehemiah demonstrated charismatic leadership.

Nehemiah's determination is portrayed as he stood against opposition from enemies (Neh 2:10, 19; 6:1-14). Neither the enemies' ridicule (Neh 4:3) nor could their conspiracy to harm (Neh 6:2) could stop the project. Against overwhelming odds, he encouraged the people to 'rise up and build (Neh 2:18). The building of the wall was completed after 52 days (Neh 6:9). Apart from rebuilding the wall, Nehemiah's leadership was expressed by leading many social and political reforms among the people.

(d) Synthesis

Leadership during post exilic period consists of two stages namely post and restorations. The transitional leadership in superpower land had a great influence in reshaping leadership in Israel during post-exilic period. Cyrus' policy was to win the favour of his subjects by reversing the policies of the Elamites, Hittites, Assyrians and Babylonians. The restoration was marked by dramatic events. It consists by a number of separate returns. Three types of leadership have been identified: Cyrus a powerful king of Persia demonstrated political *leadership* when he allowed the Jewish captives to return to their homeland in Jerusalem and other places (2 Chron 36:22-23; Ezra 1:1-4). *Spiritual leadership* was exhibited by individuals like Ezra. Ezra, a scribe and a priest led the second group from the Babylonians to make a new commitment to God's law. Furthermore, charismatic leadership can be traced through Nehemiah's (re)building projects. As a governor at Jerusalem he revealed that he was a capable leader (Neh 1:1-3, 8:9; 10:12; 26, 47).

3.3.4.12. Synthesis

The concept of leadership in the Ancient Near East and in Israel and the Old Testament has been traced. The exploration of leadership in the Ancient Near East was crucial to give a clear picture of leadership in Israel and the world of the Bible. There has been a set criteria or a standard to evaluate or distinguish between effective and ineffective leadership. A standard definition therefore should include justice as obedience to God's law. The main function of the king was to see that justice was established and maintained throughout the kingdom. The establishment of justice by the king was of paramount importance for the well-being of the nation in its widest sense.

Leadership in the Old Testament underwent different stages in different periods: the primeval, patriarchal, theocratic, transitional, monarchy, divided monarchy, foreign domain, exilic and post exile as well as restoration period. Each period or stage was characterized by leaders whose leadership was either good or bad. Some leaders ruled according to God's standards while others chose the opposite. In Israel, the criteria for

good leadership were to obey God's command and lead the nation to worship Him. Four outstanding features were of paramount importance in both the ANE and in Israel: (a) *to lead the people to God/deity*, (b) *to ensure the safety and security of the people against outside enemies*, (c) *to seek justice and peace in his /her reign* and (d) *to manage the resources of the land*. The David discussed in this study will be evaluated on these crucial criteria in order to attain him as an ideal leader. The question is: will he qualify?

CHAPTER 4

NARRATIVE-CRITICAL AND THEOLOGICAL PERSPECTIVES ON DAVID'S LEADERSHIP CHARACTER

4.1. Introduction

In this chapter narrative-critical and theological perspectives on David's leadership will be explored. David, king of Israel was, possessed by every flaw and failing of which a mortal is capable. Men and women favoured him, and God showered him with many blessings. A charismatic leader exalted as a "man after God's own heart" (1 Sam 16:3b, 12c). David was capable of deep cunning and bloodthirsty violence (Throntveit 2003:375; cf. Halpern 2001:479). Weaving together biblical texts with centuries of interpretation and commentary, as well as the startling discoveries of modern biblical archaeology and scholarship, Jonathan Kirsch (2001:1) brings David to life with extraordinary freshness, intimacy, and vividness of detail, revealing him in all his glory and fallibility. At the centre of this dramatic narrative stands a hero of flesh and blood - a man as vibrant and compelling today as he has been for millennia (Kirsch 2001:1).

A theological perspective on aspects of David's leadership is portrayed in two traditions, namely in the Deuteronomistic History and in the Chronicler or Chronistic History (Ezra-Neh; 1-2 Chron). Equally important, these traditions are found in biblical and Old Testament theologies (Goldingay 2009:2ff). In order to give a balanced theological perspective on some of David's leadership qualities, the following theologies are to be discussed: Biblical Theology, Old Testament Theology, traditions that portray David's character, with special emphasis on Minimalism, and Deuteronomistic and Chronistic Theologies.

4.2. Theological perspective on David's leadership

4.2.1 Biblical Theology

Biblical Theology seeks to discover what the biblical writers believed, described, and taught in the context of their own times (Miller 2000:3). This theology is based on Bible texts. Furthermore, Biblical Theology assumes that the canon was provided through the instrument of human authors (Stone 2001:57 cf. Friedman 1987:107). Biblical texts convey different meanings to different people: this theology is regarded primarily as a theological tract, a set of religiously mandated laws of behaviour and ritual; A theological record of a nation's history; and a collection of myths or literary fiction (Hilleli 2006:5). Biblical Theology is described as "that discipline which sets forth the meaning of the books of the Bible in their historical settings (Bullock 2003:97ff). Biblical Theology is a descriptive discipline". Theology of this kind is not concerned with the final meaning of the teachings of the Bible or their relevance for today; this is the task of Systematic Theology (Carson 2000:89; Stone 2001:57). Biblical Theology has the task of expounding the theology found in the Bible in its own historical setting, and its own terms, categories, and thought forms (McConville 2007:7). The intent of the biblical texts is to tell a story about God and His acts in history for humanity's salvation.

The reality of the presence of God stands at the centre of biblical faith (Wells 2000:5; cf. Schmidt 1983:15). His presence is elusive. This deity of the Hebrew-Christian Scriptures escapes man's intellect and manipulation (Lyle 2009:2ff; cf Terrien 1978: xxvii). In order to examine the Hebraic theology of God's presence and its direct influence upon the birth of Christianity, one has to analyse those biblical traditions and poems that describe the encounter of God with men (Terrien 1978: xxvii). David remains an important character in biblical theology. Both the Old and New Testament refer to David in their teachings about God's people who advanced His kingdom. David's musical talents are expressed throughout biblical texts. Since Biblical Theology continues to play (a) vital role(s) in the understanding of early Israel's faith, and of Jewish-Christian faith from the time of immemorial to date, conclusions will be drawn to examine the importance of this theology in relation to leadership. Having gone through Biblical Theology as an umbrella

body, this study tries to focus on Old Testament Theology with the aim of highlighting some influential views of the time.

4.2.2. Old Testament Theology

Old Testament Theology portrays what is revealed about God and His creation, including His people in the Old Testament (Gerstenberger 2002:13). The system of Old Testament theology takes various truths that Old Testament books portray about God and presents them in an organised fashion (Kitchen 2003:1). God's portrayal of Himself begins in Genesis 1:1: "*In the beginning God created the heavens and the earth*" This statement is a presupposition that people accept by faith and is based on the study of God throughout all the Scriptures from Genesis to Malachi. Since God is made known through His character, His attributes are portrayed in the Old Testament (Craig 2005:392ff, cf. Friedman 1987:107). Then a theological study can be made of these texts. It is discovered that the Old Testament reflects an application of theology to a relationship that God established with a created people, the Israelites (Barstad 2001: 47ff).

The term 'theology' refers to 'words' or 'thoughts' about God (Gerstenberger 2002:1). Throughout the Old Testament there is a progressive revelation of God to His people. The application of the word 'testament' carries one beyond the fact of books or writings to their main theme (cf. Klement 1999:439-459). The Old Testament contains the idea of a covenant between God and man, first made with Adam (Gen 2:15, 21-25; 3), then with Noah (Gen 9) and also with Abraham (Gen 12; with the nation of Israel) and with David (Kratz 2000:14). The differences and similarities of these covenants can not be ignored. Each covenant has its unique emphasis based on time and space as well as on the people involved. The Scripture refers time and again through the history, the psalms, proverbs and prophecy, to this covenant into which God entered with His chosen people (Brettler 2007:7ff).

Though Old Testament theology has a close relationship to the New Testament they both have a discrete witness of their own (Barr 2000:20-27). Old Testament theology portrays

the Old Testament's unique picture(s) before a Biblical theology incorporates the New Testament perspective. The ultimate goal is to produce a Biblical theology to unite the testaments at the proper moment (Barton 2007:3). Students of the Bible now recognise that the people of the Ancient Near East have largely influenced Israel's beliefs and cults. It is also believed that at the same time, a number of scholars tend to ignore the fulcrum milieu; the Hebrews developed a unique theology of the presence of God (Gerstenberger 2002:13; cf. Terrien 1978:1).

The text of the Old Testament contains portrayals of Israel's faith journey and its application of the tradition to life. Literature of the Hebrew Bible is the product of a God-fearing community (Cate 1994:4). People who wrote the books of the Old Testament composed them as an expression of their faith experiences and because they judged that this writing might inspire faith in God, courage and understanding God's dealing with His people (Barton 2007:83). The community grounded its experience of God in their history and believed that His commitment to them provided security in a threatening world. But their world never stayed the same (Bandstand 1995:9).

In the Ancient Near East empires rose and fell. Israel had to adapt to their changing environment. Part of the adaptation was applying the traditional guarantees of God to an uncertain future. Part of what is meant by reading the Old Testament theologically is to read the text as the *record of the faith of a community* that was defined by its theological traditions. From the Torah to the Writings, the history of the text composition reveals the community's record of how they had heard God speaking to them (Obad 2001:25). The Old Testament contains the record of a creative tension between religious traditions and the need for change. Old and new, stability and change, tradition and innovation, text and reinterpretation –these are all the parameters that order our reading of the theology of the Hebrew Bible. It should be kept in mind that the Old Testament theologies were influenced by various ideologies such as religious, political and socio-economic factors. The Old Testament theology has to do with how God revealed Himself to the nations in the Ancient period and on how people responded to His demand.

4.2.2.1. Traditions that portray David's leadership

4.2.2.1.1. Introduction

Three different versions of David's life story are offered in this discussion, namely the Deuteronomistic History, the Chronistic History, and the Minimalist Theory. The portrayal of David's story is based on the Deuteronomistic History (1 Sam-2 Kgs) and the Chronistic History (1-2 Chron). The Deuteronomistic History emphasises the negative aspects of the monarchy and the partially positive aspects of the Davidic dynasty (Fouts 2003:283ff; Baines 1998:46). The negative and positive aspects are influenced by a redactional approach (Auld 2000:19-28) as well as the traditional critical (Campbell 1986:17-21). The Chronicler, however, concentrates more on the positive aspects of kingship. The 'David' of Chronicles is portrayed as a spotless holy king who delivers solemn oration. He and his sons do not rule in Israel, but in the 'kingdom of Yahweh' (1 Chron 23:5; 29:23). Solomon occupied the throne of Yahweh (Kratz 2000:87). The Deuteronomistic History on the other hand turns its attention to the 'David', who would dominate the story until his own death in 1 Kings 2 (Polzin 1993:1; Edelman 2000c:67ff). Both the Deuteronomistic Historian and the Chronicler present theological views about David. These portrayals help us to shape the life of David in a balanced scale. The 'minimalists' historians deny that David existed at all (Throntveit 2003:375).

4.2.2.1.2. Minimalist view

The Minimalist school of thought within Biblical Studies is of the view that the various David and Solomon stories, as well as the wider Deuteronomistic History are late (late post exilic) and largely fictional (Finkelstein and Silberman 2007:261). This Minimalist view maintains that the compositions about David in the Deuteronomist are motivated by theology and contain vague and unreliable historical information about the origins and early history of Israel (McKenzie 2000:34-35, 155-161). Opinions differ among the minimalists about when ancient scribes wrote these texts. They are however confident that it took place many centuries after the kingdom of Judah ceased to exist (Finkelstein and Silberman 2007:261). For Finkelstein, a biblical writer was not actually describing the period about which he was writing (narrated time), instead he was inventing history

about that period (time of narration). Finkelstein has not denied the existence of either David or Solomon, but he is not concerned that those personalities were described in the biblical texts (Shanks 2002:45; cf. Shanks 1997:36ff).

Davies (1992:1ff) puts the composition of the story into a clear political context. He sees the creation and compilation of the Deuteronomistic History as a long process, with the final form of the narrative being created in Hasmonaean Judea during the second century BCE. Davies (1992:10) depicted the ideologies of authors regarding biblical text as in service of the Temple. Other minimalist scholars traced their ideology back to the political goals of the Judean priests and nobles who had returned from the Babylonian exile in the late sixth and fifth centuries BCE (Davies 1992:306, 415ff). These new leaders, the theory suggested, were loyal agents of the imperial power but they were eager to bolster their position among the population that had remained in the land of Judah during the exile (Davies 2005:117-36). As imposed elite that had ousted the local leadership of Judah, they needed to create a history to legitimise their role (cf. Isbell 2004:211ff). The Jerusalem scribes of the post-exilic period collected the folktales and vague memories and skilfully wove them into the wholly imaginary history that stressed the centrality of Jerusalem, its temple, its cult, and its priests (Collins 2004:183). It was a complete innovation, designed to establish a “national” myth of origin where none existed before (Garbin 2003:17ff). According to this premises, OT narratives are not only historically baseless, but powerful, focused propaganda that sold an essentially made-up narrative of patriarchs, Exodus, conquest, and the glorious age of David and Solomon to a credulous public in the Persian and Hellenistic period (Finkelstein and Silberman 2007:261).

Although the Minimalist view denies the existence of the David narratives, however, the authentic information about David cannot be dismissed. Taking into consideration that the Davidic narrative is referred to over a thousand times both in the Old and New Testament, I would like to argue that David remained an ideal leader in the history of humankind.

4.2.2.1.3. ‘So-called’ Deuteronomistic and the Chronistic Histories

4.2.2.1.3.1. Introduction

In the past several decades’ scholars have debated the nature of Old Testament history writing (Galil 2004:413; Spieckerman 2001:337-358; Anderson 1999:165). The emphasis is based on the disparity of presentation between the books of Joshua, Kings and 1-2 Chronicles (and Ezra-Neh) commonly known as the Deuteronomistic and the Chronistic Histories (DC). The term ‘Deuteronomistic History’ is a theoretical construction of the idea that the books of Deuteronomy to Kings were compiled during the exilic period from a number of pre-existing sources to form a unified work (Satterthwaite & McConville 2007: 19; Noth 1991:4). Martin Noth (1991: 49ff) first coined this term. The term refers to historical writings known as the Early Prophets that share an ideology in common with the Book of Deuteronomy (Collins 2004:183).The Deuteronomist emphasised prosperity and blessings for obeying Yahweh’s commandment and destruction and curse for disobedience. The Chronicler’s History is a phrase used to describe the biblical books of 1 and 2 Chronicles, usually combined with Ezra and Nehemiah (Sparks 2008; Klein 2006; Knoppers 2000:181ff; 2004; McKenzie 2004).Both histories were written by two different authors and addressed to specific audiences in different periods.

The two traditions are theologically motivated interpretations of the traditions of Israel (Thronveit 2003:374; Baqon 1965). The author of the Chronicler however was familiar with the events. The Chronicler is more concerned with repentance than retribution. Scholars have long recognised the difference between the presentations of the historical events according to Samuel, Kings and Chronicles (Edelman 2000:67-84; Davies 1992:16ff). The differences are many and obvious. Although Noth’s (1991:4, 49-53) perception regarding the single authorship of the Deuteronomistic History is widely accepted, the idea has been challenged by: redactional approaches (Auld 2000:19ff; Veijola 1977:115-122) and (2) Traditional critical analysts (Campbell 1986:17-21; McCarter 1980:18-23) as well as (3) other approaches. The redaction approach is represented by the Harvard school (Cross 1973:274ff ;) and the Gottingen school (Veijola 1975). The Harvard school identified two editions, namely: (1) a pre-exilic and (2) exilic

redaction. The Gottingen school opted for three redactional editions, namely: (1) a history writer (DtrG); (2) a prophetic redactor (Dtr), regarded as an (the) author(s); and (3) a nometric redactor (DtrN) (Person 2002:2-3ff).

Beyond some Chronological discrepancies, major differences are in the presentation of events, differences that stem from theological differences (Edelman 2000:67-83). Authorship, meaning, development, the significant and theology of both the Deuteronomistic and the Chronistic Histories receive attention. How each tradition has portrayed David is crucial in this discussion.

4.2.2.1.3.2. Deuteronomistic History (DH)

(a) Introduction

It is of paramount importance to have some background on the Deuteronomistic History in this study. The David portrayed in the Scriptures (both the Old and the New Testament) is made by this tradition. Apart from the Deuteronomy there would be no information about David. It should be known that even the Chronicler tradition used the Deuteronomistic as a source.

(b) Who was the Deuteronomist?

The author(s) of the Deuteronomistic History or tradition is (are) of importance in this document (Breytenbach 2000:50-61). Noth (1943:1-110) maintained that one editor was responsible for the whole of the Deuteronomistic History. He suggested that the final verses of 2 Kings 25:27-30 were added by the Deuteronomist from his own knowledge. This view of unitary authorship is the one aspect of Noth's thesis which has not been accepted (Coggins 1999:24). The Deuteronomist (Dtr) can therefore be associated with the single person (editor) or group of people (editors) with antiquarian intent (Noll 2007:311-45). McKenzie (1962:1-6) regards the author or the editor as four Samuels.

The author(s) compiled and selectively rewrote a vast collection of source material into a historical work characterised by a single Deuteronomy theology and purpose (Bartholomew 2005:396). The history named after, for this single editor/writer, namely

the Deuteronomistic Historian (Dtr). Auld (2002:167-81) refers to the Deuteronomist as “internationally traded currency”. Coggins (1993:80-94) argued that the Deuteronomist(s) have sometimes been praised or blamed for virtually every significant development within ancient Israel’s religious practice.

Traditionally scholars have seen the hand of the Deuteronomists in an impressive amount of biblical literature (McKenzie 2001:393). Scholars or the Deuteronomist’s influence was still confined to a relatively small portion of the biblical corpus (Wilson 1999:68). They were responsible for Deuteronomy and for most of the so called Deuteronomistic History (Josh, Jdg Sam and Kgs). Apart from the Deuteronomistic books (De Pury 2000:388ff). The Deuteronomists were thought to be responsible primarily for the non-narrative prose in Jeremiah, Isaiah 36-39, and for small units in Amos and Hosea (Wilson 1999:68). Richard Nelson (1968:68) surmised that the final form of the Deuteronomistic Historian’s work consisted “roughly of Joshua 1-12, 23; Judges 2-16; 1 Samuel 1 through to 2 Samuel 20; and all of 1 and 2 Kings,” with the other sections of the history added later. The climax of this DH’s inspiration is surely the reform movement of Josiah. After the short-lived reform, the nation quickly spiraled to disaster and destruction at the hands of the Babylonians. The connection of the DH to Josiah also affects the debate concerning the literary history of the work (Leithart 2006; McKenzie 2000:135-145). Scholars argue that at least two editions of DH were created, one during the Josianic reform, 626-609 BC, and the other in the sixth century, after 562 BC (Koster 2000:120-149; Williamson 1982:141-161).

Before moving on to the theological themes of the Deuteronomist’s and Chronicler’s histories, some deficiencies of the DH theory should be mentioned. Howard (1993:78, 179-182) argued that the primary deficiencies are the negative theme of the work and the creation of a Tetrateuch that is neither literarily nor canonically viable. Noth (1966:145ff) argued that the primary purpose of the DH was to explain the overthrow of Judah by Babylon. The DtrN redactor evaluated kingship negatively (Veijola 1977:119-122). Other scholars have suggested other, more positive themes, such as the ongoing promise to David as a word of hope (Cross 1973:277). Scholars still debate the nature of the connection between Deuteronomy and the first four books of the Pentateuch. As Howard

concluded, one needs not posit a sixth century origin for Deuteronomy in order to agree with Noth's basic conclusions concerning the literary production of Joshua and 2 Kings. The (DH) author's relationship with the earlier material (of the tradition) is more difficult to judge (Römer 2000:24-141). It is perhaps possible to speak of him as the 'author' (Howard 1993:182). The discussion of themes will now follow.

(c) Meaning of Deuteronomistic History

Half a century ago 'Deuteronomy' and 'Deuteronomistic History' were terms applied in biblical studies to the book of Deuteronomy or to the proposed pentateuchal D source (Coggins 1999:22). In practice the difference between the two usages was conducive, in most versions of Pentateuch Criticism D was largely confined to the book of Deuteronomy (Knoppers 2001:393). Studies have changed the situation. The additional adjective 'Deuteronomistic' has been coined, and its influence is all-pervasive (Cook 1986:27-48). The Deuteronomistic History (DH) is defined as that historical work encompassing the biblical books of Deuteronomy through 2 Kings (Richter 2002:1). The theory of a Deuteronomistic History, as the appropriate description for the books Joshua and 2 Kings, first propounded by Noth in 1943 (Coggins 1992:24). Noth's theory has won universal acceptance, and this brings the dating down to the middle of the sixth century. Since then, the Deuteronomists survived for some sixty years at least after the discovery of the Law-book under Josiah (Briend 2000:360ff).

(d) Development of Deuteronomistic History

The development of the Deuteronomistic History has attracted the attention of various schools of thoughts. Theories of various levels of Deuteronomistic redaction can be traced in the Deuteronomistic History (Coggins 1999:24). Such thoughts were a direct challenge against Noth's conclusion regarding Deuteronomistic History (Noth 1991:4). Two main types of proposals have been put forward. On the one hand, and largely in the USA, Cross (1975:4ff) and his pupils have suggested that the basic form of Joshua and 2 Kings is pre-exilic. Cross's theory underwent a further redaction during the period of the Babylonian exilic period (Noll 2007:311). On the other hand is the proposal of Smend's followers. Smend's followers have taken the view that the whole work is essentially

exilic, and that particular prophetic and ‘noministic’ redactions can be identified (DtrP and DtrN). Vermeylen (1986:123-127) has claimed to detect three redactional levels which he identifies as Dtr 575, Dtr 560 and Dtr 525, the number referring to the dates of supposed historical activities.

The redactional approach consists of several scholars’ view points. Noth (1991:4, 89-99 and Ahlstrom (1993:389ff) saw a single compiler of the exilic period who used the law of Deuteronomy as guideline to interpret history. Noth (1943:27) was concerned that Deuteronomistic History is the result of a single author. His theory was challenged by scholars who view Deuteronomistic History differently. De Bruyn (2009:44; cf. Person 2002:2) listed two types of redactional approaches: (1) The Harvard school and (2) the Gottingen school. The former contended for both pre-exilic and exilic redactions and the latter on DtrG (a history writer), Dtr (a prophetic redactor), and DtrN (a nometric redactor).

Two periods for the redaction of the DH can be identified as namely a pre-exilic redaction in the time of Josiah and an exilic redaction (De Bruyn 2009:44; cf. 1982:22ff). Certain concepts and observations are refuted in the exilic period (Cross 1973:275-285). Cross (1973:289) indicates that redactional work existed prior to the Babylonian exile. Friedman (1981:6) acknowledged the theory of two redaction as stated by Cross. He is of the view that the promise to David was no longer an issue in the last period. Josiah and his reforms was the essential focus of the Deuteronomic History (De Bruyn 2009:45). According to Friedman (1981:1ff) the redactors inherited a priestly tradition. Prior to the establishment of the monarchy in Israel, the nation was governed by a priesthood centred in the city of Shiloh, in the central part of Israel (Howard 1990:101ff). Many Israelites believed that the priesthood had become corrupt and demanded that the king be appointed to give them judgment and to defend them against aggressors (Bartholomew 2005:396). Different attitudes towards kingship in the DH are thus noted (Veijola 1977:115). As a point of departure, Veijola disputed from the traditional idea of two redactors (Deuteronomistic and the Nomistic) text. The former is regarded as a pre-Dtr source (Jdg 17-21; 1 Sam 7:5-15; 17; 8:1-5; 22b; 9:1-10:16; 10: 17-18a, 19b-27a; 10:27b). De Bruyn (2009:45) maintains that the source which DtrG used has a pro-monarchy attitude. The

second redactor (DtrN) evaluated the kings negatively and critically due to his perspective of the law (McKenzie 2000:286-314). The law served as the weight that measures the kings of Israel (Veiljola 1977:119-122). The work of DtrN consisted of 1 Samuel 7:2-4; 8:22; 10;-19a; 12:1-25. The primary concern of the first redactor was to preserve the pro-Dtr historical materials, while the later redactor was concerned with the law of Deuteronomy (De Bruyn 2009:46).

Soggin (1989:211) viewed 1 Samuel 8-15 as the results of redactional work. Three versions are noted: (1) 1 Sam 8:10:17-27; 12. (2) 1 Sam 9:1-10:16; 13:5-15; and (3) 1 Sam 11; 13:1-4; 27:12, 1 Sam 14. The first version is regarded as a later interpolation; the redaction presupposes the tribal league as an ideal regime. Soggin (1989:211) was convinced that the concept resulted from the exilic experience. The second version is viewed as legendary and favoured the monarchy. The third version originated in the north of Palestine. It is also favourable towards the monarchy (De Bruyn 2009:46). Other studies acknowledge more layers of redaction (Jobling 1986:45-46).

The development of the Deuteronomistic History consists of two fundamental views, namely the pre-exilic school and the exilic school of thoughts (Römer 1997:1-11). These two proposed school of thoughts represent two influences of their time (Davidson 2003:97-118). The one view suggesting the form of Joshua and 2 Kings as pre-exilic and based its thought on the existing view (Na'aman 1992:638-658). The former rejected the concept of kingship and perceived this office as a rebellion to theocracy. The latter view tries to reshape and restore the Davidic kingship (Howard 1990:105ff). In this view, kingship is regarded as an act of Yahweh (Ackerman 1991:1ff). Deuteronomy is considered to be a later, written record of homilies of a Levitical reform movement which preceded the cultic transformation carried out under Josiah, at the time of the 622 reform (Lohfink 1999:38). Wolff (1965:20) spoke of 'this great Deuteronomistic school' in which was born that vast historical work which is concerned with the preservation and the understanding of the prophetic books from before the exile.

(e) Theology of the Deuteronomistic History

The theology of the DH is based on two fundamental factors: firstly, God was recognised at work in history and He is faithful to His Covenant people (Israel) whom He called to carry out His purpose of redemption. Secondly, people's response to God was determined by two contrasting factors: Destruction if they as a result of disobedience and reward if they chose to obey God's law. Assessment of the Deuteronomistic Historian (Dtr) was made by different scholars. Noth (1991: 50) argued that Deuteronomistic Historian (Dtr) discovered the meaning of the history of Israel to be that: God was recognisably at work in this history, God continuously dealt with the acceleration of moral decline with warnings and punishments and, when these proved fruitless, with total annihilation. Noth (1991:49-53) supported this negative assessment of the theology of the DH in several ways. First, the history demonstrates that the people were committed to an 'unbroken loyalty to God', and that the history shows a continual disloyalty on behalf of Israel. Second, the emphasis on worship in the DH is primarily concerned with 'various possible forms of deviation' from the proper worship of God (Heater 1991:115-555; Bar-Efrat 1978:19-31). Furthermore, Deuteronomy promised destruction for disobedience, a reality for the Dtr. Noth further argued that the reader should not interpret the final verses of 2 Kings as predicting a positive future for Jehoiachin and Judah.

Other scholars have questioned this completely negative assessment of the theology of the DH. Frank Moore Cross (1973:274) argued that the pre-exilic Josianic editions of the DH contained two contrasting themes. The first was the sin of Jeroboam and its resulting punishment. The second was the ongoing promise to David and his heirs (Davies 2005:45). Josiah cleansed the Jerusalem temple and destroyed the shrine founded by Jeroboam. Threat existed, as it always had, but the promise to David endured. However, Cross (1973:275) posited that the exilic edition of the DH (550 BC) emphasises the sins of Manasseh as a cause for final judgment for Judah, only delayed by the faithfulness of Josiah. Nelson (2005:319-377) further emphasising that "time after time the nation's repentance leads to forgiveness from the Lord and restoration," exhibited especially in the Book of Judges and Solomon's dedicatory prayer in 1 Kings 8 (Schokel 1999: 255-278). The themes of threat and promise are both present in the DH, with threat

overshadowing promise because of the continuing failure of Israel and Judah to obey God (Romer & De Pury 2000: 24ff). One might suggest that the Jehoiachin narrative that closes the DH gives the document an overall positive character.

Gerhard Von Rad (1962:306-347) wrote extensively about the theology of the DH. He stated that the Deuteronomist acknowledged that Israel had a privilege to be God's chosen people. Her response to God's command was determined by choosing between blessing and curse, unfortunately of all the good gifts of salvation, Israel chose death. Yet, Von Rad tempers this negative assessment of the DH when he states that in the narratives the 'word of Yahweh' functioned in history as law, which operated destructively, and gospel, which operated as salvation. God's word was delivered by Joshua, by judges, by Samuel, by David and Solomon, and by many prophets (Fritz 2003). Nelson (2005:319ff) also emphasised the role of the spoken word, in prophecy and fulfillment pairs and in speeches at important points in the history, such as Joshua 1, Joshua 23, 1 Samuel 12 and 1 Kings 8 (Nelson 1991: 71-72). For Von Rad (1966:50), the final word of the Dtr is that even the events of 587 BC do not represent an end for God's people. Hope always exists in repentance and return to God.

Nelson (2005:319ff) argued that the main theological theme of the DH is the doctrine of divine punishment and reward derived from Deuteronomy. The primary sins were apostasy and disloyalty to Yahweh, although even these could be forgiven if the people were repentant and returned to fidelity. Apostasy and disloyalty are emphasised by two themes in the DH, namely worship of other gods and worship at any site other than the temple in Jerusalem. Of course, Manasseh's sin became intolerable to God and resulted in the destruction of Judah and Jerusalem, especially after the failure of Josiah's reform.

(f) Significance of the Deuteronomistic History

The legal corpus of Deuteronomy conceptualises the king in a way that rejects all prevailing models of monarchic power within both ancient Israel and the broader ancient Near East. Deuteronomy submits autopian manifesto for a constitutional monarchy that sharply delimits the power of the king (Levinson 2001:511). Among the components of the Near Eastern royal ideology, the responsibility of the king for justice was of great

importance. In ancient Israel the monarch was regarded as the supreme legal authority, arbiter of justice, and appellate court (Ps 72). So central was the king to the administration of justice that, in his narrative of the establishment of the monarchy (1 Sam 8). The Deuteronomistic Historian (DH) grants priority to the emergent need for royal judicial integrity. The Deuteronomistic Historian presents the popular demand for a king as filling a judicial, and not a military vacuum (Bartholomew 2005:396).

The Deuteronomistic Historian (DH) glorifies the monarch by regularly including stories of his judicial activity, by ruling with justice. David and Solomon both directly and by delegation heard complex legal cases and entertained judicial appeals (Levinson 2001:519). The Deuteronomistic Historian further portrays the monarch as an arbiter of ambiguous legal cases (cf. Mayers 2001:241-258), in which there are no witnesses and in which there exit no empirical criteria for deciding between the competing of the claims of the two litigants (1 Kgs 3:16-28). In this idealisation of the king in terms of his judicial wisdom, the Deuteronomistic Historian draws extensively from standard Near Eastern royal ideology (Knoppers 1993:83-87). Based on the composition of the Deuteronomistic tradition, two contrasting viewpoints regarding kingship are identified, namely the view which supports the monarchy and the view which totally rejects the monarchy. Originally Israel was a theocracy functioning through a tribal confederacy and bound together by common allegiance to Yahweh. Monarchy was secondary to an older tribal league (Thompson 1974:204).

Noth (1980:89) argued that Dtr discovered the meaning of the history of Israel to be “that God was reconcilably at work in this history, continuously meeting the accelerating moral decline with warnings and punishments and finally, when these proved fruitless, with total annihilation. He explained this negative assessment of the theology of the DH in several ways. Firstly, the history demonstrates that the Israelites were committed to an “unbroken loyalty to God,” and that the history shows a continual disloyalty (Römer 2009). Secondly, the emphasis on worship in the DH is primarily concerned with ‘various possible forms of deviation’ from the proper worship of God. Furthermore, Deuteronomy promised destruction for disobedience.

The Deuteronomistic History measures all the kings by their religious behaviour and religious policy, the model for which is presented in Deuteronomy (Gerstenberger 2002:180). The Deuteronomist postulates the Yahweh alone movement of the God of Israel, and his Torah (Gerstenberger 2002:181). The king is depicted as God's partner and representative depicting him as different from the mass of his subjects. The intention of the Deuteronomistic History was to explain that there are two contrasting views, which the nation could partake of: (1) reward and blessing if they obey, and (2) curse and destruction if they disobey God's command. Peace and prosperity for the people depended on their faithfulness in worshipping a true God. The nation's fate was the result of its apostasy from the true worship of God (Levinson 2001:511-534). The covenant (Deut 7:7:12) illustrates what God for His part would keep, but peace and prosperity for the people depended on their faithfulness. Coming to conclusions concerning the composition of DH will always be tenuous, and the options of both Noth, Cross, and others are equally plausible. In fact, as Richter pointed out, scholarly opinion is divided on the matter now. Equally difficult is determining the exact relationship of the history recorded in Chronicles with DH, and to that topic the study will now turn briefly.

The term Deuteronomistic History was first coined by Noth in 1943 (Collins 2004:183). It refers to those historical writings (often called the Early Prophets) that share an ideology in common with the Book of Deuteronomy, which have been described as theological preference to the Former Prophets (Anderstand 1999:165). The term Deuteronomy refers specifically to the fifth book of the Pentateuch/ Torah, while the term Deuteronomistic refers to the work of the editors influenced by this perspective.

(g) Synthesis

In order to have a better understanding the concept of the Deuteronomistic History, the following sub-themes have been discussed: who was the Deuteronomist, the meaning thereof, the development, theology and significance of the Deuteronomistic are the building blocks in the David narratives.

The *meaning* of the concept 'Deuteronomist' was based on scholars' viewpoints who have debated the nature of Old Testament history writing. The emphasis was based on the

disparity of presentation of Joshua-Kings. This collection was known as the Deuteronomistic. Noth (1943:110) is of the view that one single editor was responsible for the whole of the Deuteronomistic History. The *development* of the Deuteronomistic History has attracted attention to various schools of thoughts (Coggin 1999:24). Two main types of proposals have been suggested: Firstly, the Cross (1975:4ff) *and his pupils proposal* who maintained that the basic form of Joshua- 2 Kings is pre-exilic. Secondly, *Smend's followers* proposed that the whole work is essentially exilic and particular prophetic and noministic redaction can be identified.

Theology of the Deuteronomistic is based on the two fundamental factors: firstly, God was recognized at work in history and He is faithful to His Covenant people Israel. Secondly, people's response to God was determined by two contrasting factors, destruction if they disobey and reward if chose to obey God's law. The primary sins were apostasy and disloyal to Yahweh. The *significance* of the Deuteronomistic History was based on two contrasting view regarding the monarchy, one in support of and the other in total rejection of kingship(Bartholemew 2005:396). The view that support kingship glorified the monarchy by regulating stories of judicial activities where David and Solomon or the Davidic dynasty is the central theme. The David portrayed in this thesis is shaped by the Deuteronomistic and Chronistic Histories.

4.2.2.1.3.3. Chronistic History

(a) Introduction

A list of the differences between DH and the Chronicler's History would be lengthy. For the purposes of this study, a summary of four major differences given by Peter Enns (2005:84-85) will suffice. (1) Chronicles greatly diminishes the sins of David. The author of Chronicles does not mention David's sin with Bathsheba. David and Solomon are 'glorified figures.' As such, they have become 'messianic' figures, models of ideal kingship that embodied the hopes of the returnees. Von Rad (1966:350) echoed this sentiment when he wrote, 'The David of Chronicles is a spotless holy king who delivers solemn oration'. He and his sons do not rule in Israel, but in the 'kingdom of Yahweh' (1 Chron 23:5)—according to 1 Chronicles 29:23 Solomon occupies the throne of Yahweh.

(2) Chronicles emphasises the unity of God’s people (Williamson 1982). All the people supported Solomon’s succession to power. The need for unity in the post-exilic period was paramount to avoid dividing into factions. (3) Chronicles emphasises the temple and Solomon’s role in building it. 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. (4) The Chronicler emphasises “immediate retribution”. Further, this history stresses individual, rather than corporate, responsibility for sin. Von Rad (1966:211) argued that the Chronicler wanted to hammer home to his readers that each generation stands immediately before Yahweh, and stands or falls with its anointed. Enns (2005:85) posited that the post-exilic community needed to recognise that they were responsible for their own sins, not for the sins of their ancestors. The present theological study will return to these and other differences between the DH and the Chronicler’s History, but these will suffice for this introductory presentation.

(b) Who was the Chronicler?

1-2 Chronicles, Ezra and Nehemiah are collectively known as the Chronicler. In the Hebrew Old Testament, Ezra, Nehemiah all appeared as one unbroken book, closely connected in theme and style to the books of 1 and 2 Chronicles (Lockyer 1986:372). The books of the Chronicle give no definite information as to who the author might have been (Knoppers 2000:181-208). The large number of sources mentioned should not be taken as indicating the book is merely a stitched work. Most scholars agree that these four books were written and compiled by the same person, but not all accept the theory of Ezra’s authorship (Lockyer 1986:222). As far as authorship of all these book are concerned, Ezra is the most probable after arriving in Jerusalem about 457 B.C. and led the reforms among the people (Lockyer 1986:222). Kratz (2005:87) argued that the hypothesis of a unitary Chronistic History comprising of Chronicles, Ezra and Nehemiah arose for the first half of the nineteenth century with Leopold Zunz in his *Religious Lectures on the Jews* of 1832. The person of Ezra deserves attention in this study as his influence shaped the *David character* for this study. Ezra was a scribe and priest who led the returned captives in Jerusalem to a new commitment to God’s Law, the Torah. The nature, style and composition of 1-2 Chronicles, Ezra and Nehemiah are collectively known as the

Chronistic History. The Chronicler's intention is clear: based on his/her (their) political, socio- economic and religious background, the Chronicler glorifies the Davidic dynasty.

(c) Meaning of the Chronistic History

The Chronicler's History is a phrase used to describe the biblical books of 1 and 2 Chronicles, usually combined with Ezra and Nehemiah. The Chronicler is the presumed author of this work. Scholars debate whether Chronicles and Ezra-Nehemiah existed separately or were created as a single work. However, since Ezra-Nehemiah is beyond the Chronological framework of the DH, the debate is beyond the scope of this study. Since Noth wrote the definitive work on the DH, his companion volume, *The Chronicler's History*, warrants discussion at this point. Like the Dtr, the Chronicler also saw the history in terms of his times. Contemporary issues of the author(s)/composer(s) drove the creation of the history. Noth argued that the primary interest of the Chronicler's history was "to demonstrate the legitimacy of the Davidic dynasty and of the Jerusalem temple as Yahweh's valid cult centre". Von Rad (1962:350) echoed this opinion when he asked, what does the Chronicler's history contain apart from David? According to the Chronicler, the meaning of the writings was to legitimate cultic offices founded by David, and in so doing he showed himself to be a representative of the messianic tradition as such. In Noth's view, the role of temple and cult was secondary to the importance of David. He argued that the conflict between Jewish Jerusalem and the Samaritans during the post-exilic period was the background of this historical narrative.

(d) Development of Chronistic History

The Books of 1 and 2 Chronicles cover several centuries of the history of God's Covenant People (the Israelites) from the founders of the nation until the end of their captivity in Babylon and Persia about 538 B.C. The development of the Chronicler's History started after the Babylonian exile. These historical books of Chronicles are characterised as 'books of hope'. In the broad sense, these books trace the history of the nation of Israel from Adam to the Babylonian captivity and restoration. Much of this material is a repetition of that found in the Books of 1- 2 Samuel and 1- 2 Kings. But the writer of the Chronicles apparently wrote his history to encourage the exiles who had

returned to Jerusalem after more than 50 years of captivity in Babylon. This selective history reminded them of Israel's glorious days from the past and gave them hope for the future as they pondered God's promises to His covenanted people (Lockyer 1986:220; cf. Williamson 1987; 2001). The Book of Ezra describes the resettlement of the Hebrew people in their homeland after their long exile in Babylon. The book is named after its author and central figure, Ezra, the priest who led the exiles in a new commitment to God's Law after their return (Lockyer 1986:370). On the other hand, the book of Nehemiah has a detailed account regarding the rebuilding of the wall around Jerusalem.

(e) Theology of the Chronistic History

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 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 the cultic offices founded by David, and 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. The history of David's dynasty and its promised continuance is of greater importance in the Chronicler. The Chronicler wrote with a specific purpose in mind: to give comfort and hope to those who returned to Jerusalem after the exile (Merril 1987:295-308).

The Chronistic History (CH) kept its faith and traditions active and required continual endurance and faithfulness. The situation called for determination and a strong sense of hope. Hope that the promises of God to David are not forgotten, and that a king from this royal line would rule again among God's people (Howard 1990:101ff). The Chronicler's History ties the entire sweep of the Old Testament together into the one great affirmation of hope (Lockyer 1986:224). These books should not only be read as actual histories, but for their insights into how God has kept faith with His Covenant People across the centuries. By selecting events that show how God has kept His promises, the author(s) present(s) a doctrine of hope that begins with Adam (1 Chron 1:1) and stretches to the

end of the Babylonian captivity of God's people thousand of years later (2 Chron 36:22-23).

The account of David's reign is presented in a positive light in the Chronistic History with all the details about David's great sin omitted. The Chronicler gives a theological evaluation about the kings of Judah and is mostly positive (Lockyer 1986:221). This indicates that the author(s) was (were) interested in showing that Judah was the nation which remained faithful to the covenant between God and His people. This fact would have been encouraging to the exiles who returned to Jerusalem to rebuild the temple. They felt they were continuing the forms and traditions which set them apart as the true worshippers of God and gave them identity as God's covenant people.

The main focus of attention is the Davidic monarchy, which symbolises the uniqueness and unity of Israel and its observance of the Torah (Finkelstein 2006:196). The Chronicler further projects an idealised image of the kings of Judah, especially of David and Solomon (Throntveit 2003:374-381). It lays special emphasis on the temple and its construction, on the role of the priestly house of Zadok, and on the Levites, whose work was organised during David's time.

(f) Synthesis

Like the Deuteronomistic History, the Chronicler consists of the following attributes has been discussed: who was the Chronicler? The meaning, development, theology, and the significance of the Chronicler are of greater important. The books of 1-2 Chronicles and Ezra –Nehemiah are collectively known as the Chronistic History (CH). In the Hebrew Scriptures, Ezra, Nehemiah appeared as one unbroken book, closely connected in theme and style to the books of 1 and 2 Chronicles (Lockyer 1986:372; Kratz 2005:87). Most scholars agree that these four books were written and compiled by the same person and Ezra is regarded as the author. Therefore the *meaning* of the Chronistic History is a phrase used to describe the biblical books of 1- Chronicles combined with Ezra and Nehemiah. The development of the Chronicler's History started after the exile and they are characterised as 'books of hope'. Much of this material is a repetition of that found in the Deuteronomistic History (DH). 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 Chronicler gave a theological evaluation about the kings of Judah is mostly positive (Lockyer 1986:221). This indicates that the author was interested in showing that Judah was the nation which remained faithful to the covenant between God and His people.

4.2.2.1.3.4. Synthesis

It has already been noted that several decades scholars have debated the nature of Old Testament history writing (Galil 2004:413; Spieckerman 2001:337-358, Anderson 1999:165). The emphasis is based on the disparity of presentation between the books of Joshua-Kings and 1-2 Chronicle Histories. The term 'Deuteronomistic History' is a theoretical construction of the idea that the books of Deuteronomy to Kings were compiled during the exilic period from a number of pre-existing sources to form a unified work (Satterthwaite & McConville 2007:19; Noth 1991:4). On the other hand the Chronicler's History is a phrase used to describe the biblical books of 1 and 2 Chronicles usually combined with Ezra and Nehemiah (Knoppers 2000:18ff). The two traditions are theologically motivated interpretations of the traditions of Israel (Throntveit 2003:374). Scholars have also recognized the differences between the presentations of the historical events according to the Samuel-Kings and Chronicles (Edelman 2000:67-84; Davies 1992:16ff). The David discussed in this thesis has been portrayed by both the Deuteronomistic and the Chronicler. Brueggemann (1968:156-181) referred to those traditions as the theologians of David. The account of David's reign is presented in a positive light, in the Chronistic History with all the details about David's sin omitted.

4.3. David – a theological characterisation

David's theological characterisation will be done by focusing on: introductory part, the name David, David's family background, and his leadership character. His leadership character is based on the depictions of the Deuteronomistic and Chronistic viewpoints.

4.3.1 Introduction

A theological characterisation of David in this study is influenced by the Deuteronomistic and the Chronicler's traditions (Rumney 2007:1ff; Throntveit 2003:374ff; McKenzie 2000:34). The first few paragraphs of the Deuteronomistic narratives presented in 1 Samuel 16 introduce the biblical David a man of his own character (2 Sam 16). Who was this David who received such attention in biblical narratives? When David is introduced in Samuel 16 his entry to the narrative stage is well prepared. The reader has been told that David is a young man after Yahweh's own heart (1 Sam 13:14), who Yahweh has provided as king (1 Sam 16:1). Yahweh looked into his heart and saw in David someone desirable (1 Sam 16:7), but the reader is never told what qualities qualify David for kingship (Noll 1997:52). The Chronicler presented David in a positive light, with all the details about David's great sin omitted. My depiction of David will explore and identify the qualities qualifying David for the kingship position. In this chapter, I aim to highlight the theological David as presented by both the Deuteronomistic and Chronicler. Very little about the historical David is known. The chapter focuses on David's leadership character from the theological depictions in the DH and the CH. Scholars have long recognised the differing depictions of David in the books of Samuel and Kings and in Chronicles (Throntveit 2003:374). Although Samuel, Kings and the Chronicler were independently utilising material from earlier sources, Samuel and Kings are the Chronicler's major source (cf. Ackroyd 1973; Myers 1966:259-273; Freedman 1961:436-442). Chronicle's is seen as essentially a revised edition of the earlier work. Both the Deuteronomistic and Chronicler's histories are what are called actual history. Both are theologically motivated interpretations of the traditions in Israel (Throntveit 2003:374). The point of departure between the Deuteronomist's and the Chronicler's theologies in the presentation of David is that, the former portrays negative and positive characteristics of David and the latter depicts a blameless positive characteristic of David.

David was Israel's second and greatest king. He rose to power from humble circumstances and amid many difficulties: he captured Jerusalem, established it as his capital, united the nation, and built an empire that stretched from Egypt to Mesopotamia

during a 40-year reign (ca 1010-970 BCE). David exposed many talents: he was portrayed as a shepherd, musician, poet, warrior, politician, administrator, but he was more prominent as the *parexcellence* idealised king, as the standard for later kings and as a messianic symbol (Howard 1984: 41). It is this type of David that has attracted my attention.

4.3.2. David - the name

The name David means ‘beloved’ (Lockyer 1986:282). This name is rendered *dawid* in Hebrew and *daueid* in Greek. It occurs more than 1000 times in the Old Testament and 59 times in the New Testament. The name is attested in Old Babylonian (early 2nd millennium B.C.E: *da-wi-da-nu-um*) and in the Moabite language (9th cent. B. E.: *dwd {h}*). The term ‘David’ has been suggested as a title, or perhaps a throne name, and not a personal name. Impetus for this suggestion has come from 2 Samuel 21:19, which credits ‘Elhanan’ with the killing of Goliath, whereas according to 1 Samuel 17 ‘David’ has killed him. The former would have been his personal name (Honyman 1948:23-24). Excavations at Tell el Hariri on the Euphrates River have revealed that the word “*dauidum*” served as a title for a military marshal (Sarel 1997:50).

David, king of Israel and Judah, was a mythic biblical figure to many people (Halpern 2001:479; McCarter 1986:117ff; cf. Brueggemann 1990:98ff). A few families can trace their roots before the Common Era, but the house of David has kept the memory of the ancient king alive as living legacy. David was not just another king; he was a transitional figure whose leadership defined a nation for millennia (Anderson 2004:60ff; cf. Bentzen 1955: 16ff). Alter (1999:1ff) argues that the story of David is probably the greatest 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. David’s name is unique and belongs to him alone. The name bears a person who occupies a position of prominence in the lineage of Jesus Christ.

4.3.3. Family background

David's family can be discussed in two categories, namely his ancestors and his parents. Firstly, I will focus on the ancestors, then on the parents. David's ancestors are theologically traced through the book of Ruth, a Moabite woman who became Boaz's wife through a levirate marriage (Hillel 2006:83). Ruth's narrative is staged at the time of the Judges. The setting belongs to the period of the Judges but its writing belongs to a later date. This is indicated when the author explains former customs (Ruth 4:1-12). A wide range of dates is offered for its actual composition, ranging from pre-exilic times to a late post-exilic date. The classical style and language do point to an early date, attitude to foreign marriages, for under the Deuteronomic law a Moabite could not enter the congregation (Deut 23:3). The late dating is based on the antiquarian interest displayed in the book, and on its supposed connection with the reforms of Ezra-Nehemiah. One school of thought (cf. Boad 1984:375) sees evidence of both early and late work in the book, supposing that the genealogy of David (Ruth 4:18-22) and the explanations of early customs belong to a much later date than the book itself. Many suggestions as to the purpose of the book are the following. It was intended to supply a family tree for the greatest of the kings of Hebrew history, David, because this was omitted from the books of Samuel (Rowley 1947:77ff; cf. Robertson 1949:207ff).

David's family history is unknown until Yahweh commissioned Samuel on a prophetic mission (1 Sam 16:1). David appears in the narratives of Israel for the first time (Brueggemann 1985:19). De Vaux (1961:22ff) explains family life and institutions in ancient Israel. According to the DH and CH David's youth was spent in Bethlehem. The names of Jesse's children from the first born to the last, including his sisters: Eliab (Elihu), Abinadab, Shammah (Shimeah), Nethanel (Nathaniel), Raddai, Ozem, Zeruah, David, and Abigail. David was the youngest son of Jesse of Bethlehem (1 Sam 17:12-14). Jesse was a respected elder of Bethlehem and a wealthy man with significant holdings of land and livestock (Meyer 1997:1-47). David was therefore not a poor, rural shepherd boy. He came from a prominent family (Elliott 2000) and had at least two half sisters, Abigail and Zeruah (1 Chron 2:16).

His mother's name is unknown, but Howard (1984:34ff) suggested it was Nahash. David's mother however, was remembered for her godliness (Pss116:16; 86:16). Each of these genealogies shows David as a descendant from Judah, with an important purpose of showing the continuity of the Judahite line (Alter 1999: xiiff).

4.3.3.4. Synthesis

In the above discussion the background of David's background has been noted. Three outstanding features have been discussed: the two traditions that portrayed David, the name David and lastly his family background. The David portrayed here has been influenced by both the Deuteronomistic and Chronistic Histories (Rumney 2007:1ff). Although Samuel-Kings and the Chronicler were independently utilising material from earlier sources, the later used the former sources (Mayers 1966:259-273; Freedman 1961:436-422). The point of departure between the Deuteronomist and the Chrononcler's theologies on the presentation of David is that the former portrays negative and positive characteristics of David while the later depicted a blameless positive characterisitc of David.

It has been noted that the name David means 'beloved' (Lockyer 1986:282). The name is rendered *dawid* in Hebrew and *daueid* in Greek. It occurs more than a thousand times in the Old Testament (OT) and fifty nine in the New Testament (NT). David's family was discussed in two categories, namely his ancestors and his parents. The emphasis was on David's ancestors' and later on his parents' family. David's ancestors are theologically traced through Ruth, a Moabite woman who became Boaz's wife through the levirate marriage (Hillel 2006:83). David's family history became known after Yahweh commissioned Samuel on a prophetic mission (1 Sam 16:1). Through the DH and the CH, David is known to be from a 'big' family. Most of his family members are mentioned by name except his mother and few sisters (1 Sam 17:12-14). David's father Jesse was a respected 'elder' of Bethlehem and a wealthy man with a significant holdings and livestock (Meyers 1997:1-47). Although his mother is not mentioned by name, her influence in David's life is remarkable.

4.4. David's leadership character

4.4.1. Introduction

David's leadership character is based on both the Deuteronomistic and the Chronic Histories (Knoppers 2000:341; Galil 2004:413ff; Throntveit 2003:374). The story begins with his dramatic rise in fortunes, from humble beginnings as an insignificant shepherd at his father's home to his acclamation as king over his own capital city of Jerusalem (Howard 1987:42; Conroy 1983:64). Through it all, what is seen is YHWH favouring him and events consistently turning out in his favour (Gerhard 1962:306ff). David is presented as 'the quintessential winner' (Polzin 1980:156), whose worthiness of divine patronage is never really explained, but becomes increasingly questionable as the story advances (Noll 1997:45). His rise to power is characterised by dramatic events (cf. Gunn 1978:10ff). According to Miscall (1986:115) 1 Samuel offers essential knowledge of who David is, why he is anointed, and what is meant to be anointed.

4.4.2. David's leadership character as a youth

4.4.2.1. A shepherd lad.

Two outstanding features about David's character can be expressed, namely his outside appearance and his inner character (1 Sam 16:6-7). The former describes David as a handsome lad (1 Sam 16; cf. 1 Sam 9:2; 10:23; 2 Sam 14:25-26), while the latter feature expresses his inner character. David's heart was completely loyal to Yahweh (1 Sam 16:16:7; cf. 1 Sam 13:14). These two features are of important value in this discussion as they are the building blocks distinguishing David's leadership character. As the youngest son of Jesse, David proved to be a capable person by being the keeper of his father's sheep. He was a shepherd⁴⁶. He demonstrated a trustworthy character by providing security to his father's flock. As a trusted shepherd he provided caring and protection for

⁴⁶ Figuratively, the Old Testament pictures God as Israel's Shepherd-Leader (Ps 80:1; Ezek 34:14). Also the king was seen as a shepherd.

his flock (Newsome 1982:295). In this job he showed courage and faithfulness by killing both a lion and a bear, when they attacked the flock (1 Sam 17: 34-37).

The ‘shepherd boy image’ of David derives from a common metaphor for rulers in the ancient Near East (Elliott 2000:10ff; Finkelstein & Silberman 2006:2). Is a shepherd a leader? In ancient Near East, a king was seen as a shepherd. The concept of David as a shepherd indicates him to be a leader. Rather than following in his father’s footsteps David stood out on his own. Apart from being a shepherd, he displayed an outstanding musical talent with the harp, a fact that figured prominently in his life. He cultivated a variety of skills for survival. Those skills are expressed by his encounter with wild beasts (1 Sam 17:34-37). David is described to be a person of considerable intelligence and charm, but he was also ambitious and ruthless (Brueggemann 1972:10ff). Even in this early stage of his character depiction, the narrator provides some glimpses into the opaque person of David (Noll 1997:52).

To summarise some of David’s leadership characteristics the following qualities can be identified: (1) by protecting the flock from wild animals (beasts), David indicated his concerns for safety and security for his flock. At an early age David distinguished himself as an able and successful warrior. If he can be trusted in providing security for the flock, he can be trusted in protecting a nation from enemies. (2) To David music was more than a hobby. He was endowed with qualities that enabled him as a competent harpist, and, in accordance with the custom of the times, he composed several texts (Kapelrud 1966:38). David’s connection to the Psalms and role as musician for worshipping, praising and glorying God has a significant role in music. (3) His skills for survival further illustrated resistance, persistence and willingness to fit into every environment. Wis (2002) argued that music conductor is also regarded as a servant leader.

4.4.2.2. Candidate for kingship

David’s anointing as a king-to-be appears in the DH (1 Samuel 16) introduces David as the anointed and the king-to-be. His appearance has an ordered plot, which is accompanied by memorable characters, clearly stated themes, and a well-delineated setting (Hillel 2006:161; cf. Miscall 1986:115). The narrative begins with a conversation

between God and Samuel, the prophet (1 Sam 16:1ff). The themes of the conversation are based on change of kingship and new kingship dispensation. A leadership crisis during Saul's reign demanded God to intervene (Howard 1989:473-483). Samuel was sent by Yahweh on a difficult and risky mission.

Samuel spoke briefly and expressed his fear, for he knew he was to be sent on a subversive mission (Brueggemann 1985:26). He was ordered to anoint David as the next king of God's people, something unusual in Israel (Machinist 1995:105). The anointing of David as king was an indication that the kingship of God was in crisis (Esler 1983:61-76). The arrival of Samuel in Bethlehem brought fear to the elders of the town. It is not clear why the elders of the city should have been afraid of Samuel (Newsome 1971:56). Upon his arrival Samuel invited the people to assemble. They knew nothing about his mission. Jesse's sons were summoned for an identity parade so that the best candidate could be selected. Samuel kept his eye on Eliab (1 Sam 16:6-7), David's eldest brother whom according to him, was the perfect candidate for the office. In the ancient Near East, the eldest son was likely to be elected to be a leader. Samuel assumed that Eliab might be the right person for the leadership. Jesse's seven sons were not impressive sons, who nonetheless, were not YHWH's choice. The text does not explain the criteria which God used to access David's brothers.

Samuel doesn't seem to ask God the reason for not selecting any of Jesse's other sons. The details of the selection the potential candidate remained to be divine secret. Who can stand before Yahweh, because He is the Holy One (Ackerman 1999:1-15)? The statement "Pay no attention to how tall and handsome he is. I have rejected him, because I do not judge as people judge. They look at the outward appearance, but I look at the heart" (1 Sam 16:7) is meaningful. Chafin (1989:132) is of the view that the verse is the most familiar verse in the Old Testament because it indicates a vast difference between how God and mankind view people. The sons of Jesse were passed over one by one until the question was raised: "have you any more sons?" The implied question (1 Sam 16:11) seems to be: "Is God truly able to live up to His promise?"

Only then was David summoned. He was the youngest of the brothers and considered too unimportant to be brought in from his sheep to be part of the event (cf. Alter 1999:96; Menahem & Sternberg 1968:263ff). Yet he was appointed as a leader. David's importance was recognised by Samuel and considered as king to be. The anointing of David was the beginning of his rise to power (Lemche 1978:2-25).

As the drama unfolds, the following questions require reflection: firstly, why didn't God direct Samuel to appoint the exact candidate? Secondly, the anointment of David as king was not to replace Saul's immediately (Gruber 2000:3ff; cf. Howard 1984: 41; cf. Hayes 1982:55). What was the purpose of anointing David at such an early stage if he would not replace Saul immediately? The anointment of David as king at his early stage was an indication that Israel's kingship was in crisis (cf. Brueggemann 1971:317-132). After his anointment David has done little and said nothing (Miscall 1986:115). He continued to be on the background of the narratives. Newsome (1982:55) sees the secret of David's anointing by Samuel as the first account where David was made known in the DH for the first time. Miscall (1986:30ff) regards 1 Samuel 16:1-13 as *a call narrative of Samuel*. Hayes (1971:55) noted that the crucial nature of David's entrance into history was the manner of his anointment. The account of his anointment was to legitimise the kingship of David (Robinson 1993:95). The kingship of Saul was in the DH and CH thus far discredited (Polzin 1989:155ff). Therefore the narrative (DH and the CH) offer essential theological knowledge on who David was, why he was anointed, and what it meant to be anointed.

4.4.2.3. Talented young man

4.4.2.3.1. Musician

David gains what Saul loses (Whitelam 2002:277; cf. McKane 1963:106). With this statement McKane emphasised that the charismatic endowment reserved for the king of Israel passes from Saul to David Israel passes from Saul to David. Samuel's word on the

rejection⁴⁷ of Saul is fulfilled (Polzin 1989:155; cf. Lockyer 1986:284). Moreover, the place vacated by the spirit of Yahweh was filled by an evil spirit from Yahweh. The Chronicler alerts careful readers to a very different picture of Saul, a picture that serves his portrayal of David (Throntveit 2003:375; De Varies 1989:424-425). An “evil spirit from the LORD” entered Saul (1 Sam 18:10). Saul’s mental sickness was ascribed to the working of the evil spirit. In ancient Israel, it was commonly believed that all physical and mental illness was caused by evil Sprits (Chafin 1989:136). Saul was probably subjected to moods of depression and insanity (Lockyer 1986:283). Conroy (1983:67) maintains that there are no ethical implications in stating that the “spirit is said to be evil”. The servants of Saul diagnosed the king’s disease and suggested music as the necessary therapy (1 Sam 16:14-23). They advised him to secure a harpist, whose music might soothe his spirit (1 Sam 16:14ff). One of them advised Saul that he should get David to play music for him (Robinson 1993:96). David was recommended for this task (Howard 1989:473-483). The spiritual transfer of power symbolised the inevitable political transfer of power as well. In 1 Samuel 16:19 David is presented as “a man of valour, man of war”. Through the words of the servant, the pro-Davidic author, the DtrG portrays David here as the best choice for a king in all respects (Kim 2008:45; Robinson 1993:97). He was not only good at playing music, but he was also “a man of valour”, “a man of war”, “prudent in speech”, and a “man of good presence” (1 Sam 16:118b). David was introduced into Saul’s court as one who is skilled in many areas, including the ability to soothe Saul whenever the evil spirit afflicted him (cf. Payne 1972:321-325). Therefore, David started his royal career as an aid to Saul (Mettinger 1976:80ff). David was exposed to government affairs, a task that prepared him for his later service as king of Israel. He became armour bearer and musician to Saul, presumably at Gibeah, Saul’s hometown (1 Sam 15:34; 22:6). Apparently, David did not remain with Saul all the time, since he probably returned to Bethlehem to continue caring for his father’s sheep (Lockyer 1986:283). During one of these visits to his home, the Philistines invaded the country and

⁴⁷1 Samuel 15:27-28 read as follows: Then Samuel turned to leave, but Saul caught hold of his cloak, and it tore. Samuel said to him, “The LORD has torn the kingdom of Israel away from you today and gives it to someone who is better than you (GNB).

camped 24 kilometres (15 miles) west of Bethlehem. Saul led the army of Israel to meet the enemy. Three of David's brothers were in Saul's army and Jesse sent David to the battle area to inquire about their welfare (1 Sam 17:17-20). While on this expedition, David encountered the Philistine giant, Goliath (1 Sam 17:41ff). Based on his action and leadership style, the Deuteronomist presented Saul as a failure (Scheffler 2000:263-271). In this discussion, David's musical talent is regarded as a crucial aspect in his life.

4.4.2.3.2. Warrior

The story of David and Goliath is portrayed in detail in the Deuteronomistic History but avoided by the Chronicler. David's character as a warrior is confirmed by his encounter with the giant Goliath (Hillel 2006:180) that has revealed David's leadership skills in a risky situation (1 Sam 17:1-58). David's speech, action and faith in Yahweh proved to portray him as a potential leader. The two main characters in this scene were David and Goliath. David is the main character against Goliath, a Philistine from the city of Gath. Their characters differ in various aspects. David was a lad, Goliath was a grown-up man. David was a young boy, Goliath a giant. David was an Israelite, Goliath a Philistine. David was not a soldier in terms of battle fight. Goliath was an experienced soldier. David was dressed in normal clothes, while Goliath was dressed in war attire. David worshipped Yahweh, the Israelite God while Goliath worshipped Dagon one of the Philistine's gods. According to the text David trusted God, Goliath trusted in his armour and warfare. It is hard to imagine a greater contrast in personalities than that which existed between these two individuals.

The two rivals exchanged words of war, and a combat took place (Hoffner 1968:220-225). Then David struck the giant with his sling and stones and he fell to the ground (1 Sam 17:47). David further cut Goliath's head as a sign of victory. By so doing, the Philistines were defeated (1 Sam 17:51b-54). Hereby David has proven himself to be a leader. In the story of David and Goliath four outstanding features describing David's leadership characters are identified: (1) his zeal to know the affairs of the land, (2) his willingness to participate in problem solving, (3) David overcomes criticism by his brother Eliab and obstacles for not wearing war clothes and (4) his faith in God. One of

the functions of the king in the Ancient Near East was to be a warrior against enemies. The nation's safety was highly valued during this period, by demonstrating his skills as a warrior; David proved that the nation could be safe in his leadership.

Jesse's anxiety to know how things went with his sons in the battle camp is demonstrated by sending his youngest son, David, with provision (1 Sam 17:12-19). The battlefield consisted of two camps of nations at war with each other (Machinist 2000:53). The Philistines were fighting the Israelites. In this scenario, David's leadership character can be traced through his action and speeches. Upon arriving at the battle field, David engaged himself in the affairs of the battle field. David saw how Goliath, "the Philistine of Gath", defies Israel. David was astonished at what he saw and heard. David's action is further traced through literal combat with Goliath (1 Sam 17:48b-51). A staff, a sling, and five smooth stones (v. 40), known as shepherd's weapons, were enough to face the giant. Robinson (1993:101) indicated that the emphasis here is that it was not so much David who was going to fight, but the LORD (37, 45-47). David's leadership character can also be traced through his courageous speeches: (1) With Saul: "...*Your Majesty, no one should be afraid of this Philistine! I will go and fight him.*" (1 Sam 17:32); "...*The LORD has saved me from lions and bears, He will save me from this Philistines*" (1 Sam 17:37). (2) With Goliath: "*You are coming against me with sword, spear, and javelin, but I come against you in the name of the LORD Almighty, the God of the Israelite armies, which you have defiled*" (1 Sam 17:45). David's speeches need to be taken into consideration.

In verses 34-36 as indicated, the speech concerns personal bravery (Brueggemann 1985:32). In verse 37, the speech of David makes a theological acknowledgement (Miscall 1986:120). Three outstanding features demonstrated by David, courage, speeches (1 Sam 17:34-37, 39, 45-47) and faith are regarded as leadership qualities (1 Sam 17:37, 45-47). The word *courage* and or *courageous* is used throughout the Old Testament narratives and directed to few individuals who hold leadership position. Such courage was in two folds, namely physical and moral.

The term courage has a significant meaning in both the DH (Josh 2:11, 5:1, 2 Sam 4:1, 7:27, and CH (1 Ch 17:25, 2 Chron 19:11, 19:11; Ezra 7:28, 10:4). Equally important, the adjective courageous cannot be ignored (Deut 31:6, 7, Josh 1:6, 7, 9, 10: 25) and 1Chron 22:13, 28:20; 2 Chron 26:17, 32:7) stressed the importance of courage and/or courageous. Physical courage was based on moral courage- a reliance on the presence and power of God and a commitment to His commandment (Joshua 23:6, 2 Chron 19:11). By courage, David showed the strength of purpose that enabled him to withstand fear and difficulty. Saul and his men failed to face Goliath because of fear. A speech is more than uttering the words. In this scenario, few individuals gave speeches concerning the battle, like Saul, Eliab, David and Goliath. The content of David's speech indicated his dependence upon God. Both the Deuteronomistic and the Chronistic Histories stressed that the God of Israel had overcome the Philistine's god. That David put his faith in God. He was sure of the results of the battle before it was started.

4.4.2.3.3. Synthesis

David's leadership character is based on the two histories (DH and CH). The narrative begins with his dramatic rise to fortune from humble beginnings as a shepherd to his acclamation as king over Israel (Howard 1987:42; Conroy 1983:64). Through the narratives, Yahweh is portrayed as favouring him (Gerhard 1962:306ff). His rise to power is characterised by dramatic events. From the beginning David's leadership character is traced through different stages: Firstly, *as a youth* David proved that although he was a young man he was capable of exercising leadership. By shepherding the flock of his father Jesse David proved that he can be trusted in 'shepherding' the nation. David's *anointing to kingship* at his early age was a further proof that the kingship of God was in crisis and a divine intervention was necessary (Esler 1983:61-76). As a *talented young man* David's leadership qualities were revealed through music and military skills. His music skill was used as medicinal remedies to the tormented leader, Saul. As a military hero, David defeated the proud, aggressive and gigantic giant, Goliath and fought victoriously in many battles. He risked his own life by expressing servanthood character. David indicated that trusting God was the right option rather than on the armour and men power. Victory was won through faith in God. A person who trusts the Lord in such

circumstances proves leadership character. In David, leadership qualities were clearly displayed.

4.4.3. David's leadership character as an adult

4.4.3.1. Introduction

David was no longer a seventeen year old shepherd boy; he has become a grown and married man. David was faced with more responsibilities than before. His leadership skills become evident on the basis of his family relations, his relationship with other people and as a king of Israel.

David had eight wives⁴⁸, seven of whom bore him children. The names of David's children are listed in the Scriptures. He had many unknown sons and daughters. His line continues unbroken among the kings of Judah, and the NT traces this line, via two routes, to Jesus (Mt 1; 6-17; Lk 3:23-31). Throughout the narrative, David's wives played vital role in his life, irrespective of positive or negative influence. Therefore, the female characters in David's life cannot be ignored (Berlin 1982:69). Observing the variety of literary characters, Foster (1949:75) distinguished between "flat" and "round" characters. The flat ones, in their purest form, are built around an idea, or a single notion (Amit 2001:72). They have no inner life, while the round characters are complex, self-aware, and capable of development and change. Based on this, Ewen (1980:33-44) is of the view

⁴⁸Seven of whom bore him children. The names of David's children are listed in Scriptures. He had many unknown sons and daughters. His line continues to unbroken among the kings of Judah, and the NT traces this line, via two routes, to Jesus (Mt 1: 6-17; Lk 3:23-31). David's prominence as Israel's greatest king and his importance as a theological symbol are noticed. The names of David's wives are: Michal, daughter of Saul, for whom he paid a hundred foreskins of the Philistines men as a dowry (1 Sam 18: 20ff), A'hinoam of Jezraeel (1 Sam 25:43; 1 Chron.3: 1); Abigail, widow of Nabal (1 Sam 25: 39-42; 1 Chron 3: 1), Maacha, daughter of the Aramaean king of Geshure (2 Sam 3: 3; 1 Chron.3:2); Haggith, mother of Adonijah, one of David's sons(2 Sam 3:4; 1Chron.3:2); Abital, mother to Shephatiah, one of David's sons (2 Sam3:4; 1 Chron.3:3); Eglah , mother to Ithream, one of David's sons (2 Sam 3:5;1 Chron.3:3); Bathseba, Uraih's widow (2 Sa. 11:1ff); and other wives (1 Chron 3:6-9; 1 Chron. 14:3-4) as well as concubines (1 Chron.3:9). The most prominent was Abigail (1 Sam 25) and Bathseba (2 Sam 11-12). Throughout the narrative, David's wives played a vital role in his life irrespective of positive or negative. Therefore, the female characters in David's life cannot be ignored (Berlin 1982:69).

that between the extremes (the flat and rounded characters), there are many intermediate gradations; for example the round type-character that has a dominant quality. The life of David, both in a negative and positive side, is characterised by those two extreme female characters, which cannot be ignored or left unscrutinised. Berlin (1983:23-33) shows how different kinds of women related to the stages of David's life.

Two contrasting views regarding David's relationship with people are noteworthy. Those views are based on the Deuteronomistic and Chronicler Histories. The Deuteronomistic tradition is of the view that David loved his children too much and could not bring himself to discipline them for wrongdoing, even when some of them rebelled against him (2 Sam 15:1-12ff, 16:15-23). In contrast the Chronicles omitted such stories. The omission of David's mistakes by the Chronicler is regarded as the defense of him (cf. Whitelam 1984:61-87).

4.4.3.2. David's leadership challenged.

David was later faced with a life-threatening challenge, more severe than he had with Goliath (Hillel 2006:170). His leadership character was tested on how he dealt with political opposition. David's opposition can be divided into two categories, namely opposition from within his fellow country men and opposition from outside his country. The former refers to Saul and the later to the Philistines. In all his situations, David had to remain calm, focused and put his faith in God. David's opposition is filled with wide contrasts (1 Sam 18-20:42). The contrast is reflected in the lifelong friendship of Saul's son, Jonathan with David; of the love of Saul's daughter Michal for David; and of Saul's first attempt to kill David. A whole range of emotions of people related to David is portrayed in 1 Samuel 18: friendship, love, celebration, envy, deceit, violence, and fear (Boogaart 1985:204-214). The outcome of the battle between David and Goliath planted the seed of fortune in David, Michal and Jonathan. Both people loved David (Howard 1984: 42)⁴⁹. Saul's reaction to David's victory was a typical sign of jealousy which

⁴⁹In 1 Sam 18:6-21:1, the narrator elaborates how the women showed their sense of relief by singing joyful songs after hearing the victory over the Philistines.

occupied his heart and mind. The results were hatred and pursuit from Saul's side. The root cause of all this was Saul's misinterpretation of the women's appraisal song (1 Sam 18:8-9):

“...as they danced they sang: “Saul has slain **his thousands** and David **his tens of thousands**...and from that time on Saul kept a **jealous eye on David.**”

Saul's jealousy was increased by the song. His intention was to trap David. By the cultural aspects of marriage in the ancient world, parents had a direct influence on whom and how their daughters and sons got married (Yamauchi 1978:241-251).

David's fortune waxed as Saul's jealousy increased and his fortunes declined according to 1 Sam 18:9-16. Saul's plot against David appears in two or more folds:

*By Saul's hoping that the Philistines would kill David, and
by Saul's use of his own daughters, Merab and Michal*

In this scenario, Saul used his daughters Merab (1 Sam 18:17) and Michal (1 Sam 18:21) as a tool to have David killed. By offering Merab to David in marriage, Saul wanted her to serve as a brave and loyal daughter. Saul intentions were clear: Saul was thinking that in this way the Philistines would kill David, and he would not have to do it himself (1 Sam 18:17). In reply David turned the offer down. Michal's love towards David created another opportunity for Saul to have David killed. As revenge to his enemies Saul wanted from David as payment for the bride, the foreskins of a hundred dead Philistines. Saul planned that David would be killed by the Philistines (1 Sam 18:24-26). Surprisingly to Saul David brought what was required of him (1 Sam 18: 27-28). David's marriage was politically motivated (Levinson 1998:507-18).

Despite all the negative aspects injected into David's life, he succeeded to defeat the enemies and became famous (1 Sam 18:28-30). The Deuteronomist makes the reader understand that David succeeded because the LORD was with him, and all of Israel 'loved' him (1 Sam 18:28). Saul felt threatened by David's success (1 Sam 18:8-9). The concept 'all Israel is significant in the Chronistic History in the divided kingdom'. To the Chronicler the concept of all Israel includes both the Southern and the Northern Kingdom

(Throntveit 2003:375). In this scenario Saul thought the people would make David king (Sam 18:8b). Another example is found in 1 Samuel 20:31. Saul rebuked his son Jonathan by stating that as long as David lived Jonathan would not be king. Saul became obsessed with killing David and endeavoured by various means to do so. Michal (1 Sam 19:11- 17), Saul's daughter and Jonathan, his son, came to David's aid against their father's plans. Jonathan's love for David and the covenant between them is illustrated. Their relationship would play an important role when David becomes king. Although brother and sister tried their best to secure David's safety, the latter was forced to flee from Jerusalem permanently, due to Saul's pressure to kill him. Saul's action towards David was an indication that he foresees a strong leader in David.

While faced with life threatening circumstances three outstanding features regarding David's leadership character are noted in this discussion. Firstly, there was David's reaction to political opposition, namely internal and external (opposition). Secondly, David's overwhelming support from Saul's children and from the LORD. Thirdly, despite the life threatening situation, David's fame increased. Gordon (1980:37-64) regards the event as David's rise while its Saul's demise.

David's leadership character was tested on how he dealt with political opposition. David's opposition can be divided into two categories, namely opposition from his fellow country men and opposition from outside his country. David's opposition is filled with wide contrasts (1 Sam 18-20:42). The contrast is reflected in the lifelong friendship of Saul's son, Jonathan with David; of the love of Saul's daughter Michal for David; and of Saul's first attempt to kill David. Both Jonathan and Michal demonstrated their complete loyalty to David (Magga-Cohen 2005:251-268).

Despite all the negative aspects injected into David's life, he succeeded in defeating his enemies and he became very famous (1 Sam 18:28-30) even further and because the LORD was with David, all of Israel "loved" him (1 Sam 18:28). Saul felt threatened by David's success. Saul's eagerness to pursue David even in the prophets' territory was an indication that his intention to kill David was clear. He was known to be among the prophets (Sturdy 1970:206-213).

4.4.3.3. David as fugitive hero

1 and 2 Samuel portrayed the time David had to live as an outlaw, compelled to flee from Saul, who sought to kill him. The narratives depict David's magnanimity towards the persecuting Saul and the respect which he cherished for Saul and his royal office (Kapelrud 1966:38). David's intelligence and intuition endowed him with a talent for public demonstration (Hillel 2006:291). Saul had premonitions that David would succeed him as king. As David's popularity grew, Saul's fear increased until he could no longer hide his desire to kill him. David had no option but to flee from a worried and jealous king and to live as a fugitive (Finkelstein and Silberman 2007:63).

As David was independent, he had to show leadership qualities. My intention is to reflect on David's leadership in the wilderness. David prevailed in difficult situations even though he had no legal protection. His physical safety depended entirely upon his wits, not forgetting that the Lord protected him. In order to become a political and military leader David had to win the loyalty of clan chiefs and towns that owned nominal allegiance to Saul. The arid ranges and steppes of Judah formed a frontier or no-man's land where Saul's authority had no influence, and where outlaws gathered (Brueggemann 1990:108ff). In the ancient world the worst penalty the state could impose was life in exile from one's native environment. This was a fate considered at the time worse than death. In the Judean wilderness David launched his movement for the national crown. Every one who was in distress, and everyone who was in dept, and everyone who was discontented, gathered with him; and he become captain over them(1 Sam22: 2). He was a chief of outlaws and a refugee like them. He preserved the *esprit de corps* of this band which numbered between 400 and 600 men. As a fugitive hero David demonstrated his leadership character by leading a group of six hundred men excluding their families (wives and children). A person who is capable of leading a large group of people and meeting their basic needs proved to be an ideal leader. David's leadership qualities were portrayed as he took unpopular decision by acting justly. The loot was equally distributed among all his men, including those who did not go to fight. By so doing, David taught that no job is better than the other. Distributive justice was portrayed. Indeed, David proved to be an ideal leader.

4.4.3.4. David's leadership character as a refugee

David's leadership qualities are expressed while he was on the run from Saul. While fleeing, his movements can be traced in about eight places, namely, at Nebo, Gath, Moab, Judah, Keilah, Ziba, Moan and Engedi. Those places can be grouped in two categories, namely within the territory of Israel and in foreign territory. David's leadership qualities can be traced during these movements. Out of those places, David's movements were characterised by tragedies and fortunes. An unforgettable tragedy happened in Israel's territory at Nebo where Saul slaughtered the house of the prophets (1 Sam 22:3-5; 22:6-19). David's remorseful action towards the death of Ahimelech and his household reveals a sympathetic heart and compassion (Firth 2006, cf. Constable 1967:85). He accepted full responsibility for their killings and vowed to provide security for Abiathar (1 Sam 18:22-23). Compassion is one of the desired characters of a good leader. In foreign territory David's leadership character was portrayed in a number of ways. Among the Philistines David was a brave warrior, and the secret of his bravery was that God protected him (Mare 2006:712-722). Upon settling at Adullam, he was joined by many people, including marginal and disaffected members of society, who became his strongest army (1 Sam 22:1-2). By that time, his parents relied upon him for safety. Knowing that he was still fleeing David crossed into Moab to seek shelter for his parents and placed them into the temporary care of Moabite king (1 Sam 22:3-5). His descent from the Moabite Ruth could have helped him (Howard 1984:42). This character as a warrior was expressed when he defeated the Philistines after attacking Keilah. David showed kindness to the towns he saved when they planned to hand him over to Saul (1 Sam 23:1-13).

4.4.3.5. Mercy for enemies

The Deuteronomist presented two important scenarios describing David's opportunity to do what he liked with Saul. Those incidences are recorded in 1 Samuel 24:2-23; 1 Samuel 24:1-22; cf. 1 Samuel 26:1-25 and 1 Samuel 26:1-25). The incidences described how David spared Saul's life (Green 2003a:1-23). There is no record in the Chronicler regarding Saul pursuing David. In those prime scenarios, David decided to spare Saul's life. In *the first incident* (1 Sam 24:1-15), David used the opportunity to address Saul. In

his address, three important factors are highlighted: (1) David advised Saul about the danger of listening to bad advice (1 Sam 24:9); (2) there was evidence that he had the opportunity to kill Saul (1 Sam 24:10-11); (3) David's assured Saul that he would not harm him (1 Sam 24:12). In response to this remarkable incident, which is described as mercy, Saul was left with no choice but to repent (1 Sam 24:16-23). Was this permanent and genuine repentance or was it a temporary and fake one? A close observation reveals that Saul's repentance was temporary. The *second incident* revealed David's address to Saul's body guards, with special emphasis to Abner (1 Sam 26:13-16). Two outstanding features are noted: (1) David reprimands Abner for failing in his duty to protect the king (1 Sam 26:15-16); (2) David's enquiry regarding the cause of Saul's pursuits (1 Sam 26:17-21). (3) Evidence that he had the opportunity to kill Saul (2 Sam 26:22-24). Saul's response revealed that he was assured that David did not want to kill him. In 2 Samuel 16:1-13, a narrative about Saul's relative cursing David is recorded. Regardless of being cursed, David did not pay revenge. In his study on 2 Samuel 16:5-14, Bruggemann (1974:175-92) is of the opinion that David coped with curse. David's leadership character was revealed by his mercy. Those two scenarios revealed a merciful character in David. Mercy is one of the most outstanding attributes admired for an ideal leader.

4.4.3.6. Openness to advice

The death and burial of Samuel received little attention in the books of Samuel (1 Sam 25:1a). The story about his death covers half of verse one of chapter twenty-five. The Deuteronomistic History did not give an elaboration on the narratives. No mention of Samuel's death in the Chronistic History. David had the opportunity to bury Samuel with other Israelites. After Samuel's burial, David resumed his temporary activity of running away from Saul (1 Sam 25: 1b -43). He went to the wilderness of Paran (25:1b). In the area of Maon, David met Nabal, a man whose character lived up to the meaning of his name, (namely fool) (Howard 1984: 43). Nabal was known as a rich man in the region (Green 2003a:1-23). David's message to Nabal through one of his men proved that he (David) and his band provided security for Nabal's assets (1 Sam 25:14-17). In response Nabal continued to reveal and expose his selfish and foolish character (1 Sam 25:9-11). Had it not be for Abigail's intervention in the situation (1 Sam 25:23-35), David would

have left the stone unturned for Nabal's belongings including him. Abigail spared him from David's retribution (Howard 1984:43). Abigail's intervention proved that she was aware of David's special favour from YHWH (1 Sam 25:28-31). David listened to Abigail's advice and stopped his attack on Nabal (Camp 1981:14-29). The drama about Nabal closes at his death, and Abigail becomes one of David's wives. In this narrative, *openness to advice* as one of David's leadership characters is portrayed.

4.4.3.7. A sympathetic heart

David's leadership character is clearly revealed by his reaction to Saul and Jonathan's tragic death. The story of Saul's tragic death is portrayed in both the Deuteronomistic and the Chronicler Histories. The Deuteronomist devotes more than twenty-three chapters to Saul and his reign (1 Sam 31; 2 Sam 1:1-23:29). The Chronicler is only interested in the final story of his death at the hands of the Philistines (1 Chron 10:1-13).

The Chronicler began their narratives without the long and complicated story of Saul's decline and David's rise (Thronveit 2003:377). The Chronicler alerts careful readers to a different picture of Saul, a picture that serves his (their) portrayal of David. The Deuteronomistic presented both a humiliated and honoured Saul (Brueggemann 1990:208). The Chronicler had a negative view of Saul (Thronveit 2003:377). To the Chronicler, three important aspects are noted (1) Saul's death (1 Chron 10:1-7), (2) the humiliation of Saul's house (1 Chron 10:8-12); (3) the Chronicler's all-theological evaluation or negative view? (1 Sam 10:13-14). In this scenario (1 Sam 31), David continued to run away from Saul and sought refuge in the Philistine region (1 Sam 28:1-2; 29:1-11). This incident had the effect of removing David from any responsibility for Saul's death as recorded in 1 Samuel 31. Saul's persistence to kill David was an indication that he regarded him as a threat. The manifestation of Saul's 'madness', persecution mania, contradictory behaviour, irrational anger, and violent changes of mood between ecstasy and dark despondency, were consistent with the symptoms of what is today recognised as manic depression.

The scenario served as a clear indication that he was an incompetent leader (Kamm 1999: 53). Saul's end is told in 1 Samuel 29-31. David, who has distanced himself from Saul's

insane jealousy and hired himself out as a Philistine mercenary, is conveniently sidelined, so that he does not have to fight against his own people. Saul, severely wounded by several arrows, commits suicide on the battlefield. His three sons including Jonathan, beloved by David, are killed alongside him. David's respect for the office of king was again demonstrated when he received the report of Saul's and Jonathan's death (1 Sam 31: 1-2 Sam 1:27). A self-serving Amalekite brought the news. The Amalekite was killed for his lack of respect for the royal office (2 Sam 1:1-16). David's lament (2 Sam 1: 17-27) over the death of Saul and Jonathan is a model of grief and was recorded in the poetic "Book of Jashar" (1:18; Joshua 10:12-13; 1 Kgs 8: 12-13 (LXX) (Howard 1984: 43).

4.4.3.8. Synthesis

David was no longer a seventeen year shepherd boy; he has become a married man with increased responsibilities. His leadership skills become evident on the basis of his family relations and with the general public. Two contrasting views regarding David's relationship with people are noteworthy. The Deuteronomistic tradition is of the view that David loved his children too much and could not discipline them for wrongdoing, even when one of them rebelled against him (2 Sam 15:1-2ff, 16; 15-23). In contrary the Chronicles omitted such stories in order to present David as a spotless king. David's *leadership character was challenged* in various ways and different circumstances. His leadership character was tested on how he dealt with political opposition. David's opposition can be divided into two categories, namely opposition from within his fellow country men and opposition from outside his country. Opposition from his country men (Saul in particular) was severe that he was forced to become a fugitive. As a *fugitive hero* David's leadership character proved that for the sake of peace and to prevent civil war, it was proper for him to 'run' away from Saul than to cause bloodshed among the Israelites.

He was also capable of leading a group of six hundred men excluding their families. David's leadership character was also revealed while seeking refuge in other countries such as Nebo, Moab and Philistia

As a refugee, he was confronted with challenging situations but he overcame those challenges. By showing mercy to Saul his greatest enemy David demonstrated he was a *kind and merciful leader* (1 Sam 24:1-25; 1 Sam 26:17-21). Openness and listening to advice are some of the scarce leadership qualities. In David, such qualities were demonstrated. The Deuteronomist presented a narrated event regarding Nabal and Abigail (1 Sam 25:1-43). Lastly, David's leadership is portrayed through his sympathetic heart and exercise justice at the death of Saul and his son Jonathan (2 Sam 1:1-23:29). Both the Deuteronomist and the Chronicler narrated the death of Saul (1 Sam 31; 1 Chron 10:1-13). Further David exercised retributive justice to 'a self confessed king killer', an Amalekite who thought David would be pleased by the death of Saul and Jonathan (2 Sam 1:1-16).

4.4.4. David's leadership character as king

4.4.4.1. Introduction

The reign of David marks politically speaking Israel's golden age. A power vacuum in both Egypt and Mesopotamia made it possible for the tribes that had entered Canaan under Joshua a few centuries earlier to become a mighty nation. The story of David, first as a tribal king in the South and then as king over all Israel, is recorded in books 2 Samuel and I Kings 1-2. David was a realist with the ideal of improving the lot of his countrymen. His actions and speeches demonstrated that he was a chosen king. His sincere convictions led him to important political results without the cynicism of political intrigue (Cahill 2004:20ff). He excelled in exercising patience, attempting at all times to avoid shedding the blood of any Israelite. David knew that it would set back any program for national unification. He dramatised his belief in the sacredness of the royal person to impress King Saul's entourage (Finkelstein 2002a:118). When the Philistines at Gibeon killed Saul, David's moving elegy not only voiced his personal grief, but also served to reconcile Saul's following movement. His message of gratitude to Jabesh-Gilead for the burial of the royal dead was a sign of the inauguration of his own reign as king, which was newly established at Hebron (Jones 2002b:208).

4.4.4.2. The anointing of David as king

4.4.4.2.1. Introduction

The anointing of David king of Judah and later as king of both Israel and Judah happened after the tragic death of Saul and his three sons in battle (1 Sam 31:1-13). The Chronicler's view of Saul's death differs from that of the Deuteronomist. Two modifications clarify the Chronicler's use of the story. In Chronicles 10 'all his men' are replaced by 'all his house' (1 Chron 10:6). As a result Saul's kingdom came to an end. To the Chronicler the end of Saul's line re-emerges in the concluding theological evaluation that *God* slew Saul and turned the kingdom over to David as a direct consequence of Saul's unfaithfulness (1 Chron 10:13-14). Both the north and the south experienced military defeat and exile due to their unfaithfulness (1 Chron 5:25; 1 Chron 9:1; 2 Chron 36; 14). The Chronicler begins his (their) narrative with the story of Saul: a picture of Israel in exile, defeated by enemies because of the unfaithfulness of a king who is everything a king should not be. The message is clear. In Chronicles, exile is always a possibility for those who, like Saul, are unfaithful and for those who like the Israelites follow them (2 Chron 36:13-21).

David was anointed as king on two separate occasions. (1) David was anointed king of Judah at Hebron where he ruled for seven years. (2) David's anointment as king of both Israel and Judah. The detail of his anointment is mentioned by the two traditions (2 Sam 5:1-10; 1 Chron 11:1-9). David's anointment as king of Judah is recorded in the Deuteronomistic tradition (2 Sam 2:1-7) and excluded by the Chronicler. Two separate ceremonies performed by Judah are omitted in the Chronicler. The Deuteronomistic highlighted the division between Israel and Judah, while the Chronicler concentrated on the unity among both Israel and Judah. Scholars have long recognised the differing depictions of David in the books Samuel, Kings and Chronicles (Throntveit 2003:374; Bruggemann 2002; Steussy 1999). The Chronicler used the David story to address the needs of his (their) postexilic community who questioned the value of God's old promises to David in the time of Persian domination. To the Chronicler, the founder of the kingdom has become the founder of the Temple and public worship, the king and hero. When David succeeded to the throne, he founded a family dynasty that lasted over four hundred years. The

anointing of David as king in Israel was a fulfillment of his rise (North 1982:524-544; Lemche 1978:2-15).

4.4.4.2.2. Anointing of David as king of Judah

After the death of Saul David's family and his men returned to Judah and settled at Hebron (2 Sam 2:1-3). David's leadership qualities are demonstrated when he was anointed king of Judah (2 Sam 2:4). By anointing David as their king, the local leaders of Judah had shown confidence in and trusted him. No mention of a power struggle for the leadership position in Judah. David's desire to unit Israel and Judah is portrayed by his condolences to Saul's family and for his appraisal for their efforts to bury Saul. He consistently demonstrated that he was not responsible for Saul's death. The other eleven tribes of Israel followed Saul's commander, Abner, and made Ishbosheth their king (2 Sam 2: 8-11) (Robinson 1993:160). Isho-bosheth ruled Israel for two years (2 Sam 2:8-10). During this period, there was an ongoing war between the two halves, Judah and Israel. Under David's leadership, Judah grew stronger and stronger, while Ishbosheth's incompetence made Israel weaker and weaker. 2 Samuel 2-4 reflects on the natural rivalry that existed between Israel and Judah; the narrator is couched in terms of the rivalries between the houses of Saul and David (e.g. 3:1, 6). The Chronicler passed over the event of 2 Samuel 2-4 without comment (Throntveit 2003:376). The dispute between the families of David and Saul are omitted by the Chronicler. The kingdom had not yet been divided, yet "Israel" is referred to several times in contrast to "Judah" (e.g., 2:0-10; 3:10, 19,37; 4:1), reflecting the very real divisions that existed throughout the nation's history (Howard 1984:43).

In these chapters (2 Sam 2:8-4:12), the rivalry is played out through Abner, and Joab, David's general. Joab killed Abner for this (2 Sam 3:26-30) despite the treaty between David and Abner (2 Sam 2: 24-32) and that Abner had had friendly contacts with David (3:12-21). David mourned for Abner's death (3:31-39), in a manner reminiscent of his mourning Saul's death (Howard 1984: 43). This and more pleased the people (3:36). Ish-bosheth then was murdered, eliminating all effective rivalry to David's claim to the throne (chapter 4). David again mourned and had the murderers executed, again displaying the concern for fairness in combat exhibited (Howard 1984:43). It was a testimony to David's personal magnetism and abilities, as well as

to YHWH's favour upon him, that a unified kingdom was able to exist as it did under him (Kamm 1999:55).

David was anointed to become the king of Judah without conflict. The leaders of Judah had confidence in David. David's leadership qualities are portrayed through (1) David's lament for Saul and his Jonathan (2 Sam 1:17-27); (2) his attempts to unify Israel and Judah; (3) his condolences to Saul's family and for his appraisal for their efforts to bury Saul; (4). David's mourning for Abner's death (2 Sam 3:31-39) reminiscent of his mourning of Saul's death.

4.4.4.2.3 Anointing of David as king over all Israel

The anointing of David as king over Israel and Judah is portrayed both in the Deuteronomistic (2 Sam 5:1-16) and the Chronistic histories (1 Chron 11:1-9; 14:1-7). In 1 Chronicles 11-12, the Chronicler combines a variety of Chronologically and geographically disparate lists to demonstrate the unity of 'all Israel', north and south, and their immediate and unanimous recognition of David's kingship (Thronveit 2003: 374). An outer framework describing David's anointing at Hebron (1 Chron 11:1-3, 12:38-40) includes lists of the warriors who attended the festivities (1 Chron 11:10-47; 12: 23-38), while an inner frame work David's forces while stationed at Zikgal (1 Chron 12:1-7; 12:19-22) includes those who joined him at 'the stronghold' (1 Chron 12:1-7; 12:19-22) (Williamson 1982:25-28). The deteriorating leadership condition of Israel led to a state of desperation, and finally to the assassination of Ishobesht by his own subjects (Brueggemann 1971:317-132). Without an alternative, the elders of the northern tribes came to Hebron and anointed David as king of all Israel. By coming to David in order to anoint him as king of Israel, the elders of the community proved that they trusted him (cf. Brueggemann 1972c). David was anointed for the third time, also at Hebron, this time over all Israel and Judah (2 Sam 5:1-5; 1 Chron 11:1-9). David's leadership qualities are further elaborated by being anointed to be a king over all Israel. The restoration of David to Michal was an indication that he regained what he lost during Saul's reign (Ben-Barak 1979:15-29).

The question is why David, and why not someone else? David's leadership style is what the northern tribes of Israel admired for a king of Judah. Apart from David, they found no one who would be capable to lead the nation.

After the event he was to take Jerusalem, and he reigned there for 33 years, with a total reign of 40 years (Howard 1984: 43). As the anointed king of Israel and Judah, the remaining impediment to his movement to unite the north with the south was the fortified city of the Jebusites, Jerusalem (Yadin 1952). The walled city occupied an impregnable position, and had been occupied since pre-history. As an independent Canaanite city, Jerusalem had its own king, Melchizedek (Gen 14:18-20). The priest-king Melchizedek became the model for sacred kingship, which David introduces into the customs of his realm.

4.4.4.2.4. Synthesis

Politically, the reign of David marks Israel's golden age. A power vacuum in both Egypt and Mesopotamia made it possible for 'Israel' to become a mighty nation. The narratives of David, first as tribal king in the South and then as king over all Israel is recorded in both the Deuteronomistic and Chronistic Histories. His sincere convictions led him to important political results without the cynicism of political intrigue (Cahill 2004:20ff). David excelled in exercising patience, and attempted to avoid shedding of blood of any Israelite. The anointing of David as king of both Judah and Israel was an indication that he had unique leadership qualities that others lacked. The deteriorating of leadership condition of Israel led to a state of desperation. In both instances, he was 'followed' for the position instead of him demanding to be made king (2 Sam 2:1-7; 1 Chron 11:1-9; 14:1-7).

4.4.4.3. Successful leadership

4.4.4.3.1. Introduction

The story of David's rise to power is narrated in the DH (Deut 10:8; Joshua 15:63, Jdg 1:21; 1 Sam 7:1-2, 2 Sam 5:6-10, 2 Sam 11:1; 2 Sam 23:19, 1 Kgs 7:40-47) and the CH (1 Chron 5:13, 1 Chron 11:1-11; 1 Chron 13:1-14; 1-7, 15:25-29; 1 Chron 16:37-43; Ezra 3:11; 1 Chron 18:1-17; 1 Chron 19:1-19, 1 Chron 22: 1-19, 1 Chron 26:4-5). David's leadership character can further be traced through his successful events and deeds. His successes are measured in: *political, socio-economic, good moral values* and *religious* aspects.

4.4.4.3.2. Political success

(a) Introduction

David's rise to power emerged from the early years of his youth when he was anointed to be the next king of Israel (1 Sam 16:13). Years later, he was made king of Judah (2 Sam 2:1-7) and later on, he became the king of the entire nation of Israel (2 Sam 5: 1-5; 1 Chron 11:1-9, 14:1-7). David's rise to power has not been an easy task. He was faced with many challenges starting with his brother's critics, Goliath's mockery although he finally killed him, followed by Saul's jealousy, escaping from dangerous situations, enemy attacks, and natural disasters. David's rise to power is clearly stated by both the Deuteronomistic and the Chronistic historians.

(b) Israel's world view changed

An overview of political leadership prior to David is crucial in this discussion. Before his rule, Israel had been the object of attacks, as they had been weak. Israel was faced with political challenges from its neighbouring countries like the Philistines. David's political success is portrayed both in the Deuteronomistic and the Chronistic Histories. The story of David's rise to power in the DH (Deut 10:8; Joshua 15:63, Jdg 1:21; 1 Sam 7:1-2, 2 Sam 5:6-10, 2 Sam 11:1; 2 Sam 23:19, 1 Kgs 7:40-47) and the CH (1 Chron 5:13, 1 Chron 11:1-11; 1 Chron 13:1-14; 1-7, 15:25-29; 1 Chron 16:37-43; Ezra 3:11; 1 Chron 18:1-17; 1 Chron 19:1-19, 1 Chron 22: 1-19, 1 Chron 26:4-5).

In capturing Canaanite Jerusalem, David was engaged not in a holy war but in acquiring an administrative centre (Miller 1974:115-27). A governing apparatus system would be needed quickly, and was not to be found in the older pattern of the federation. Once the loyalty of the northern tribes was secured, there was a need to have a neutral place for administrative purposes. Hebron, in the heart of the southern tribe of Judah, could no longer serve as his capital (2 Sam 2:1-4). By capturing Jerusalem and living there (Cahill 2004:20-31, 62-63), David assured that no tribe could have undue influence over the king or overly favoured by him. The city stood between and outside the tribal system (Humphrey 1990:61). Jerusalem afforded him numerous advantages (Cahill 2004:20-31). This city was centrally located between Judah and Israel and was not strongly identified with any tribe. Jerusalem had been included in the tribal allotment of Benjamin (Josh 18:28), but appeared as part of the

borders of the tribe of Judah (Joshua 15:8), and it was included in the list of cities Jadeites did not conquer (15:63). Thus it could well play the role of “neutral” capital (Howard 1984:44). Jerusalem consisted of a portion known as the city of David (Tarker & Cahill 1992:52-67).

(c) Military success

In the Ancient Near East, the king served as a military commander-in-chief, with the expectation that he led his city or nation in war (Levinson 2001:517). 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). He continued to demonstrate his military victories, over neighbouring countries such as the Philistines and Moabites (2 Sam 8:1-2; 1 Ki 7:40-47; 1 Chron 18:1-17, 19:1-19), Arameans (2 Sam 8: 3-8; 1 Chron 18:1-17), Edomites (2 Sam 8:13-14), and (2 Sam 8:9-12). Its function is to show that YHWH was impressed with David and that he was an effective warrior and ruler (2 Sam 8:6b, 14b-15). The extent of David’s kingdom was impressive: 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).

Although David was commander in chief of his army, he appointed ‘cabinet-level’ chiefs of staff to maintain tight control of his military power base (Coogan 1998:257). Military success brought spoils of war, which filled the royal and priestly coffers (2 Sam 8:7-12 and; 12:30, 1 Sam 15:9 and 27:9) and secured the loyalty of the army and key officials. It also brought war captives into the kingdom. According to the Samuel-Kings (Deuteronomistic) and Chronicles (Chronistic) narratives (Lemos 2006:225-241), foreign servitors came from Ammon, Moab, and Edom, as well as from the various Aramean cities that David encountered in his campaigns to the northeast (2 Sam 8:2-14; 12:31). These captives constituted a workforce with their own chief administrator for building projects initiated by David (2 Sam 5:9, 11; 12:31; 1 Chron 11:2; cf. Coogan 1998:258). The two types of military forces can be related to the king’s efforts to maintain his troops’ allegiance.

The mercenaries, sustained and supported away from home by the crown, served the king directly and were inherently well controlled by the commander (Kapelrud 1966:44). The mercenaries were under the command of Benaiah (2 Sam 8:18). As leader, David shared the responsibilities among his men. By appointing commanders in his army, he wanted to make sure people's needs were met.

The need for an institutionalised political and military administration was a response of Israel's enemies (Constable 1967:85). Measured by his skills concerning military affairs, David proved beyond reasonable doubt that he was an ideal leader. During the reign of David, Israel was depicted as being military, politically and geographically strong.

(d) Synthesis

David succeeded in his position as Israel's leader. In this context his successes have been measured on politically. In capturing Cananite city, Jerusalem, David was engaged not only in a holy war, but in acquiring an administrative centre (Miller 1974:115-127). David made assured that no tribe could have undue influence over the king or overly favoured him. Once more David's was a might warrior. He fulfilled the people's expectation of a military leader. In the Ancient Near East and in Israel, a king would be evaluated on the basis of his military skills. The king served as a military commander-in-chief with the expectation that he led his city or nation in war (Levison 2001:517). In David such skills was common as he fought victoriously against the enemies(2 Sam 5:17-25; 1 Chron 14:8-17) He continued to demonstrate his military victories over neighbouring countries such as the Philistines and Moabites (2 Sam 8:1-2; I Kgs 7:40-47; 1 Chron 18:1-17, 19:1-19) and other nations(2 Sam 8:3-8; 1 Chron 18;1-17).

4.4.3.3. Economic success and administrative skills

Sound economic policies are the crucial phenomenon in every country or nation. David's predecessor, Saul spent much of his time in pursuit of David's leadership character which is revealed through his economic and administrative successes. In 1 Samuel 30:18, David portrayed as rescuing everyone and everything the Amelikites had taken. Victory in warfare, with spoils and attributes, provided an economic base for specialists and workers in the state's overlapping domains of judicial, religious,

commercial, diplomatic and constructional activities. David's military operations brought two important resources: capital, from spoils and tribute; and labour from war captives. The local economy alone could not have supported such projects without severe deprivations to the indigenous farmers, nor would local residents endure the hardship of construction-gang work with enthusiasm. David expanded and systematised his predecessor's rudimentary administrative structures. His administrative team consisted of several officials and their portfolios⁵⁰. In order to feed and pay his officials and to meet the expenses of the court, especially the maintenance of the king's sons who lived in great splendour (2 Sam 15:1; 1 Kgs 1:5), financial resources were necessary (Lods 1932:363). The resources seemed to have been raised by successful wars followed by plunder and tribute imposed upon the conquered⁵¹. David's official Adoram, was head over the conscript labour, and was responsible for the levying of tribute (Lods 1932:363). In connection with David's effectiveness as a ruler, the chapter ends with a list of David's chief administrative officials (2 Sam 8: 16-18). The pair, Ado and Ahimelech served as David's priests (Howard 1984:44). The double set of military officers-one commanding officer of the army and the other in charge of the Cherethites and Pelethites, two foreign mercenary units-reflects the importance of the fundamental source of royal power.

David's administrative leadership is expressed through the appointment of his administrative team. Although the criteria used to select those individuals for the office is not clearly stated, David had confidence in them to serve the community.

4.4.4.3.4. Social success

(a) Introduction

David's social success is measured on how he responded to social situations of his citizens. The well being of the nation depended on the leaders' responsibilities to

⁵⁰ Joab son of Zeruiah was in charge the army of Israel (2 Sam 8:16; 1 Chron 18:15). Both the Deuteronomist and the Chronicler mentioned that, Benaiah son of Jehoiada was in of the Kerethites and Pelethite (2 Sam 8:17; 1 Chron 18:17), sometimes referred as David's bodyguard. Adoniram was in charge of the revenue (2 Sam 20:24); forced labour, Jehoshaphat son of Ahilud was in charge of the record. Seraiah was the secretary (2 Sam 8: 17b) while Zadok and Abiathar were the priests (1 Chron 18:16), was over the conscript labour, and responsible for the levying of tribute (Lods 1932:363).

⁵¹ In ancient world, the nation conquered in battle or war paid tributes to the nation that conquered.

address social needs such as: dwelling places (houses), education, health, safety and security as well as justice and peace). David was a social being. He danced and celebration in various occasions like when moving the Covenant Box from Baalah in Judah, in order to bring it to Jerusalem (2 Sam 6:1-3, 5-21). Although dancing and celebrating was part of social life during David's leadership, he ensured that basic social needs of the people were met.

(b) Justice and kindness

In this section, justice and kindness are emphasised. 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 traits which David enjoyed. Firstly, an example of these traits was 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 equally between all his men. He made this rule and it has been followed in Israel ever since. This action, David demonstrated *distributive justice*.

Second, an Amalekite confessed that he killed Saul who had already fallen on his own spear (1 Sam 31:4-7). 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. David ordered the man to be struck down on the spot for killing the Lord's anointed (2 Sam 1:15-16). 1 Samuel 31:4c, states that *Saul took his own sword and threw himself on it*. Recab and Baanah went and murdered Ish-Bosheth (David's enemy) while he was sleeping on his bed in his own home (2 Sam 4:5-7). By killing David's enemies 'the two' thought David would be pleased. When they brought David the news, he had them killed because they killed an innocent (2 Sam 4:1-12). David loved righteousness and hated wickedness. In both these incidences, *retributive justice* prevailed. Another example of retributive justice in David's leadership character was when he allowed the

Gibeonites to hang seven of Saul's descendents in revenge to his (Saul's) killing them(Gibeonites) during his reign (1Sam 21:1; 1 1 Sam 21:9).

Third, another display of justice and kindness is given when David showed kindness to the Ammonite king, Hanun (2 Sam 10:1-2), as a token of sympathy for 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 did not react against such humiliation but advised his men to stay in Jericho (2 Sam 10:5). In this scenario, David showed kindness to the enemy king demonstrating his efforts to make peace with neighbouring countries. The war that erupted thereafter came as a result of the Ammonites over reaction to their provocation (2 Sam 10:6-19).

Four, 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). David and Jonathan made a covenant between themselves (1 Sam 18:3-4). Jonathan warned David of Saul's plot against his life (1 Sam 19:1-2). When Saul sought David's life, Jonathan interceded on behalf of David, and Saul reinstated David to good favour (1 Sam 19:17). Jonathan's loyalty to David was proven time after time as he warned David of Saul's threats of vengeance (1 Sam 20) and encouraged David in the times of danger (1 Sam 23:16, 18). After hearing about the tragic death of Saul's sons including Jonathan, David composed a lamentation, the "the Song of the Bow" in which he poured out his grief over the death of Jonathan and Saul (2 Sam 1:17-27). As a token of appreciation and remembering his covenant with Jonathan, David showed kindness to Mephibosheth (2 Sam 9:1-13).

Five, 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 Sam 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.

In the situation with Nabal, David and Abigail, David saw the blessing in being spared from needless bloodshed and avenging himself (Kaiser 1974:298-318). As a

result, the Lord directly struck down Nabal for him (1 Sam25:1-44). David prayed for God to be just: punishing the wicked (Pss 5:10; 7; 9:5-8; 10:15; 12:3-4), and blessing the righteous (Ps 5:11-12; 7). David had many enemies and cried out to the Lord continually for deliverance (Pss 3; 54; 55:1, 17; 59:1-17; 60:5; 69:14-18). This narrative is regarded by Levinson (1978:11-28) as a literature study.

While staying in Ziklag, David had many people who joined with him to turn Saul's kingdom over to himself. Of interest is how David handled the related situations. A little background: David was banished from the presence of King Saul so he was staying in a stronghold in the desert for safety. Here men from Judah and men from Benjamin, who were Saul's kinsmen and had remained faithful to Saul up to the present time, came to David for the purpose of joining him. "David went out to meet them and said to them, 'If you have come to me in peace, to help me, I am ready to have you unite with me. But if you have come to betray me to my enemies when my hands are free from violence, may the God of our father see it and judge you.' Then the Spirit came upon Amasai, chief of the Thirty, and he said: "We are yours, O David! We are with you, O son of Jesse! Success, success to you, and success to those who help you, for your God will help you." So David received them and made them leaders of his raiding bands" (1 Chron 12:17-18).

The above examples show that David was not a man who went on killing people but was a man interested in doing what was right and just and fair and doing what God wanted him to do. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there is any wicked way in me, and lead me in the way everlasting" (Ps 139:23-24). This is what I see David doing: seeking the Lord with all of his heart and walking in righteousness in the strength of the Lord (Pss 63:1-11; 71:5-8).

(c) David's wrongdoing and acknowledgement

Although David was a righteous king, he was subject to wrongdoing, just like other human beings. The story of David and Bathsheba played a significant role in David's leadership character. There is a great contrast between the Deuteronomistic and the Chronistic Histories regarding the David and Bathsheba story. The Chronicler omits the negative details which appear in the Deuteronomistic regarding David's

misdemeanours. The fact that the Chronicle chose to omit this story does not dismiss it. The Deuteronomistic history presented David's decline in details. His leadership character went through a transitional period. The 'Bathsheba affair' was a critical turning point in David's life (2 Sam 11:1-12:25). Prior to this narrative, David's leadership has shown a peak (Pillay 2009:148)⁵². Details of the matter are given in the narrative. The drama unfolds one spring during Israel's war with Ammonites (2 Sam 10:6, 14; 11:1ff). The Deuteronomist (Dtr) is sure to inform the readers that 'wars were usually waged 'in the spring of the year' (2 Sam 11:1; Lockyer 1986:1092). In Ancient Near East, the king was expected to lead the troops to war. During this time it was customary for kings to go to war with the nation (Youngblood 1992:928).

The narrative consisted of four sequential stages which had an impact on David's leadership. They are: *precursors of David's fall*: circumstances that led to David's action (2 Sam 11:1-5); *the aggravation of his wrongdoing*: cover up and Uriah's murder (2 Sam 11:6-21); *the penitence he manifested and the forgiveness he received*: David's remorseful (2 Sam 11:13-15; Ps 51) ; and *the consequences which flowed from his iniquity*: Tragic incidences in David's family (2 Sam 12:15b-18:33). Pillay (2009:146) attested that David's weakness had a negative impact on David's family.

The narrative puts David in a sensitive spotlight. Two schools of thoughts emerged from the story. Those schools based their argument on the Deuteronomistic and the Chronicler's histories. One view characterises David as 'a 'blood thirsty over-sexed bandit' (Mckenzie 1979:236). Mckenzie condemns David's misdeeds (adultery and murder). David is therefore portrayed as a bad husband, a bad father, a bad leader. David is regarded as acting irresponsibly for not leading his troops to battle (Youngblood 1992:928). Gordons (1986:252) argues that Bathsheba is presented as passive that others act upon her. In contrast with McKenzie's view, Terrien sees David as a spotless and faultless man. David is a role model (Terrien 1979:286). McCarthy (1973:401-412) argued that 1 Samuel 7, with its record of the Nathan oracle is at the centre and climax of the history of the monarchy. If these scholars are

⁵²Throughout his life David was seen and admired for his bravery (1 Sam 17), his military strength (1 Sam 18), his ability to honour God and his respect for Saul's position as king (1 Sam 23 and 27). He displays shrewdness in convincing the Philistine king that his presence in Philistia will benefit the Philistines, and David has demonstrated an ethical ability by being able to administer justice (2 Sam 8:15).

correct, then the David narratives need to be reinterpreted. Craven (1975:226-237) presented a unique interpretation of David and Bathsheba's saga. These interpretations are not discussed in this discussion.

David's action displeased the LORD. 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)⁵³. 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 12:5). Nathan responded: *"Thou art the man"* (2 Sam 12:7ff). Nathan continued to reprimand David but David was remorseful. Three outstanding features are noticed in David's repentance: (1) A flash of lightning 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 wrong doing (Vogels 1975:243-254). An ideal leader would come to his senses and acknowledge his mistakes, regardless of its nature. By acknowledging his 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. Every leader who truly repents without hypocrisy would be pained from any other motive but strong conviction of the heinousness of his offence. (3) Assurance of forgiveness: *Nathan replied, "The LORD forgives you; you will not die"* (2 Sam 12:13). Nathan as Yahweh's representative would not have said anything like that, if the penitence of David had been insincere. There was no attempt at self-vindication; there was no plea in palliation; there was nothing but the frank confession *"I have sinned;" My sin is ever before me.* Nor was it the shame of his iniquity before men, or fear of the punishment he had incurred, that distressed him. David's deepest anguish was that he had displeased his God. David endured the hardship that occurred as a result of his actions.

⁵³ The parable was so finished in its beauty, so admirable in its construction, so perfect in its adaptation, to the end which the divine messenger had in view, as to stand out incomparably the finest thing which the Old Testament contains (Taylor 1874:271).

David endured the hardships that occurred as a result of his actions. Admission of guilt, forgiveness and repentance are three outstanding features credited to David as Israel's ideal leader. Most leaders find it difficult to admit their guilt, asking for forgiveness and repentance. A leader who shows repentance after their own faults is an example of an ideal leader. In this narrative David suits such a character.

(d) A man who consults

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). In another instance, David asked the consent of two of his soldiers, Ahimelech the Hittite and Abishai if one was willing to go with him (1 Sam 26:6-7). David did not impose his will upon the people. David had also consulted with individual personalities, like Abigail (1 Sam 25:1-ff) and listened to the Tekoite women's advice (Hoftijzer 1970:419-44). A 'man' who constantly consults with other people before taking decisions demonstrates leadership qualities.

(e) Granting forgiveness

Although David was an outstanding leader, he was challenged by much opposition especially from Saul's clan. Shimei, of the house of Saul heaped curses, on the head of David (2 Sam 16:5-13). During Absalom's revolt, Shimei cursed David by calling him 'murderer' and 'criminal' (2 Sam 16:7) and accused him for overthrowing Saul's kingdom (2 Sam 16:8). The incident instigated anger towards David's troops. One of David's men, Abishai was provoked by Shimei's allegations/insults and sought permission to slay him. David interpreted the curse as sent from God. In this scenario, as David was in the process of going back to his throne, Shimei made a confession of his guilt of cursing the king, and requested forgiveness (2 Sam 19:19). *"Your Majesty, please forget the wrong I did that day you left Jerusalem. Don't hold it against me or think about it any more. I know, sir that I have sinned, and this is why I am the first one from the northern tribes to come and meet Your Majesty*

today.”David’s follower, Abishai viewed Shimei’s confession of iniquity as sickening hypocrisy. David condemned the revenge on Shimei strongly and forgave him.

In this narrative, four outstanding features are noted. First, *David listened to the plea of confession*: Just like he listened to Shimeis’ cursed utterances (2 Sam 16:5-13); he was also willing to listen to his confession. A leader, who listens to the cry of his subjects with an intuitive ear, demonstrates leadership skills. Listening skills is one of the crucial elements in effective leadership. Second, *David was eager to forgive his adversaries*: He understood the concepts of sin, repentance and forgiveness. He was willing to forgive the man who insulted him without a cause. Third, *David launched amnesty*: By proclaiming amnesty everywhere, David was expressing an attitude of forgiveness. He was encouraging unity among his followers (the people of Israel). Fourth, *power sharing*: David included in his cabinet members of Saul’s clan. The appointment of Amasa by David, as commander of his army was typical of the magnanimity and of a “forgive and forget” attitude that is presented by David’s attitude.

(f) David’s restoration

David did not cling to power through his own efforts. Through the narratives, we are able to trace how David came to have power. Nor do we see him engaging in a power struggle. Had David desired to be involved in a kingship battle, certainly he could have done that. There are a few incidences where he could have become involved in such squabbles which are noted: Firstly, David was anointed king (1 Sam 16:13), yet he did not claim to overthrow Saul; he had to wait for about twenty years before he became king. Secondly, after the death of Saul (2 Sam 1:1-27), David did not pronounce himself as king, instead it was Saul’s descendants who were involved in kingship squabbles. Thirdly, when his son Absalom revolted against him (2 Sam 16:15-23), David did not resist and reinforce his forces to attack Absalom. He surrendered the office voluntarily whereupon his son proclaimed himself a new king until his death (2 Sam 15:13-23; 16:15-23; 17:15-29).

In this scenario, the Deuteronomistic historian presents David as he lost power to his son Absalom. Although it appeared that David had been dethroned, he was still a legitimate king before Yahweh and the nation of Israel. David allowed his son to act against him deliberately. Had he desired to fight back, he would certainly have won

the battle. Following Absalom's death (2 Sam 19:2) there was a power vacuum in Jerusalem and some confusion over David's proper role in Jerusalem and his kingship in a renewed Israel.

Malick (1979:20) maintains that there are two elements in these narratives in support of David's restoration to the throne: (1) Hushai's involvement in encouraging David for war (2 Sam 17:7-13); and (2) Important key people in favour of David to resume his duty as king. The situation was prolonged by the preoccupation with Absalom's death rather than with his loyal followers, after a sharp rebuke by Joab (2 Sam 19:1-8a), David arose to take his rightful place in the gate at Manhaniam (2 Sam 19: 8b-18). North and south tensions which had been visible earlier (2 Sam 2:1-5:14) now resurfaced (Howard 1984:45). To fill the power vacuum David courted the elders of his tribe, Judah. He was accepted by them as king upon his return to Cisjordan. He also courted Amasa, Absalom's general, to the exclusion of his own general, Joab (2 Sam 19:9b-16ff). David's restoration to power indicates that his leadership transcended difficult situations and crisis. The Chronicler's view on David's kingship continued to be fulfilled.

(g) Synthesis

David's leadership character has been traced through social aspects. David was a social being. He danced, and celebrated by playing harps, lyres, drums rattles, and cymbals when he brought the Covenant Box up to Jerusalem (2 Sam 6:5-21). Apart from dancing and celebrating, David concentrated on other social affairs of the community such as: justice and peace, accepting his wrong doing, he consulted both God and other people for advice, he granted forgiveness, and provided safety and security for his entire citizen.

4.4.4.3.5. Religious and spiritual aspects

(a) Introduction

One of the crucial functions of the king in the Ancient Near East was to ensure the spiritual welfare of the nation. The king had an obligation to make sure that the nation kept the sacred religious laws. The celebration of God as King is a common motif in Ancient Near Eastern religion. In the religion of Israel as that of the Near Eastern people, it was common to worship God as a heavenly King (Pixley 1981:10). In

Israel, the king was expected to lead the nation to the LORD. David showed his sincere interest in keeping the laws of the Lord. David's religious and spiritual affairs are portrayed through the Deuteronomistic and the Chronistic Histories. The term worship is significant in religious and spiritual affairs.

(b) Deuteronomistic view on David's worship

Studies of worship in the Old Testament have frequently fallen into regular patterns of examining holy places and seasons (Dyrness 1979:143-160; Brueggeman 2005). The approach envisions worship through what has become known as the 'cult'. Cult refers to the formal processes of worship that happened in the sanctuary including the sacrificial system and the various festivals scattered across Israel's calendar (Firth 2009:73). These practices constitute the formal heart of worship in Israel (Firth 2009:74). Pierce (2007:3) defined the term *worship* as 'the relational phenomena between the Creator and the created, which finds expression in both specific events and lifestyle commitments' (Pierce 2007:3).

Deuteronomy is a covenant text in which Israel is directed by its covenant king (Williamson 2007:111-115). The emphasis is based on the rejoicing before God. Deuteronomy's primary goal in worship is the creation of community in response to Yahweh. As the covenant king, Yahweh has created a people, and their worship is fundamentally a lifestyle that understands what it means to be His people. Three fundamental motifs are noted: worship is faithful obedience to God, worship is a response to God's goodness in daily life, and worship is concerned for the marginalised within the community (Firth 2009:75).

The Deuteronomist applied the importance of worship as faithful obedience to God by stressing three elements, namely: *worship where Yahweh chooses*. The Israelites would only worship at the place Yahweh chose where the altar law is stressed (Deut 12:1-7). That place changed over time (1 Kgs 9:3). Miller (1998:110) observed that the aim was not to identify the place, but to urge Israel to conform her worship to divine command. The sacrificial system and the annual feasts were the point of reference (Firth 2009:75). Israel as a nation was to show her obedience by ensuring that formal worship happened in that place.

Worshipping Yahweh alone: Israel was warned about the danger of being led astray to worship other gods by false prophets, a member, a family or a town (Deut 12:29-32). A person cannot be Yahweh's part of community and not honour Yahweh above all else. Since only Yahweh can receive devotion, worshippers were to recognise the temptation that would lead them astray (Firth 2009:76). The Israelites were aware of influential teachers and preachers, of family members or communities that appeared to offer something significant and worthwhile. But whenever they diluted Yahweh's absolute demands they also diluted what was distinctive of Israel (Firth 2009:77). Idolatry was to be counteracted by destroying those who sought to lead the nation into apostasy. Unity with Yahweh produces freedom, but apostasy enslaves the people which is why it is rejected (Firth 2009:77; McConville 2002:241). *Israel was practising cultural obedience to Yahweh.* Absolute obedience to Yahweh was to be demonstrated in all circumstances. Obedience was linked to centralised practises and worship in the home. Leviticus 11 suggests the importance of obedience to Yahweh within culture, providing mechanisms for Israel to live out her holiness as Yahweh's treasured possession (Christensen 2001: 287).

Israelites' worship was not only obedience to Yahweh; it was something that flows out of their daily experience of Him. Aspects of social, economic, political, justice and religious matters are classified as act of worship.

(c) Chronicler's view on David's worship

The Chronicler explores how Israel's relationship with God was expressed through the set-up and upkeep of the covenant, the city of Jerusalem, its temple and sacrificial system, the officiating of the priests, their assistants and musicians and the Davidic king. Baker (2009:29) suggests that the Chronicler describes a holistic culture of worship that nourished a nation. Worship is the identity matrix of the people of God. They were both defined by their worship and renewed by it (Baker 2009:29). Jerusalem is God's chosen city: the temple was located in that city and God's special place of presence. In Chronicle's public worship including sacrifice and songs, play a more prominent and critical role than in the Deuteronomistic. God appeared as a mighty powerful transcendent divinity, Creator, and merciful sustainer of the world (Baker 2009:29).

David endured the hardships that occurred as a result of his actions. Admission of guilt, forgiveness and repentance are three outstanding features credited to David as Israel's ideal leader. The intention of the Deuteronomistic History was to explain the nation's fate due to apostasy from the true worship of God. There was a covenant (Deut 7:12) which God, for His part would keep, but peace and prosperity for the people depended on their faithfulness (Browning 1997). The Deuteronomistic history portrays Israel's unfaithfulness as idolatry and failure to keep God's statutes (2 Kgs 17:7-18). To the Chronicler, Israel's unfaithfulness is identified as forsaking Yahweh. The concept "seeking Yahweh" implies a total response to God. In order to "seek Yahweh" one turns to, prays to, inquires of, trusts in, praises and worships Yahweh and no other god.

David's fortunes reached their peak with the significant royal-grant covenant that YHWH made with him (2 Sam 7). He had an opportunity to be informed that he himself would have a descendant on the throne in perpetuity (Howard 1984:44). David's religious sensibilities are shown via his desire to bring the exiled ark back to Jerusalem and to build a suitable house for it (Howard 1984: 44). The account of the ark's return concludes several stories about its fortunes (1 Sam 4:1-7:1), usually collectively referred to as the 'Ark Narrative'. In this account David is depicted as insensitive towards the strict religious conventions regarding the ark (cf. Num 4:15), but nevertheless well intentioned. The ark eventually was brought to the City of David amid much celebration (2 Sam 6:5; 12-19; cf. Howard 1984:44). Michal, David's wife was embarrassed by his vigorous celebrations. She reprimanded David for his actions (dancing), and as a result she ended up barren (2 Sam 6:16, 20-23), effectively eliminating the possibility that a descendant of Saul's would have any hereditary claim to David's throne, a threat to the promise.

The double set of priestly administrators reflects upon other crucial aspects of royal control. Royal rule depended on priestly groups stationed at shrines throughout the kingdom. Their appointment was from the crown and thus ensured loyalty to the throne (Coogan 1998:257). With the royal and ritual offices inextricably linked, priestly officials had to do more than just simply perform ritual acts. Their work also included communication, adjudication and the collection of revenues (in the form of offerings). These functions may have overlapped with traditional procedures under the control of the village and tribal elders. The network of priestly officials was

closely linked to the redistribution of goods and thus deserved senior government supervision.

Effective leadership entails involving men and women who are capable and committed to doing the work rather than filling the space. Service delivery is one of the most crucial aspects of good leadership. David's leadership qualities are portrayed through his office bearers. By keeping the promises made with Jonathan earlier, David demonstrated that he is a God fearing person. Keeping a promise is one aspect of good leadership. The early promises to Jonathan were now fulfilled: David sought to show kindness to a descendant of Saul for the sake of his covenant. With Jonathan (2 Sam 9:1-13; cf 1 Sam 20:14-17, etc. Howard 1984:44). David took care of Mephibosheth, Jonathan's son.

(c) Synthesis

One of the crucial functions of the king in the Ancient Near East was to ensure the spiritual welfare of the nation. The king had an obligation to make sure that the nation kept the sacred religious laws. The celebration of God as king is a common motif in Ancient Near Eastern religion. In the religion of Israel as that of the Near Eastern people, it was common to worship God as a heavenly King (Pixley 1981:10). In Israel, the king was expected to lead the nation to the LORD. David showed his sincere interest in keeping the laws of the Lord. David's religious and spiritual affairs are portrayed through the Deuteronomistic and the Chronic Histories. The term worship is significant in religious and spiritual affairs. Religious and spiritual affairs are the central themes in the Ancient Near East and in Israel. David's leadership character is also portrayed by both the Deuteronomistic and Chronicler histories.

The intention of the Deuteronomistic History was to explain the nation's fate due to apostasy and idolatry from the worship of God. There was a covenant (Deut 7:120) which God, for His part would keep, but peace and prosperity for the people depended on their faithfulness. To the Chronicler Israel's unfaithfulness is identified as forsaking Yahweh. The concept "seeking Yahweh" implies a total response to God. In order to "seek Yahweh" one turns to, prays to inquire of, trusts in, praise and worships Yahweh and not other god.

As a religious leader, David changed his capital from Hebron to Jerusalem for religious purposes. He further moved the Ark Covenant Box of the Lord from Baalahim in Judah to Jerusalem (2 Sam 4:1-7:1; 2 Sam 6:5; 12-19). Further more, he was willing to build a House for the Lord (Howard 1984:44). In his final address to the community and his son Solomon, he gave instructions for the Temple (1 Chron 28:1-21), he also encouraged the Israelites to worship God. Finally, there in front of the whole assembly David praised the Lord (1 Chron 29:10-20).

4.4.4.3.6. Reaction to crisis situations

(a) Introduction

The penal consequences of David's wrong doing took the form of family trials and national troubles in the narratives. The David portrayed here, is the 'Deuteronomistic *David*', not the Chronistic *David*.

(b) Personal and family crisis

Those consequences aroused numerous events in a Chronological order which placed David's leadership under scrutiny: Adultery (2 Sam 11:4), pregnancy (2 Sam 11:5), disguising plans (2 Sam 11: 6-13), murder (2 Sam 11:18-25), rebuke (2 Sam 12:1-7), judgment (2 Sam 11: 8-14) repentance (2 Sam 11:13), sickness of a child (2 Sam 12:14-15), depression (2 Sam 12:16-17), death of a child (2 Sam 12:18), rape (2 Sam 13:14), Hatred (2 Sam 13:15, 21), revenge (2 Sam 13: 27-29), grief (2 Sam 13:31, 36), flee (2 Sam 13: 34, 37-38), return (2 Sam 14:22-24), reconciliation (2 Sam 14:25-33), rebellion and overthrow (2 Sam 15:1-12), flee (2 Sam 15: 13-37), cursed (2 Sam 16:5-14), overthrow (2 Sam 16:15-23), escape (2 Sam 17:15-29), civil war (2 Sam 18:1-33), reprimands (2 Sam 19:1-8), restoration (2 Sam 19:9-18), kindness (2 Sam 19: 18b-23, 24-30, 31-38), another rebellion (2 Sam 20:1-22). David regulated his public administration by the will of God, yet in his family matters, he seems to have disregarded the plain indications of Yahweh's mind contained even in the law of Moses.

(c) National crisis

David's leadership character was also tested during national disasters: *Famine*, *war* and *pestilence*. First, *famine*: After David's restoration to the throne, Palestine was

devastated by a famine which lasted for three years, then pestilence and a severe war. The famine during this time was caused by Saul's mistreatment of the Gibeonites (2 Sam 21:1). As a leader, David was concerned about his subjects. In the midst of this widespread desolation, the people thought of God. David represented their yearning of heart when he went to inquire of the Lord regarding the cause of the terrible calamity. David's initiative to sort the cause of the crisis was an indication that he was a caring leader. (2) *War* (2 Sam 21:16): After the crises of famine, the land of Israel was again exposed to the evils of war. The Philistines reinforced themselves against the Israelites. Among those, there was a giant named Ishi-benob who had an encounter face to face with David and he nearly killed him. Fortunately, Abishai came to David's rescue and killed the giant. David's men vowed that he should no longer go to war again. "*You are the hope of Israel, and we do not want to lose you,*" they said. Third *pestilence*: David's trouble did not end with the defeat of his enemies, for a severe pestilence came upon the land. The pestilence destroyed seventy thousand of the inhabitants and is known as a result of David taking a census in Israel and Judah. Two versions of the narratives are given: the Deuteronomistic version (2 Sam 24:1-24) and the Chronicler's version (1 Chron 21:1-27). According to the Deuteronomistic account, God moved David to give the command, while the Chronicler alleged that Satan stood against Israel, and provoked David to number the people. Counting the people was no strange occurrence in Israel. In this scenario, the intention was disapproved by God who sent the plague that killed thousands of people.

(d) Synthesis

The reaction of David to the plague is of importance in this study. David was deeply touched by the fact that so many people lost their lives as a result of his mistake. It was a deep feeling of compunction in David's heart. He acknowledged his guilt to God, and earnestly appealed for mercy. The three choices⁵⁴ of calamities given by God through Gad the prophet was not an easy task. David's intercession and plea for mercy "David saw the angel who was killing the people, and said to the LORD, "*I am the one who did wrong. What have these poor people done? You should punish me and my family*" (2 Sam 24:17). God through Gad provided a solution for the plague to

⁵⁴ David was given the opportunity to choose one of the disasters, namely: Famine, pestilence, or war.

end. David's reaction to the scenario proved to me that he was indeed an effective leader.

4.4.4.3.7. Power transfer

(a) Introduction

The succession narrative is presented by both the Deuteronomistic (1 Kgs 1:11-53) and the Chronicler (1 Chron 23:1). In the Deuteronomistic account, the succession narrative is categorised by a power struggle, while there is no leadership battle in the Chronicler.

(b) Deuteronomistic portrayal of succession narratives

David was then an old man. He was devoid of the domestic comforts that his courtiers supplied him 1 Kings 1:1-4. The biblical narrator entered the innermost chambers, present at highly intimate situations, and hears private conversation. Bar-Efrat (2004:18) refers to biblical narrators as omniscience narrator(s). The dramatic event that took place at the palace regarding the succession is presented (Whybray 1968). David's human errors had been largely responsible for the personal tragedies which dogged his life. He dithered about the succession, as other potentates have done since (Kamm 1999:61).

The second half of the reign of David was heavily shadowed by tragic rivalries between the various pretenders to the succession of the aged king. One of the greatest weaknesses of oriental dynasties is that they have no fixed and recognised principle for succession (Cate 1995:91). In Israel the eldest son had a presumptive right. But the rank of the mother, the king's partiality, the choice of the people, and the manifested approval of Jahweh, had strong influences on the selection of one of the younger sons (Lods 1932:364). All the sons of the ruler hoped to succeed him (Gunn 1976: 214-229). Hence there arose shady intrigues instigated by the women of the royal harem, each eager to promote the fortunes of her son. Hence, there developed an increasing bitter jealousy between the two young princes, hot with the headstrong passion of youth (Gunn 1976:214-229; cf. Whybray 1968). The dramatic events which followed are related in 2 Samuel 9-20 and 1 Kings 1-2, with accuracy, vividness and psychological insight which are the marks of a great writer recording first hand

experience (Lods 1932:364). The succession battle brought disaster within the royal family.

Absalom, banished for this crime, was soon restored to favour, owing to his father's partiality. By clever exploitation of the defects of David's administration, especially with regard to justice, he then succeeded in stirring up a general to revolt against his father, who was obliged to escape in Transjordan, with hardly any followers save his gibborim. Absalom was defeated and slain by Joab.

Then the court was divided into two factions: eldest of the princes, who assumed the role of the heir to the throne with the knowledge, and hence with the tacit approval, of his father (Jackson 1965: 183-95). The 'new' men, Beniah, Zadock, as well as the *gibborin* and the prophet Nathan, were supporters of Solomon who was only the tenth son of David. Solomon's mother, Bathsheba, was the king's favourable wife, a woman of extraordinary beauty whom he had acquired at the cost of adultery and assignation. Galvanised by circumstances into making a decision, he has Solomon officially anointed king by Zadok (Kamm 1999:61). Adonijah thought that he was strong enough to proclaim himself king before his father's death. But Bathsheba, learning his intentions, prevailed on the aged king to give orders for Solomon's immediate consecration and installation on the throne (Lod 1932:365). Adonijah sought asylum at the Alter of Yahweh and received a provisional pardon. David died shortly afterwards. The Chronicler portrayed a smooth transfer of power from David to Solomon (Barton 1988: 301ff). The succession in leadership continues to be one of the greatest crises in Africa, South Africa, local community and the Church.

(c) Chronicler's portrayal of succession narrative

The Chronicler sought to present the reign of David and Solomon as a single, unified event within the divine economy for the life of the nation (cf. Williams 1977:140): both kings were selected by divine choice (1 Chron 17:11; 22:7-10); both kings ascended to the throne with the full support of "all Israel" (1 Chron 11:1-1-3; 29:22b-25a); both leaders are equally devoted to the temple cult (cf. Braun 1973:503-516). Since David prepares for the temple and Solomon carries out the actual construction, it is the temple that gives focus to the unified reign of these two kings (Throntveit 2003:380). The strongest contrast between the Deuteronomistic and the Chronicler's portrayal of the succession narratives is the Chronicler's depiction of a vigorous

David totally in charge of the elaborate preparation for Solomon's seamless accession, an accession that was approved by God, and hailed by Israel's leaders, including David's other sons (1 Chron 29:23b-25). Two divine promises are noted: (1) To David concerning the monarchy (1 Chron 17: 3-4) and (2) To Solomon concerning the temple (2 Chron 7:11-22). Thronveit (2003:380) maintains that these promises are of unequalled theological importance. It is therefore of utmost importance to value the theme and motif in the succession history (Blenkissopp 1966:44-57; Flanagan 1972:29-47).

(c) Synthesis

The succession narrative is presented by both the Deuteronomistic (1 Kgs 1: 11-53) and the Chronicler (1 Chron 23:1). In the Deuteronomistic account, the succession narrative is categorised by power struggle, while there is no leadership battle in the Chronicler. According to the Deuteronomistic History (DH), David's human errors had been largely responsible for the personal tragedies which dogged his life. On the other hand, the Chronicler portrayed a smooth transfer of power from David to Solomon (Barton 1988:301ff). The succession in leadership continues to be one of the greatest crises in Africa, South Africa, local community and the Church.

4.4.4.3.8. David's last words

David's last words are recorded both by the Deuteronomistic (1 Kgs 2:1-5; 5-7, 7-9; and the Chronicler's (1 Chron 28:1-19; 20-21; 29:1-9; 10-20-25) accounts. David son of Jesse was the man whom God made great, whom the God of Jacob chose to be king, and who was the composer of beautiful songs for Israel. These are David's last words (2 Sam 23:1). After the solemn assembly of the estates of the realm, at which David publicly inaugurated the reign of Solomon, the strength of the aged monarch seems gradually to have ebbed away until "the days drew near that he must die". During these heart-searching times of silence and retirement, as he lay looking back upon the irrevocable past, and forward into eternity with dread, many thoughts must have been enjoyed by him. He meddled then not much with earthly things, but when he did give any attention to them, the reign of Solomon still came uppermost, and his earnest admonition to his son concerning the building of the Temple, and the character which he was to choose and cultivate, were renewed. Feeling within him the sure premonition of approaching death, he laid upon Solomon, with all the important

charge. First he reminded him of the conditional promise which God had given to him through Nathan in these words: *“If thy children take heed to their heart with all their soul, there shall not fail thee a man on the throne of Israel;”* and upon this he founded the following exhortation: *“Be though therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways.”*

“The king who rules with justice, who rules in obedience to God, is like the sun shining on a cloudless dawn, the sun that makes the grass sparkle after rain”

David assembled all the stake holders in Israel according to their office rank and tribe. Among them the following were identified: Officials of the tribes, the officials who administered the work of the kingdom, the leaders of the clans, the supervisors of the property and live stock, palace officials, leading soldiers, and important men (1 Chron 28:1). In this scenario, David based his address on the building of the Temple. David’s public speech consisted of four fundamental’s issues: (1) David began by acknowledging his kingship position and his descendants who were to rule Israel for ever (1 Chron 28). (2) David recalled God’s covenant with Him (2 Sam 7:1-16; 1 Chron 17: 1-14). (3) David’s address to the nation. David charged the nation to obey everything that the LORD has commanded (1 Chron 28:8). (4) David’s charge to Solomon. And to Solomon he said: *“My son, I charge you to acknowledge your father’s God and serve Him with an undivided heart and a willing mind. He knows all of our thoughts and desires. If you go to Him, He will accept you, and if you turn away from Him, He will abandon you forever* (1 Chron 28:9-10). The last event was David’s decision to build an Alter to God in Jerusalem. David showed in his own actions that devotion that cost the worshiper nothing is of little value (2 Sam 24:24).

David died when he was 80 years old, having been king for a total of 40 years, including both his reign in Hebron and his kingship over the United Kingdom. In the light of subsequent national disasters, later Chroniclers and commentators portray David as a great king who presided over a golden age (Kamm 1999:61). A hope was built into Israelite belief that a Messiah, of the line of David, would come and reunite the scattered tribes of Israel and restore Jerusalem to its proper status (Kamm 1999:61). For years David lived on prophecy and promise which God gave to him by the mouth of Nathan; and now, as he lay dying, he pillowed his head upon God’s

covenant that the great Ruler would be sure to come. David died not in despair. He had a firm hold of God's covenant.

In 2 Samuel 23:1-7, the Deuteronomistic history presents David's last words. In this narrative, David is talking about the ideal of royal rule, which comes from God. It is not obtained by grasping political power or living by one's own wits and rules. Psalm 72 spells out this ideal kingship in more detail and begins with the words: "Give the king your justice, O, God, and your righteousness to a king's son".

The second and third last words of David are recorded in 2 Samuel 21-24; 2 Samuel 9-20 and 1 Kings 1-2 a unit often called the Succession Narratives. There is a belief that the material in 2 Samuel 21-24 were edited by a different hand other than the author of 2 Samuel 9-20 and Kings 1-2. This narratives describes how several of David's sons lost out in their struggle to succeed their father until David, from his deathbed, orders the coronation of Solomon. David uttered his second (vv 2-4) and third (vv. 5-9) valedictory speeches (1 Kgs 2:2-9). The address was directed to his son and successor Solomon. In the second address, verses 2-4, David seems to be speaking for the author of the book of Kings, as part of the Deuteronomistic History.

4.5. Synthesis

David's narratives are made known through two main traditions or histories, namely the Deuteronomist and the Chronicler. Other than the Deuteronomistic and the Chronistic Histories regarding the stories of David and Solomon, there are no other significant historical sources. The literary layers of the Deuteronomistic and Chronistic Histories show that a variety of written accounts circulated throughout ancient Judah and Israel. Some from the Judahite scribes defending David and Solomon, some from proponents of the Shilohite and northern prophets, some from those hostile to David and Solomon. The Chronicler's History omits negative details which appear in the Deuteronomistic. David is presented as a spotless king by the Chronicler. In both the Deuteronomistic and the Chronicler Histories, Yahweh's covenant with David is the central feature and the rest of the great monarchy (Merril 1988:11-12). David's story begins with his dramatic rise in fortune, 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).

Through it all, what was seen was YHWH favouring him and events consistently turning out in his favour (cf. Gehard 1962:306ff). David was presented as ‘the quintessential winner (Polzin 1980:156), whose worthiness of divine patronage was never explained. Became increasing questionable as the story advances (Noll 1997: 45). His rise to power was characterised by dramatic events (cf. Gunn 1978). According to Miscall (1986:115), 1 Samuel 16 offers essential knowledge of who David was, why he was anointed, and what it meant to be anointed.

Unification of the tribes into a single kingdom was still a tenuous arrangement and required delicate political handling by David and his court (Matthews 1991:90). To remove the hint of favouritism for his own tribal group of Judah, a new capital was established at a more centralised and politically neutral site of Jerusalem. Jerusalem also served as virgin ground in which Yahweh’s cult could grow and flourish under David’s leadership. When he had the Ark of the covenant brought to his new capital (2 Sam 6:12-19), David was signaling to the priests of the old cultic centres of Shiloh, Shechem, and Hebron that he intended to use his status as king to drive an independent political and religious course. His desire to do this was curtailed at least in part when he was denied the right to construct a temple to house the ark (2 Sam 7:4-16).

God promised David a kingdom that would have no end. The prophecy was fulfilled in the Messiah, who came to establish the Kingdom of God. Although David committed serious sin, he was still known as a man who sought God’s will. Certainly he was not perfect, but he was willing to repent of his wrong doing and follow God’s leadership. His influence for good in the life of his nation was great, since every king after David was compared to the standard which he established. A capable musician, David unquestionably gave great encouragement to this fine art in the life of his people. As a warrior and military man, he was resourceful and courageous. As a king, he was without equal in the life of his nation. As a religious leader, he was exceptional. Many of his writings will continue to be favourite devotional literature for honest souls who seek a closer walk with God.

Jewish historian Josephus praised David by saying, “This man was an excellent character, and was endowed with all the virtues that were desirable in a king”. David is depicted as a round character throughout the unfolding of the narratives in the

Deuteronomistic. The Deuteronomist (Dtr) portrays David as a shepherd boy and ends with a picture of a wise Hebrew monarch who brought the tribes of Israel together as a united nation. By the end of David's long reign, Israel was depicted as a united nation behind a king who represented the will of God through his faithfulness to Him. David's most important contribution was to unite the political and religious life of Israel. David symbolised this by setting up both the political capital and the centre for worship in Israel (Constable 1967:85). Further, Israel was depicted as being military, politically and geographical strong under David's rule.

Indeed, I stand by my conviction that David provided an ideal model for leadership in Africa, South Africa, local communities, family setups, and religious institutions including the Church at large. 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 by 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 qualify him as an outstanding leader is 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 the 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 safeguarded 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 secular worlds to this present age. In his leadership, David safeguarded 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 assets and management is one of the scares skills needed in leadership. David indicated to be an ideal leader by managing both the people and asserts in his reign.

CHAPTER 5

HERMENEUTICAL APPLICATION FOR AN AFRICAN CONTEXT

5.1. Introduction

In this thesis the leadership crisis in Africa, South Africa, local communities, family units and the Church has been identified and discussed. In this chapter a hermeneutical application for the African context based on David's leadership character as portrayed by the Deuteronomistic and Chronistic Histories will be examined. The chapter consists of the following: Firstly the concept 'Africa' and 'African'; second, the epoch of leadership in Africa, where the concept 'king' and 'kingship' will be analysed. Equally important, leadership during pre-colonial, colonial and the impact of colonialism will be discussed. Post-colonial periods are crucial in the discussion. Third, efforts to purge Africa from leadership crisis, four, solution to leadership crisis will be suggested and five, synthesis thereof.

5.2. The concept 'Africa' and 'African'

The concepts 'Africa' and 'African' require explanation. The term Africa refers to a geographical context. Geographically, Africa is a compact land-mass, second only in size to Asia (Adamo 1998:9; Todder 1984:2; cf. Mojekwu 1978:18; Hodder 1978:8). African refers to people and their culture. The African child is born 'black'; but becomes African. The human and physical environment that gradually reveals itself to him/her and that broadens around him/her is different from the existential environment of an American or European child (Maquet 1977:55). This is an exclusive concept. An inclusive meaning of the term African implies the inclusion of every human being residing in the continent permanently irrespective of race or colour. Africa is more than a country and less than one. It is a continent, filled with millions of people (Falola 2002:37). Speckman (2007: xxiii) observed that the values and culture that makes for African dignity and uniqueness no longer plays a role defining African or Africa. Nicolson (1983) argues that the making of Africa, the Africa known today has been created by euro-westerners, not African. Herskovits (1960:15) has maintained

that Africa is a geographical fiction. It is thought as a separate entity and regarded as a unit to the degree that the map is invested with an authority imposed on it by the map makers⁵⁵. Africa is still associated with as Dark Continent that was characterised by jungles and the wild beasts, with fierce, ignorant or merrily and furiously dancing tribes (Iheriohanma & Oguoma 2010:409; cf. Mboya 1979).

For a long time in the past, Africa remained isolated from the rest of the world and was generally referred to as the Dark Continent (Diop 1999:5). Africa is a continent of many and the few: Often perceived as a single entity-specially by outsiders, but in reality home to people of different nationalities, languages, ethnic groups, class affiliations, and outlook in life. More than 50 separate nations striving to be united under a single Union (Le Roux 2006:2). Based on these facts, one may conclude that the term Africa is loaded with history and may be given multiple meanings-geographically, racially, demographically and political just to mention few(cf. Izadora 2011⁵⁶; Mazrui 1963:88ff).

The continent is rich in resources of different kinds, such as: vegetation, legend, rivers, lakes, wild animals, and mineral resources (Seidman 1990:13). Though the African continent is potentially rich, there is wide-spread poverty (Ogot 2002: iv). Leadership crisis is one of the main causes of poverty, diseases, unrest situations, conflict, tyranny, incompetency and poor service, in Africa, South Africa, local communities, family units and the Church. Africa has been deeply affected by a leadership crisis. Although the usage of the term Africa is inclusive, the emphasis is exclusive.

5.3. The epoch of leadership in Africa

The epoch of leadership is categorised by different periods: pre-colonial, colonial, and post- colonial periods.

⁵⁵ **The argument here is presumably that climatically the range in Africa is arid deserts to tropical forests; ethnically, from Khoisan to Semites, linguistically from Amharic to Kidigo.**

⁵⁶ Izadora in *Uncategorised* 5 May 2011. www.caaglop.com/robbenisland-blog/uncategorised/a-concept-of-africa. Retrieved on 10 May 2012

5.3.1. Leadership in pre-colonial period

5.3.1.1. Concept of ‘kingship’ and ‘leadership’ in Africa

5.3.1.1.1. Introduction

If the portrayal of David’s theological character(s) is (a) taken as (an) ideal for leadership in Africa, it is important to discuss the concept of kingship on the continent. The ideology of kingship has been regarded highly in Africa just as it has been in the Ancient Near East. The original concept(s) of ‘kings’ and ‘kingship’ is (are) being sought in ritual associated with the guardianship of ancestral (Davidson 1969:191). In a range of centralising systems, which have emerged about a thousand years ago (two or three centuries), rulers were not supposed to appear in public in a way that could present them as ordinary men. These kings were not ‘divine’ or regarded as gods. They were political and earthly persons with ritual and spiritual functions. The two qualities hung inherently together and could be separated whenever a failing in the first appeared to threaten the second. Their spiritual quality remained always paramount (Davidson 1969:191). Ancestral powers were invested in their personage and enabled people’s unity to survive. Kings in Africa were the guardians of social justice. They strived to manage the affairs of their communities justly. For the king’s existence as a political person or military leader was a secondary thing: over and beyond these secular functions, he had to maintain harmony between society and its natural environment by means of ritual actions.

5.3.1.1.2. Functions of the king

Historically, the functions of African kings were in four fold, namely: to *ensure the spiritual welfare* of the people by acts of piety and the protection given by the true faith; to *defend his people against outside enemies*; and to *safeguard justice and peace* (Davidson 1969:193). The king also had the responsibility of *controlling and managing natural resources* like mountains, forests, rivers and seas. The very existence of the people depended upon the inundation of the river (Hadfield 1949:17). One of the main functions of an African king was to control the supply of water (Hadfield 1949:17). Indigenous intuitions such as sacred places were highly respected (Ayitty 1991). For example, the Sudanese, the Bari and Lokuta tribes, which are closely related, and are both of Hamitic and Negro admixture, the most important

work of a chief is that of rain-making (Hadfield 1949:19). Queen Mojaji of the Balobedu tribe in Limpopo, South Africa, is also regarded as the rain queen. The chiefs are both popular and prosperous because of their supposed power to produce rain at the right time. They are shrewd and take care to build their villages on the slopes of the hills, to be situated at a place where the prospect of a plentiful supply of rain is better (Hadfield 1949:20). Among the Shilluk in Sudan chiefs represented the king in their various districts and are directly responsible to him. Although chiefs act on behalf of the king, the latter is the only rain-maker. The king alone was responsible for the water supply of his country (Hadfield 1949:20). From the above mentioned aspects, the function of the king can be summarised as *ensuring the wellness of the people, defending people against enemies, safeguarding justice and peace*. Equally important, *the king was the custodian of natural resources*. The function of kingship in Africa would also be used as criteria to evaluate David's leadership character.

5.3.1.1.3. Character of the king

Ideally, the African king was expected to be strong and comely, generous of mind, bold in warfare, cunning in council and devout in everyday life. Although African kings were predominantly male, females were also respected. For example, Queen Mojaji was highly respected and honoured in her community. The king would epitomise people with moral order, peace and to be in harmony with the ancestors. 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 go, no matter how prestigious he might be (Davidson 1969:193). Some African kings ruled with justice and peace while others ruled with iron fists. They did horrific things at their own right. Through this at, some colonial countries got into the country.

5.3.1.1.4. Synthesis

An overview of leadership crisis in Africa, South Africa, local community, family groups and religions including the Church has been discussed. Hermeneutical application for the African context based on David's leadership character as portrayed by the Deuteronomistic and the Chronistic Histories were examined. The meaning of the concepts 'Africa' and 'African' were explained. The former refers to geographical context and the latter bears two exclusive and inclusive meanings. Inclusively the term 'African' refers to everyone who was born and bred or lives in Africa irrespective of

race, creed, gender and social status. On the other hand, exclusively, the term ‘African’ may only mean black people living in Africa including their socio-economic, religious and political aspects.

Having attempting to define the *term (concept)* African and Africa, it was proper to trace the *epoch of leadership* in Africa in order to discuss David’s leadership character in this context. The ideology of kingship has been regarded highly in Africa just as it has been in the Ancient Near East. Leadership was expressed through kingship, chief and other community leaders. African kings were political and earthly persons with spiritual responsibilities (Davidson 1967). Historically, the *functions* of the king were based on four categories: to ensure the spiritual welfare of the people, to defend his people against outside enemies and internal crisis, to safeguard justice and peace and lastly, control and manage the resources of the land. Equally important the king was expected to be strong, comely, generous and bold in warfare, cunning in council and devout in everyday life. Although African kings were males, females were also expected.

5.4. Leadership in colonial period

5.4.1. Introduction

The dawn of colonialism brought about a new era in the continent in every sphere of life, including leadership. The term *colonialism* is widely used to describe different aspects of the control exercised by one society over another (Fieldhouse 1981:1). Deriving from the Greek concept of a colony as the movement and permanent settlement of people from one country to another, this was an accurate description of that great movement of the Portuguese, Spanish, English, Dutch, French and other European peoples that began in the late fifteen century and resulted in the first overseas empires in America, African and Asia.

5.4.2. Impact of colonialism in Africa

5.4.2.1. Introduction

Colonialism has brought modernisation to Africa (Ekeh 1972:93ff). Christianity was introduced by the same ‘movement’. An aspect of leadership was deeply affected mostly by changing from traditional leadership to a legal and political leadership.

Centralised government was introduced (Olivier 1969). The power of the kings and chiefs were affected. New methods of development were introduced. Colonialism was seen as the destruction of black civilisation (Arendt 1951; Ononkwo 1980:105-117). Aspects of industrialisation, urbanisation, agricultural economic, education, medication, engineering, science and technology, entertainment, including all kinds of sports and many other things were modified. The emergence from a traditional past brought with it the need to modernise and to develop a capacity to keep abreast of technological, scientific, economic, and ideological developments in other parts of the world

Before colonials settled in Africa, many Africans lived in stateless societies, organised around the family, kinship groups and clan although this did not necessarily mean that they were more backward (Tordoff 1997:28). Migration from one area to another was frequent, as a consequence of war, disease, drought, and economic need. Almost everywhere, the African was engaged in a constant struggle with a harsh environment. European contact with Africa through missionaries, traders and explorers long preceded the establishment of European rule. In most of the continent, the establishment of colonies did not take place until the last quarter of the nineteenth century (cf. Hodder 1978:11). European colonisation of West Africa was established long before that of East Africa, but by 1875 only the colony areas of Sierra Leone and the Gold Coast and the areas adjacent to Bathurst and Lagos were ruled by Britain, while France was firmly established only in Senegal (Tordoff 1997:29). Colonialism landed in southern Africa after the Dutch settled at the Cape of Good Hope (Table Mountain) to provide fresh fruit, vegetables and meat to the company's vessels in 1652.

The Berlin conference of 1884-5, by recognising the existence of 'Congo Free State' was the signal for France and Britain to extend their sphere of influence, preliminary to create new colonies and protectorates. The boundaries between the colony and another were often drawn arbitrarily, with scant regard for traditional allegiance (Arendt 1951:133ff). What promoted this insatiable desire on the part of the various European powers, Portugal, Britain, France, Germany, Italy and Spain to establish colonies in Africa? There are different views regarding the establishment of colonialism in Africa, among them the following are noted: (1) part of civilisation, (2) trade, (3) conducted for mutual benefit of coloniser and colonised, (4) economic gain

and exploitation, (5) unstated reasons. Out of these perspectives, two fundamental views concerning the establishment of colonialism in Africa are first a negative view and second a positive view.

(a) Negative impact of colonialism

Some African leaders are of the view that colonies were established to prolong the life of moribund European capitalism. European powers were anxious to secure easy access to raw materials needed for the manufacturing industries established following the industrial revolution and to obtain a protected market for their manufactured goods (cf. Cole 1971:160-182). Profitable trading networks were established, but however, while the price which the producer received for products fluctuated widely, and often downwards, the price which was paid for imported goods increased (Collins 1970). The unequal and exploitive nature of this exchange is not in question (Jahoda 1961:291).

Colonial economy was dominated by the international market and its links to the interior of the subcontinent (Hodder 1978:18). Until the nineteenth century the value of South African imports and exports was extremely limited. Agricultural products, notably wine, wool and ostrich feathers, dominated the export trade until 1870s (Christopher 1994:23). The agricultural sector played a vital role in the development of the country before 1948. Wealth generated by exports of wine and grain had given impetus to the emergence of a rural gentry by the mid-eighteenth century (Christopher 1994:24). In the nineteenth century the development of pastoral woolen sheep, Angora goat and ostrich farming introduced commercialism to a wider extent of the country. In the twentieth century maize and sugar cultivation diversified exports and led to the commercialisation of more regions. Internal cattle and grain markets provided a further underpinning of the economy. The development of the mining industry in the last third of the nineteenth century transformed the national economy dramatically (Christopher 1994:26). Fieldhouse (1981:7) concluded that in common usage; colonialism means exploitation by a foreign society and its agents who occupied the dependency to serve their own interests, not that of the subjects' people. When colonists reached in Africa they found natural 'wealth' and most African people had life stock and as results, the system of 'bartering' was in place. Colonists obtained life stock and other valuable things they needed in exchange of items such as

‘mirrors’ clothes and other various items including the ‘Bible’. Finally, they get the land. As they (colonialists) explored the continent, they decided to dwell in fertile areas and move indigenous people to unfavourable areas. The following statement was widely used “When the missionaries came to African people, they said, let us pray, and when Amen was said, the missionaries had the land and the black people had the bible in their land”. Colonialism is blamed for the destruction of black civilisation (Williams 1987:1ff).

(b) Positive impact of colonialism

Regardless of the fact that colonialism had a negative impact in Africa, its positive impact cannot be ignored. Colonialism introduced education, economy and development and many more which are still in use (Pearce 1988: 283ff). Most African countries have gained, and are in the process of developing as a result of Colonialism. When African leaders realised that their countries had benefited from Colonialism, they wanted to become independent. African countries gained independence from their colony countries in different years based on different circumstances. Few countries like Botswana and South Africa continued with the process of developing themselves with the help from their ‘masters’. On the other hand however, countries like Zimbabwe, Mozambique, and Angola, inherited sufficient resources from colonial countries, but destroyed their own countries through greed, corruption, maladministration and civil wars, which clearly indicate poor leadership. Although Colonialism came to an end in Africa, support from colonist countries continued to flourish into African countries.

Over the past three decades (1980-2010) western governments, aid agencies and multilateral financial 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 styles, have reduced their countries to almost nothing.

(c) Synthesis

Leadership crisis in Africa underwent different stages, the stage were kingship exercised leadership in their local areas. Some African kings ruled with peace and justice while others ruled with iron fists. They did horrific things at their own right and did not give account of their actions. The trading of people abroad as slaves was influenced in a number of reasons. Through this act, some colonial countries got into African countries. The dawn of Colonialism has brought modernization in Africa (Hobson 1902:46ff). Central government was introduced. The power of the kings and chiefs were affected. The settlement of Colonialism in the continent brought both good and bad reactions. The impact of Colonialism was felt throughout the continent of Africa. As countries begins to gain their momentum, the colonists' countries gave independence to the concerned African countries.

5.5. Leadership during post colonialism

5.5.1. Introduction

The end of colonialism in some African countries more than four decades ago was greeted around the world with great enthusiasm. The African bourgeois class has a precarious foundation as they benefited from Colonial rule. In the waning days of Colonialism in many African nations two sorts of divisions were created or encouraged by Colonisers (Ayayi 1967:2910). The first was deliberately encouraged to undermine the African bourgeois class by raving tradition as the basis of legitimacy. This was done by tactic on the part of the colonizer. Traditional leaders were too enfeebled from the pre-colonial and colonial days to survive with the emergent African bourgeois class.

The colonisers had implanted a new concept of legitimacy in matters relating to the civic public. Traditional kingship and chieftaincy has always been defined in moral terms. And the new attempt by colonisers to delay it in the muddle of moral civic public's politics was bound to fail (cf. Curtin 1990:63ff; Simpson 1976:122-143). A more serious division was suggested by thread that runs through the whole of post-colonial African politics. It is a division within the bourgeois and the traditional chiefs and within the bourgeois class itself (Hobson 1902:46).

One is tempted to ask the question whether the new problems facing Africa are worse than before or during Colonialism or not? For most African countries, the colonial era was seen as Africa's "Golden Age?" Such perceptions are based on incompetence by African leaders. Poor economic policies, unsettled political culture, military regimes and bad governance are few examples of improper leadership in Africa. The most developed countries in Africa are situated on its southern part. South Africa, in particular, is regarded as the 'super power' of Africa and as one of the nations on the continent to ever have attained 'First World' status. There is a tendency of blaming all of Africa's problems and on White people and on colonialism. Blaming the problems of Africa on colonialism has also crippled the continent. Some African leaders blame their failures on colonialism.

5.5.2. Striving for independence

A related strategy in the fight for independence was to raise the hopes and expectations of the ordinary citizen in two directions, namely: First, ordinary citizens were promised increased benefits. Secondly, reduction of the colonial burdens, such as the taxation, these instances were made to discredit the alien colonizer, and to win the allegiance of the ordinary citizen.

The nature of the leadership keeps changing. About forty years ago, all of Africa was engulfed in a liberation struggle of some kind. During the Cold Wars (I and II), Africa became the favourite playground of the world's superpowers. This produced a different brand of leadership, which only aggravated the leadership crisis, especially on the economic front. Those leaders put the political and economic interests of their masters, in this case, the superpowers of the day and their allies above those of the people they were supposed to serve. Some introduced failed Marxist policies without the consent of their people. Others allowed their mostly poor countries to engage in senseless proxy wars and looted national treasures to enrich themselves. Others pursued western economic models but at the same time subjected their people to severe hardship through economic exploitation and political repression. It was during the 1970s and 1980s that most African economies experienced a dramatic economic decline. The ideologies of liberations in black Africa have been the centre for a long period (Langley 1979:1ff).

Regardless of the negative impact of colonialism on the continent, Africa has

benefited in a number of ways including good governance from it. Colonialism has set what looked like a good set up for good leadership. However, greed, power struggles, resistance to change, refusal to relinquish power, corruption, incompetence, tyranny and autocratic leadership styles have crippled the continent.

5.5.3. Efforts to purge African leadership crisis

(a) Introduction

Efforts to purge the crisis in Africa can be observed from two angles, namely: Efforts within the continent and efforts from foreign countries.

(b) Efforts within the continent

Efforts to purge the continent from bad government were revealed by the establishment of regional and global organisations. These initiatives were to be based on an African agenda, managed and designed by Africans but with the active involvement of the international community (Aderinwale 2001:59). Firstly, *regional organisations* include institutions such as the South African Development Community (SADC), the Organisation of African Unity (OAU), the Commonwealth and the Non-Aligned Movement (NAM). Equally important, the European Union (EU) cannot be left out since its involvement is remarkable, where South Africa has been a member (Hamill & Spence 1993:110-126). It should be noted however, that due to its apartheid policies, South Africa was excluded from the Common wealth activities and its relations with other institutions cannot be discussed in depth since the focus in this context (Muller 1993:75-88). Originally, SADC was formed as an economic counter – alliance against South Africa (Esterhuysen *et al* 1994:58-65; Mill *et al* 1995:1999-279). With the birth of democracy SA’s status was restored (Hamill & Spence 1993:124ff; Van Wyk 1994:78-97).

Secondly, *Global organisation* includes the United Nations (UN) and its specialized agencies such as the International Atomic Energy (IAEA), the Universal Postal Union (UPU), the World Health Organisation (WHO), the International Labour Organisation (ILO), the General Agreement on Tariffs and Trade (GATT) and the World Trade Organisation (WTO). On the other hand the role of inter-governmental institutions cannot be ignored.

Unions like African Union and South African Development Community. The continent has been monitored by two prominent organisations called Organisation of African Unity (OAU) and SADEC respectively. The OAU has a strong emotional commitment to unity, based on racial consciousness and common experience Colonialism. These two organizations have common agenda on peace, human security, and conflict prevention (Cilliers 1999:3). There was awareness among some African leaders that the division of Africa into rival groups was playing into the hands of outside powers (Dzimba 2001:23).

Successes and failures of OAU and SADEC are noted: (1) *Success*: These organisations have a chequered history. It has extended over a period of twenty years. OAU has succeeded in providing a forum on which issues of concern for member states can be discussed and disputes sometimes resolved. *Failures*: The organisation has not been under pinned by a ground swell of popular support. In unstable political conditions, it has been unable to offer substantial help as it has been preoccupied with its own domestic problems. The existence of such problems can be part of the explanation for the lukewarm support given by heads of states to the OAU, since many of them have never attended summit meetings (Dzimba 2001:23). Their leadership appears to be nothing else but to have a number of meetings in favourable countries under the pretence of “building” Africa. Their despicable behaviour notwithstanding many African leaders needs to be replaced. In view of this gigantic task the Congolese, Kenyans, Liberians, Zimbabweans, Malawians and other Africans have to focus their attention on picking replacements for incompetent leaders (Weimer 1991:78-89; Okumu 2002:5). The continued flocking down to South Africa by many people from other African countries clearly demonstrates that African leaders are incapable of governing their countries.

Most African heads of state and governments made it clear in the preamble to the Constitutive Act of the African Union that they were committed to promoting and protecting people’s rights (Mbata & Mangu 2005:316). Their intention was to safeguard human rights, consolidating democratic institutions and culture and ensuring good government and the rule of law. Such *moves* are critical for the New Partnership for Africa’s Development (NEPAD) and the African Renaissance. Although most Africans showed their willingness to be ‘better states’, heads of states refused to change. The unwillingness of some African states to be part of the African

Union is a perfect example that the continent is facing a leadership crisis. On the other hand, countries who showed their willingness to be part of an African unit are still faced with various challenges like: poverty, political instability, conflict and civil wars, declining living standards, debilitating but preventable diseases, the HIV/AIDS pandemic, child-soldiers, war lordism, a declining share of global trade, burgeoning international economic and political marginalisation, failing states, institutional atrophy, corruption, a brain drain and bad government (Leys 1994:33-47).

Across Africa, the search for development has been marked by a history of the colossal failure of effective leadership. In certain cases, countries in the continent have experienced governance by a crop of people that lack the basic understanding or comprehension of the requirements of leadership, thereby failing to provide the needed positive change to their societies (Ayodele 2006).⁵⁷ The continent has been busy struggling to develop strategies for social, economic and political development without first cross checking its leadership dilemma in a bid to facilitate change. Several factors have been offered to explain the apparent failure of development in the continent, more than any, the issue of leadership remains central to Africa's development crisis (Von Hippel 1998:33). African leaders and OAU could not deal decisively with the challenges to peace, and security, and the continent was inaudated by a wave of conflict (Aderinwale 2001:60).

(c) Efforts from foreign aid

Aid to underdeveloped countries was viewed with suspicion in the West (Speckman 2007:13). Prediction was made that foreign assistance would displace the processes of institutional maturation that was essential for economic development (Friedman 1958; Bauer 1971). The aid from other countries represented a side payment for the elite in recipient countries, designed to buy their compliance for maintaining the economic

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and political dominance of the industrialised countries (Speckman 2007:14; Fran 1966). The money given served to perpetrate and maintain political corruption while on the other side the internal political will of the receiving countries was manipulated by the donor countries. As an example Speckman (2007:14) stated that leaders with a nationalist agenda in such countries were seen to be a stumbling block. Foreign aid is perceived as a movement from government to government (Hagemann 1982:71). According to Speckman foreign aid retards the development of institutional competency in the recipient's public sector.

Regardless of the fact that foreign nations have been blamed for the 'ills of the continent' by some African leaders, aid from such countries continued to flood in. Influenced by appalling life conditions among people, colonial countries set aside critics and offered help in terms of monetary, goods, foods, medication and various skills, to save the continent.

(d) Synthesis

Regardless of negative impact of colonialism in the continent, Africa has benefited in a number of ways including good governance. Colonialism has set what looked like a good set up for good leadership. However, greed, power struggle, resistance to change, refusal to relinquish power, corruption, incompetence, tyranny and autocratic leadership style has crippled the continent.

5.5.4. Synthesis

Leadership crisis in Africa underwent different stages, the stage of kingship were kingship exercised leadership in their local areas. Some African kings ruled with justice and peace while others ruled with iron fists. They did horrific things at their own right. The trading of people as slaves abroad was influenced in a number of reasons. Through this act, some colonial countries got into the country. The settlement of colonialism in the continent brought good and bad reactions. The impact of colonialism was felt throughout the continent. As African countries begin to gain their momentum, colonists' countries gave independent to the concerned African countries. After independent, some African leaders become tyranny.

African states have been unable to overcome obstacles for a variety of reasons. Those reasons include: (1) a combination of poor and corrupt leadership; (2) weak and unstable economies and infrastructure; (3), lack of strong democratic foundations and (4) the recurrence of major natural disasters (Griffith 1995:33).

5.6. Current state of leadership in Africa

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 fermenting the troubles to sustain themselves in power (Mufuruki 2000:15). Africa is 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). According to Sindjoun (1999:7), there is a publication called 'literature of pathology' against which he recommended an 'epistemological vigilance'. Based on that view one can deduce that there is relevant literature available. Bad governance in Africa has given the perception that nothing good is directly or potentially coming out of Africa (Olukoshi 1999: 451).

Having acknowledged that there is a leadership crisis in Africa, in South Africa, in local communities in family contexts and in the Church, this chapter aims to highlight a few aspects of good leadership based on David's leadership. In his book, "The heart of an executive", Phillips (2000) presents David as one of the most well-known figures in the Bible, and as a model that readers can emulate to become effective leaders. The story of David's life from his humble origin as a shepherd, to his slaying of the giant Goliath, and furthermore to his coronation as the king of all Israel, is emblematic of the trials and triumphs that mark many careers in all spheres of leadership (Phillips 2000:45ff; Polzin 1993:1). Brueggemann (1985:13) is of the opinion that, what sets David apart and what made him the most beloved king in Israelite history, was his *vision*, both for himself and for his people that grew out of his faith in his God. This chapter aims to appropriate the concept of leadership in the

African context(s). Good leadership is attained by a God fearing character, recognising faults, seeking justice, service delivery, competency, humility, and many more qualities as some examples of a hermeneutical application for an African context. Leadership in Africa has gone through stages, kingship stage, colonial stage, kingship and chieftains' stage, independence and presidency stage.

In summary, the leadership crisis in Africa underwent different stages: the stage of kingship where kingship exercised leadership in local areas. Some African kings ruled with justice and peace while others ruled with iron fists. They did horrific things without giving any account of their actions. The trading of people as slaves abroad was influenced by a number of reasons. Through this act, some colonial countries were given a passage into Africa. The end of colonialism in the continent brought good and bad reactions. The impact of colonialism was felt throughout the continent. As African countries began to gain their momentum, the countries which were involved in colonisation had to give independence to their colonised African countries. After independence, some African leaders become tyrants. Most independent African states have been unable to overcome the obstacles of independence for a variety of reasons. Those reasons include: a combination of poor and corrupt leadership; weak and unstable economies and infrastructure; lack of strong democratic foundations and the recurrence of major natural disasters (Griffith 1995:33). Africa needs a strategy to free its people from the 'crutches' they have acquired over the years (Speckman 2007: xiv).

5.7. Suggested solution to leadership crisis

5.7.1. Introduction

Are there any solutions to this leadership crisis? The outmost purpose of this chapter (chapter 5) is to bring about the suggested solution as portrayed by David who could be applied to overcome the leadership crisis in Africa and South Africa. This chapter opens the door to the future and demonstrates how David's leadership character could be translated into terms of daily activities. Hermeneutical application as a whole centres around manifestation of David as an ideal throughout the ages. It should be noted that the narratives regarding David presented here have been portrayed by the Deuteronomistic and the Chronistic Historians. They have been transmitted from

antiquity and upon such deductions as may be drawn from the text itself. I am convinced that the portrayal of the theological characters David in the narratives is can serve as guideline.

The problems that persist in Africa are not so much because of intellectual inferiority but because of the application of the wrong remedies or policies by African leaders (Wait 1998:125; cf. Osei-Mansah 1990:4). 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, full of 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 such as, Nelson Mandela and Desmond Tutu. 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, one party state systems, government monopoly of the media, intolerance of alternative viewpoints, and general brutality 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 there is a need to adopt aspects of David's leadership characteristics as portrayed in the Deuteronomistic and Chronistic Histories. David's leadership character could be used as a hermeneutical application to leadership in the African context. David's leadership character, which act as an ideal model for the African context has been evaluated on four main segments, namely: *Social and political aspects, religious affairs, good moral values and general features*. These features can be summarised as the core function of a leader: First, to ensure the spiritual welfare of the people, second, to defend his people against outside enemies, third, to safe guard justice and peace, four to control and manage resources.

5.7.2. Social aspects

(a) Introduction

The well-being of the people is the primary concern of a leader. Every leader is measured on the basis whether he or she addressed the social needs of the people. Basic needs such as food, shelter, clothes, safety good health are necessity and it is the

responsibility of the leader to ensure that these treaties are addressed. In this thesis economic factors, service delivery, reconciliation, stability, peace and justice are among to be highlighted.

(b) Sound economic success and administrative skills

Economic policies are a crucial phenomenon in every country or nation. David demonstrated economic and administrative skills in his leadership. Saul spent much of his time in pursuit of David. David's leadership character is revealed through his economic and administrative successes. In 1 Samuel 30:18, David is portrayed as rescuing everyone and everything the Amelikites had taken. David's administrative leadership is expressed through the appointment of his administrative team. 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 organisation should benefit the community.

(c) Servant leadership

One of the major crises facing African Christianity is in the area of leadership. Servanthood is the basic biblical principle of leadership (Foster 1995:15ff). This kind of leadership puts people before programmes. It is leadership with humility (Woerner 1995:18-19). It seeks to promote and build people in faith, not to destroy or dominate them (Blanchard 1998: 21ff). David is a perfect example of an ideal leader. David's servanthood leadership is a model for all forms of leadership in Africa's contexts. African leaders should seek their deity to transform their leadership into servanthood (Osei-Mensah 1990: vii). Africa requires a model of leadership such as that the religious Scriptures⁵⁸ are consistently recommending, for the people of God; "servant-

⁵⁸Almost every major religion has its own sacred (holy) scriptures. The Hinduism is scared books are categorised into two groups, namely, the canonical books, which are the *Vedas* & the non-canonical books which are called the *Smirti*, *Smriir*. Various extracts from the Buddhists are identified, among them are: the *Vinaya Pitaka* and the *Sutta Pitaka*. The holy books of Judaism consists of two main categories, namely, the the *Tenach* (consisting of the *Torah* and the *Nevi'im*) and the *Talmud* (the *Mishna* and the *Gemara*). The Bible (both the Old and the New Testament) is widely known to the Holy Scriptures for Christianity. On the other hand the Muslim value *Qur'an* as their sacred religious scripture. It should be known that some religions do not have the written versions of their holy scriptures but they rather have oral traditions, such as African Traditional Religions.

leaders”, such as David. African leaders need to adopt a spirit of serving God’s people, ministering to them and equipping them. David served at Saul’s court as musician, armour barrier and as a warrior. He served diligently and whole heartedly.

Africa is in a state of collapse due to poor service delivery. South Africa is characterised by strikes and unrest situations due to the lack of service delivery. In most local communities, many people are without basic services such as clean water and sanitation. In an attempt to address water shortages in these communities, local authorities send water trucks into the community during the day. The timing of delivering the water is a problem since the trucks come during the time of day when most people are at work (*Daily Sun*, 11 March 2010). As a result, those who are unable to fetch water from the trucks are forced to hire bakkies for over R120, 00 to collect the water. Blocked drains and sewer spilling all over the place have become serious problems in many local communities. The communities have become used to the sewer running all over the streets and yards (*Daily Sun*, 13 March 2010). In response to the lack of or poor service delivery for the communities the people continue to blockade the roads and destroy what little facilities they already have. In the case of David he put general supervisors in each tribe to ensure that peoples’ basic needs are met.

(d) Reconciliation

Theologically, reconciliation is described as the process by which God and man are brought together again (Lockyer 1986:903). In the human context, reconciliation refers to the process by which human beings are brought together among each other again. As important as the need is for authentic leadership, in the field of politics, economy and education in Africa, the continent is also in dire need of a leadership for reconciliation. Leaders need to be: leaders with a clear understanding of the issues at stake; leaders with respect for the truth; leaders with a sense of justice, leaders with a comprehension of the dynamics of forgiveness; and leaders with a firm commitment (Meiring 2002:720). He further elaborated that the leadership should emanate from all communities and racial groups, from men and women, who in spite of their differences and hostilities in the past reach 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 leaders like Desmond Tutu, Cyril Ramaphosa,

Beyers Naude, Albertina Sisulu and Ellen Kuzwayo have all achieved this.. Of course this is not only the names of people who played an important part in reconciliation. There are many more people, whose names are not mentioned. Meiring (2002:720), Hulley (1996:25ff) are basing their point of argument on the aspect of leadership.

David demonstrated to be an ideal leader based on his willingness to reconcile with his enemies. David reconciled with his enemies, such as Saul, his son Absalom and others who tried to destroy him. Five important characteristics that leaders in the field of reconciliation require, gleaned from men and women who in the past demonstrated their ability to erect bridges between individuals and communities: This includes leaders with a clear understanding of human needs; leaders with respect for and a perspective on the truth; leaders with a sense of justice; leaders with a comprehension of the dynamics of forgiveness and leaders with a firm commitment. David persuaded national unity between South Judah and Northern Israel. He encouraged the well-being of all citizens by letting peace and reconciliation prevail. It is however, very important to acknowledge people like Nelson Mandela, Desmond Tutu, and others as the embodiment of reconciliation between victims and their perpetrators, between black and white, between rich and poor, between communities living miles apart. One of the perfect examples of reconciliation is the story of Joseph and his brothers (Gen 50:15-21). David demonstrated that he was an ideal leader based on his ability to reconcile with his enemies.

(e) Peace and stability

One significant characteristic of a leader is to ensure that there is peace among the people. 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 which gives us peace (Shromas 1995:15). Historically peace was referred to as a cease fire type interval between wars yet whose absence was 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 as an instrument employed by parties involved in such a relationship. Peace should be defined as the absence of conflict (Shromas 1995:16). Unfortunately the opposite usually happens because human beings always differ from each other in their views,

opinions, interests, values and goals and thus if free will inevitably engage in conflict of various kinds (Shromas 1995:16).

South Africa is a country filled with crime. It is flooded by hordes of criminals. Robbery and bribery is seen as a way of life (*Daily Sun*, 11 March 2010:3). As industries are growing fast in South Africa, thugs earn a substantial amount of money from crime. In the first decade of the millennium, life in South Africa has turned into a simple and cheap phenomenon (*Daily Sun*, 11 March 2010:3). The main cause of anarchy in South Africa is the lack of good leadership in turn leads to the lack of justice. Leaders are not leading by example. Corrupt officials promote crime.

The main cause of the strikes and protests is that leaders do not understand peaceful dialogue⁵⁹. It has been said that during the time of judges there wasn't a king in the land, and every one did as they pleased. Although David was faced with a much opposition like the Philistines and the Moabites, 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 and in the Church is a typical example that most leaders are not capable of maintaining peace. African leaders can learn from the Davidic leadership regarding peace in the land. African leaders should establish an effective working system of authoritative conflict settlement and resolution which could reliably efface the possibility for resorting to a violent resolution of conflict.

(f) Safeguarding justice

In both the 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 with which to combine all the social organisation and dynamics (Leick 2003:75ff). The royal ideology provides a religious, social, and political foundation for the kingship to

⁵⁹*Record Volume* 18 no 19, 12 March 2010.

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, 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 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 decided not to take revenge (2 Sam 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.

Once more David was forced to exercise retributive justice by letting the Gibeonites (2 Sam 21:2)⁶⁰ pay revenge to Saul's descendant for his misdeeds during his reign.

During the conquest period, the Gibeonites heard of Joshua's victories, and they pretended to be ambassadors from a far country in order to make peace with the Israelites. When the deception was discovered, the Israelites allowed the Gibeonites to live according to the agreement (Josh 9:21). King Saul broke this covenant of peace with the Gibeonites in later years. During David's reign, Palestine was desolated by a famine which lasted for three years (2 Sam 21:1a). As a concerned leader, David enquired about the causes of such disastrous situation (2 Sam 21:1b-5). The results of his findings revealed that king Saul and his family were guilty of murder of the Gibeonites (2 Sam 21:2)⁶¹. The remedy to purge Israel from starvation was for David to hand the culprits over to the Gibeonites who exercised retribution upon Saul's descendants (2 Sam 21:9).

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.

(g) Competency

Some parts of Africa are in a state of collapsing due to poor service delivery. Unrest situations in most countries in Africa are caused by the dissatisfaction of service delivery. Currently, South Africa is characterised by strikes and an unrest situation due to the lack of service delivery. In most local communities, many people are without basic services such as clean water and sanitation. In an attempt to address

⁶⁰The people of Gideon were not Israelites; they were a small group of Amorites whom the Israelites had promised to protect, but Saul had tried to kill them because of his zeal for the people of Judah and Israel.

⁶¹The people of Gideon were not Israelites; they were a small of Amorites whom the Israelites had promised to protect, but Saul had tried to kill them because of his zeal for the people of Judah and Israel.

water shortages in some communities, local authorities send water trucks into the communities during the day.

(h) Synthesis

Leadership crisis has been viewed as the major contribution to ‘ills’ and challenges in Africa, South Africa, local community, family group and a religious institutions including the Church. It has been also 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, and diseases including HIV/AIDS (Mufuruki 2000:15). 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. Are there any solutions to this leadership crisis? The outmost purpose of this chapter is to bring about the suggested solution as portrayed by David who could be applied to overcome the leadership crisis in Africa and South Africa.

This chapter opened the door to the future and demonstrates how David’s leadership character could be translated into terms of daily activity. Hermeneutical application as a whole centres around one manifestation of David as an ideal throughout the ages were elaborated. It should be noted that the narratives regarding David presented here have been portrayed by the Deuteronomistic and the Chronicler Historians. The following aspects have been suggested as a solution to leadership crisis: *social*, *political* and *religious* aspects were discussed. Under social aspects, the following were suggested: sound economic policies and administrative skills, service delivery and servanthood spirit, reconciliation, peace and stability, safeguarding justice and competency.

5.7.3. 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) National political affairs

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 in 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. Politically, David's leadership character is outstanding.

David's political leadership is also expressed in Israel's affairs. He managed to unify the southern and northern together. Taken into a modern context, David would have 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.

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. David established a national police force which I call the Israel National Police (INP).

(c) International political affairs

David's leadership character is expressed through political affairs. Israel's political system was influenced in 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 in 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, but not a military vacuum (Levinson 2001:518). David had his first military success against the Philistines by means of Yahweh fighting on his behalf (2 Sam 5:17-25; 1 Chron 14:8-17; cf. Howard 1984:44). His political leadership is evaluated in both neighbouring countries and in internally. He continued to demonstrate his military victories, over neighbouring countries who were Israelites' enemies: the Philistines, the Amorites, and 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 (ch. 24: 5-7; Howard 1984:44). David, the third natural king of Israel, Israel was established his kingdom as a major national power. Through the previous period of the Judges, they had been a fragmented people, and everyone did what was right in their own eyes, but David led them to God as a nation. Politically, David's leadership character is outstanding.

He vanquished the Philistines, and other enemies in battles. 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 the Gulf of Aqaba.

In the Ancient Near East, the king served as a military commander-in-chief, with the expectation that he led his city or nation in war (Levinson 2001:517). 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). He continued to demonstrate his military victories, over neighbouring countries such as the Philistines and Moabites (2 Sam 8:1-2; 1 Ki 7:40-47; 1 Chron 18:1-17, 19:1-19), Arameans (2 Sam 8: 3-8; 1 Chron 18:1-17), Edomites (2 Sam 8:13-14), and (2 Sam 8:9-12). The extent of David's kingdom was impressive: 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 (ch. 24: 5-7; Howard 1984:44). Safety and security was guaranteed under David's leadership.

(d) Synthesis

David's leadership character has been expressed through political affairs. Israel's political 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 significant.

5.7.4. Moral aspects

(a) Introduction

Human beings are created with conscious, the ability to choose between right and wrong. God gave human beings the opportunity to develop morally and spiritually

(Kline 1970:33). It is therefore outmost important for any leader to keep good moral values. This section traces some features in David which qualified him as an ideal leader.

(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 the blood of any Israelites.

(c) Humility

The king must not be arrogant. He must remember that although the people are his subjects, they are also his *brothers*. The term appears twice in the passage (15, 20). Love must be the motivating factor in his leadership. He must not *consider himself better* than those who belong to the same family of his brothers and sisters. In our own day, it is too easy for Christians to be influenced, albeit unconsciously, by the world's self-assertive leadership patterns. Jesus warned His disciples of that serious danger and it is still with us: "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not with you" (Mk10:42-43). God's best leaders are slaves. In the same way, there was no room whatsoever for a tyrannical king in Israel. They had suffered enough pain at the hands of enemy rulers without having another in their own royal house. Some leaders have a tendency of regarding themselves as superior and above the law. They are far from showing humility to their followers. They seem to dwell on their position(s) and forget that they are called to serve and humble themselves.

(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.

Third, another display of justice and 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, when he dishonoured David's ambassadors by shaving off their beards and cutting their clothes (2 Sam 10:4). David 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 Sam 16:5-14; 19:21-23). David exercise patience when insulted by Shimei and did not revenge. He interpreted Shimei's insults as God's punishment towards him (David). By sparing and showing kindness to his enemies, and those who mocked him, David portrayed maturity. He controlled his anger. A person remains humble in those circumstances proved to be an ideal leader.

(e) Synthesis

David's leadership character was also portrayed through his good moral values. Among them, the following were highlighted: patience, humility, and kindness. It is therefore possible for leaders to strive for good moral values. Human dignity, respect for life, humility, ability to apologise are some of the ingrediance for leadership character.

5.7.5. Religious affairs

(a) Introduction

Although any leader should not be religious to be able to lead effectively, the concept of religious is highly noted in this study. A 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. 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 Chronicler 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 concept of God

The concept of God is fascinating in the Ancient Near East, Israel and in the Old and the New Testaments, even in this present age. Various names of God have been used in the world of the Bible (e.g. Yahweh, Elohim, Adonai, etc). These names are attributed to His character and on the manner He revealed Himself to people in different age and circumstances. On the other hand, God's names are also determined by people's personal or communal experience of Him. The purpose of this section is not to trace the names *of* or *about* God, but notice the usage thereof. In the Deuteronomistic 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.

(c) The House of God

The Deuteronomistic 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) Covenant/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' (1 Chron 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 the north and the south kingdoms occurs, those who comprised all Israel must decide whether or not to 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 accountability 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 responsibility of a leader to make sure that the nation observes the Law of God.

The Deuteronomist wished to assert that 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 divine order (David adhered to God's covenant)

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 preconception 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). David continued the ancient tradition which formed the identity of the people who were 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 preconception of Israel's religious faith, with a subsequent impact on the symbolism and worship of the Judeo-Christian civilisation. The Ark was one of the most sacred objects in the lives of the Israelites, standing for the presence of God.

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

(h) Seeking God

African leaders are called to consider their deity above all things. David placed God's wishes and laws before his own personal ambitions, and he inspired a similar dedication in his followers

African leaders are called to consider their deity 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 subjects to achieve the impossible, precisely the kind of leader the world needs today. In Deuteronomy 8:11-14a, guidelines of what the king should observe is illustrated. In ancient days leaders shared these convictions, they were apt to lavish their wealth exclusively upon their own enjoyment and indulgence. The text does not suggest that leaders should not possess belongings of any kind; it is a warning about the danger of forgetting the LORD. The principle here acknowledged by David is a thoroughly sound one. He thought of building the Temple for the LORD.

(i) Synthesis

The concept of religious is highly noted in this study. A 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.

One of the fundamental aspects why God chose Israel was that the nation would serve and obey God and so that other nation would know God as well. 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 Chronistic traditions. Therefore it was the sole responsibility of both the king and the nation to God's command. Through his speeches and actions David proved that his desire was to keep God's command.

5.7.6. General features

(a) Introduction

In this section, certain features have been identified and noted. These features serve as an illustration that the David portrayed in this thesis was not a super being, but he lived in a specific place among specific people. His life was influenced by the living standard of his day. Although David was a righteous king, he was subject to wrong doing, just like other human beings. He acknowledged his wrong doings and accepted to be corrected. On the other hand, he demonstrated that he was a moral and humble human being. Some of general features demonstrated in his leadership qualities: was not immune to wrong doing, acknowledge wrongdoing, consulted both God and people, shepherding the ‘flock’, and react positively in crisis situations

(b) David’s weaknesses

The ‘Bathsheba affairs’ was a critical turning point in David’s life (2 Sam 11:1-12:25). Prior to this narrative, David’s leadership has shown a peak. Details of the matter are given in the narrative. The narrative consisted of four sequential stages which had impacted on David’s leadership. They are: *precursors of David’s fall*: circumstances that led to David’s action (2 Sam 11:1-5); *the aggravations of his wrongdoing*: cover up and Uriah’s murder (2 Sam 11:6-21); *the penitence he manifested and the forgiveness he received*: David’s remorseful (2 Sam 11:13-15; Ps 51); and *the consequences which flowed from his iniquity*: Tragic incidences in David’s family(2 Sam 12:15b-18:33).

(c) Acknowledge wrongdoing

Africa needs 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 realising his wrongful actions (2 Sam 11:1-10ff), demonstrated 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 are involved in corruption, fraud, bribery, theft, betraying some sort of scandal. 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 into the cold, dismiss them from their post. Ironically, leaders who choose to hide their wrong doings are allowed to remain in their position (Osei-Mensah 1990:34).

In 2 Samuel 11 the story about David and Bathsheba is narrated. David's action displeased the LORD. 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:-5). Nathan responded: *"Thou art the man"* (2 Sam 12:7ff). Nathan continued to reprimand David but David was remorseful. 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 immoral actions. An ideal leader would come to his senses and acknowledge his mistakes, regardless of its nature. By acknowledging his 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 utterance of 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.

(d) Consultative leadership

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' attack (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 constantly consults the other people before taking decision demonstrates leadership qualities.

(e) Shepherding

David was a shepherd. He demonstrated a trustworthy character by providing security to his father's flock. As a trusted shepherd he provided caring protection for his flock (Newsome 1982:295). In this job he showed courage and faithfulness by killing both a lion and a bear, which attacked the flock (1 Sam 17:34-37). The 'shepherd boy image' of David derives from a common metaphor for rulers in the Ancient Near East (Elliott 2000:10ff; Finkelstein & Silberman 2006:2). Is a shepherd a leader? In Ancient Near East, a king was seen as a shepherd. The concept of David as a shepherd indicates him to be a leader. Rather than following in his father's footsteps David stood out on his own.

A leader has a responsibility of shepherding the *flock*. Two types of flock are identified, namely: *sheep* and *lamb* (Tenny 1976: 292). Both sheep and lamb refer to followers. As a leader, David tendered and fed the flock. "Feeds" means to supply with food, or to take to pasture. "Tend" includes all the care a shepherd would give to his sheep (Tenny 1976:292). A leader is a shepherd, and he or she should feed and tender to the people she or he leads.

(f) Reaction to crisis situation

A crisis is a period of challenge to the stability and sustainability of a system (Bealey 1999:325ff). David's leadership qualities were proved during crisis situations. These crises came as results of David's mistakes, as well as Saul's gruesome murder of the Gibeonites during his reign. The crises as results of David's mistake can be categorized in two instances, adultery and the taking of censures: Firstly, *David's adultery with Bathsheba and Uriah's murder*: The crises as a results of David's actions centered on Uriah and Bathsheba (2 Sam 11-12). The relationship between sexual matters and political matter in the biblical texts may be far more complicated than the opposition between the personal and political can express (Stone 1996: 18). The story recounted by the Deuteronomist (2 Sam 11-12) has attracted more attention. The penal consequences of David's wrongdoing (2 Sam 11:1-27) took the form of family trials and national troubles in the narratives. In his family situation, those consequences aroused numerous events in a Chronological order, which placed David's leadership under scrutiny (2 Sam 12:15b; 2 Sam 13:1-38; 2 Sam 14:1-7; 2 Sam 15:1-12; 13-37; 2 Sam 16ff; 2 Sam 24:1-24). David regulated his public

administration by the will of God, yet in his family matters, he seems to have disregarded the plain indications of Jehovah's mind contained even in the Law of Moses. David's family was crowded by tragedy incidences. In all these circumstances, David's action portrayed him as a competent leader.

Second, *famine as results of Saul's mistreating to the Gibeonites*. Upon David's restoration to the throne (2 Sam 19:9-18), Palestine was desolated by a famine which lasted for three years (2 Sam 21:1a). As a concerned leader, David enquired about the causes of such disastrous situation (2 Sam 21:1b-5). The results of his findings revealed that king Saul and his family were guilty of murder of the Gibeonites⁶² (2 Sam 21:2). The remedy to purge Israel from starvation was for David to hand the culprits over to the Gibeonites who exercised retribution upon Saul's descendants (2 Sam 21:9).

Third, *pestilence as a results of taking the census*: There is a contrast between the narrative accounts regarding the taking of census by David in the Deuteronomistic (2 Sam 24:1-25) and Chronic (1 Chron 21:1-27) Histories. According to the Deuteronomist, the counting was done at the LORD command, while the Chronicler mentioned that Satan made David to do the counting. What ever the reason might be, the action displeased the LORD which led to crises. After David took census, the action which was against God's will, the prophet Gad gave him three choices to choose from as the penal consequences. Three years of famine in the land, three months of running away from the enemies or three days of an epidemic (2 Sam 24:13). David evaluated each of these and opted for the third, pestilence or the epidemic (2 Sam 24:14-17). "So the LORD sent an epidemic to Israel, which lasted from the morning until the time He had chosen" (2 Sam 24:15). Seventy thousand Israelites were dead. The reaction of David to the plague is of importance in this study. David was deeply touched by the fact that so many people lost their lives as a result of his mistakes. He acknowledged his guilt before God, and earnestly appealed for mercy (2 Sam 24:17-25a). The LORD answered his prayer, and the epidemic in Israel was stopped (2 Sam 24:25b).

⁶²The people of Gideon were not Israelites; they were a small of Amorites whom the Israelites had promised to protect, but Saul had tried to kill them because of his zeal for the people of Judah and Israel.

As a leader, David was concerned about his subjects. It was David's initiative that sorted the cause of the crisis and this was an indication that he was a caring leader. Whenever crises happen, it is appropriate for a leader to demonstrate her or his leadership qualities by stabilising the situation.

(g) Synthesis

The David portrayed in this document was not a super human being. He was a human being who was not immune to all challenges faced by *mankind*. Like any other human beings, David's life was characterized by ups and downs. He was surrounded by a number of circumstances where he resigned himself to the challenges. The Bathseba saga, the census story and highlighted the weaknesses of David. Although he was perceived as cunning, violent, adulterer, murderer, just to mentioned few, David's acknowledgment and confession of his wrongdoings serves as a role model. It is possible for a leader to acknowledge his or her mistakes and start a fresh.

5.8. Synthesis: Redefinition of the concept leadership

The crisis facing Africa, South Africa, local community, family groups and in religious institutions including the Church at large has prompted me to trace what might be the root cause, of '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, 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. Are there any solutions to this leadership crisis? The outmost purpose of this chapter is to bring about the suggested solution as portrayed by David who could be applied to overcome the leadership crisis in Africa and South Africa.

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 mist 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(s) skill(s) needed in leadership. David indicated to be an ideal leader by managing both the people and assets in his reign.

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 18th 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 attract 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 loosing 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.

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