

A RHETORICAL STUDY OF 1 CHRONICLES 29:1-25 AND ITS IMPLICATIONS FOR CHARISMATIC LEADERSHIP

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Abstract: *This paper proposes that intuitive divination is an essential trait of charismatic political leadership. It argues that both Charismatic leadership and intuitive divination are expressed within divine calling, extraordinary acting, deliberation, and persuasive speech, and that they all engage the principles of intelligence, manipulative speech, and sacrifice to capture the commitment of followers and influence them to take an action. It looks at the relevance of such a proposition in David's actions toward the accession of Solomon to the throne in 1 Chronicles 29:1-25 and some Charismatic leaders in Ghana. Such common characteristics highlight the complex roles and definitions of leadership.*

Key Words: Charismatic leadership; Generosity; Intuitive diviner; Inspiration; Sacrifice.

Introduction

This paper explores the theatrics of intuitive divination in charismatic leadership, drawing on how King David negotiates for the accession of Solomon as king in 1 Chron. 29:1-25. David is understood as an idealized charismatic figure and a political leader, who enjoyed large support from God and the people.¹ Essentially, the narratives about David in the books of Samuel, Kings, and Chronicles do not turn a blind eye on David's manipulative strategies, and the parallels between David's actions and intuitive divination are so compelling that one may conclude that charismatic leaders are diviners. What is of concern here is how the key features of intuitive divination resonate in charismatic political leadership.

¹ Max Weber, "Legitimate Authority and Bureaucracy," in *Organization Theory: Selected Classic Readings*, 5th edition, ed. D.S. Pugh (London: Penguin, 2007), 3-15; Tamas Czovek, *Three Seasons of Charismatic Leadership: A Literary-Critical and Theological Interpretation of the Narratives of Saul, David, and Solomon*, Regnum Studies in Mission (Eugene, OR: Wipf & Stock, 2008); David T. Lamb, "Jehu and David: Two Charismatic Kings," in *Righteous Jehu and his Evil Days: The Deuteronomist's Negative Perspective on Dynastic Succession*, Oxford Theology and Religion Monograph, ed. David T. Lamb (Oxford: Oxford University Press, 2008).

The paper is in three parts. First, it examines divination and the theory of political charismatic leadership to reveal significant traits that are common to each other. Second, it draws parallels from 1 Chronicles 29:1-25, using rhetorical criticism to accentuate David's charismatic leadership and divination. Finally, it highlights the features in intuitive divination in the actions of some Ghanaian Charismatic leaders.

Tracing Divination within Political Charismatic Leadership

The term “divination” describes a religio-cultural phenomenon, usually associated with superstition, magic, the worship of lesser gods, and spirit beings. It is “an attempt to secure information, also by the use of physical means, about matters and events that are currently hidden or that lie in the future.”² That is to say it is a means to know and understand life and the future. In the Old Testament, texts such as Exod. 7:11; 22:18; Lev. 19:26; 19:31; 20:6; Deut. 18:10-11; 2 Chron. 33:6; Isa. 8:19; Dan 2:2; Mal. 3:5 which mentions divination link it with the lesser gods and is construed to be abominable. However, divination is a complex phenomenon and much broader than these impressions. Zuesse rightly reveals that it is incorrect to assume that divination always implies irrational, utilitarian, egoistic, and insufficiently “pagan” acts.³ In fact, the Hebrew word *qāsam* which is translated as “to divine or practice divination”, generally connotes seeking after the will of a deity. The Hebrew root *qsm* has a wide range of meanings some of which include to divide, distribute, to obtain an oracle, to determine (of God or fate), to tell the future, prophesy, predict etc.⁴

In ancient Israel, prophecies and oracles were sometimes authenticated through divination, and scholars have persuasively argued that prophecy is a sub-type of the mediumistic kind of divination.⁵ Balaam was a pagan diviner but recognized Yahweh as his God. Eventually,

² Stephen Benko, “Magic and Divination,” in *HarperCollins Bible Dictionary*, gen. ed., Paul J. Achtemeier (New York: Harper One, 1971), 641.

³ Evans Zuesse, “Divination and Deity in African Religions,” *History of Religions* 15, no. 2 (1975): 158.

⁴ *HALOT* 2: 1115,1116.

⁵ Lester L. Grabbe, *Priests, Prophets, Diviners, Sages: A Socio-Historical Study of Religious Specialists in Ancient Israel*, SBLWAW 12 (Atlanta: SBL, 2003), 139; 140; Esther J. Hamoti, “The Prophet and the Necromancer: Women’s Divination for King’s,” *Journal of Biblical Literature* 132, no. 4 (2013), 830; Zak Kotzé, “Old Testament Prophecy as Divination: The Case of Isaiah 14:28-32,” *Journal for Semitics* 22, no. 1 (2013), 91.

God used him to achieve a purpose (Num. 22:18–35). Elisha the prophet instructed King Joash to throw two arrows through the window in order to know the will of God concerning a war (2 Kgs. 13:14–19). In fact, the seer was one who obtains vision by employing divinatory techniques. Moreover, various rituals performed by the priests were archetypically divination.⁶ For instance, God gave the priests the Urim and Thummim to seek the will of God (Exod. 28:30; Num. 27:21). It needs to be added that the diviner not only seeks to know hidden information but also can control the future to some extent after getting the information.

The Old Testament also bears witness to stories of individuals who were not religious specialists but performed certain rituals in an attempt to know the will of God. In fact, the writer of the book of Proverbs mentions the king as a divination expert: “divination is on the lips of a king, his mouth does not sin in judgment” (Prov. 16:10). King David’s attempt to know whether or not to pursue the Amalekites with the ephod from Abiathar the priest (1 Sam. 30:7–8) can be considered as a form of divination. Gideon was a judge whose inquiry about the mind of God using the fleece of sheep is a form of divination (Judg. 6:36–40). Fleming cogently makes a case using Genesis 25:22 to support the idea that Rebekah’s inquiry from the Lord was more of divination without any intermediary or religious expert.⁷ These arguments sustain the notion that divination is not restricted only to the technical skill but also to ordinary manipulation.

It is not surprising to say that the art and science of ascertaining information, providing counsel, interpreting extraordinary issues, and controlling the future all fall under the purview of divination. Actually, the diviner engages in these acts to ensure harmony in society. In some cases, the diviner’s quest for harmony is between the spiritual and the physical world. Such a person is versed in rituals that promote life or disturb the energy of the individual or community.

The diviner not only reveals secrets concerning the future but also plays a great role in dealing with and manipulating the spirits for a better future. S/he possesses supernatural powers necessary to move

⁶ J. Lindblom, *Prophecy in Ancient Israel* (Oxford: Basil Blackwell, 1962), 7.

⁷ Erin E. Fleming, “‘She went to Inquire of the Lord’: Independent Divination in Genesis 25:22,” *Union Seminary Quarterly Review* 60, no. 3 (2007), 1-10.

the divinities to follow the will of the people. Divinatory practices, liturgical expressions, and performative rituals lie at the foundations of spirituality and define a person's journeys. It is the right expression of the diviner that helps others to become fully human and to be what God created them to be. The wrong expressions or negligence, invariably, incur the wrath of divinities.

There are many types of divination practices. Zuesse, for instance, mentions three common types of divination in Africa. They are "possessive divination," "wisdom divination," and "intuitive or insight divination."⁸ Possessive divination has to do with engaging oracular mediums and resorting to the reading of omens and the movement of sacred objects. Wisdom divination is used to describe the phenomenon in which the spirits, gods, and human personality become subordinated to a more profound cosmic order. In this type, the forces ordering events express a plan, or laws of the universe governing all persons are manipulated with the help of transcendent authority. Intuitive or insight divination is that kind of divination where the professional specializes in the ability to determine intuitively without explicit possession.⁹

It is intuitive divination that finds widespread relevance among the common people in African societies. This is so because this type does not necessarily require one to be a religious or ritual expert to engage in the practice. Asamoah-Gyadu seems to elaborate on intuitive divination by asserting that divination is an intuitive act of approaching the supernatural, among others, to influence change.¹⁰ Such a diviner may approach the supernatural, not necessary to avail oneself to be possessed, but for interaction with the aim of securing favour. S/he is specialized in knowledge to manipulate and control the spirit world for the benefit of the human and spiritual communities.¹¹ The intuitive diviner may also stand at the crossroads between the spiritual and

⁸ Zuesse, "Divination and Deity in African Religions," 160.

⁹ Zuesse, "Divination and Deity in African Religions," 161.

¹⁰ Kwabena Asamoah-Gyadu, "'Blowing the Cover': Imaging Religious Functionaries in Ghanaian/Nigerian Films," in *Religion, Media, and Marketplaces*, ed. Lynn Schofield Clark (New Brunswick, NJ: Rutgers University Press, 2007), 234.

¹¹ Umar Habiba Dadem Danfulani, "Pa Divination: Ritual Performance and Symbolism among the Ngas, Mupun, and Mwaghavul of Jos Plateau, Nigeria," in *African Spirituality: Forms, Meaning and Expression: An Encyclopedic History of Religious Quest*, ed. Jacob K. Olupona (New York: Herder and Herder, 2000), 87.

human worlds and act as the bridge between the two worlds. Although this profession may be tied to religion, the practitioners command a respectable position in the traditional social order as consultants and decision-makers. Intuitive divination, therefore, may be said to be an attempt to properly relate with the divine and others using manipulative speech and rituals to control power for the promotion of growth, favour, and acclamation.

Various characteristics underlie the nature of intuitive divination. First, intuitive diviners are often seen as highly intelligent people who apply heightened spiritual rituals to transform society.¹² The intelligence they display is sometimes considered as a supernatural gift. Second, their ability to use words and speech to capture and persuade their audience is profound.¹³ Generally, Africans emphasize authentic social norms of speech that aim to hold members together and promote community. The tone, mood, and force of speech determine its acceptability. One must use speech that is reverent, respectable and persuasive. Agyekum explains that “persuasive language is sweet, pleasant, good, and positive; it strokes, flatters or deceives the addressees.”¹⁴ In fact, persuasive speech may bear aspects of deceit (*ndaadaa*), flatter (*defedefe*), sweet words (*kasade*), and good speech (*kasapa*).¹⁵

Third, intuitive diviners are essentially performers. They lighten their stage with strange acting and speech to have a greater impact on the audience. Fourth, they are manipulators. When there is a conflict or an unsolved puzzle, the intuitive diviner verifies to understand what is disturbing the unity of society, and through negotiation, exposure and empowerment manipulates the spirit and clients. Finally, they possess the ability to move the divine and people to action.

Sacrifice is a significant ritual that lies at the heart of all forms of divination. Zuesse affirms that “in a deeper sense the logic of all kinds of divination is sacrifice. For they all center on an act of transformation in which one’s existence is offered up to the paradigms and essences mastering one’s life in order to receive it back renewed and

¹² Zuesse, “Divination and Deity in African Religions,” 162.

¹³ Zuesse, “Divination and Deity in African Religions,” 163.

¹⁴ Kofi Agyekum, “Aspects of Persuasion in Akan Communication,” *RASK* 21 (2004), 65, 66.

¹⁵ Agyekum, “Aspects of Persuasion in Akan Communication,” 66.

restructured in accordance with the divine order.”¹⁶ Sacrifices are non-expressive communicative acts to show appreciation, seek favour, and bridge gaps. They serve as a strong tool to attract favour. The Akan say, *obosom n’enyim wonnko no nsa pan* (lit. one cannot go before the gods with empty hands). This means it is unacceptable to go before an authority without a sacrifice or gift. The ability to offer the right sacrifices opens doors for relationship, and the value of a sacrifice determines the response to a quest. The Akan saying *wo sika sua, w’asem sua* (lit. “if your money is small, your words have little value”) captures this thought.

Symbolically, in Africa, the Bible has become a divining tool for Christians who, according to Dube, “read the Bible to offer solutions to troubled relationships and to encourage, as therapy for hurting bodies, the creation and maintenance of life-affirming relations in society.”¹⁷ Africans attach greater value to the Bible, especially the one having black leather covering with red trimmings. Some put it under their pillows against evil spirits and bad dreams. Others read or recite the words of the Bible to perform magic and for the healing of diseases.¹⁸ Asamoah-Gyadu says: “The questions in the ‘deliverance questionnaires’ relate to all aspects of life and serve as a kind of ‘divination procedure’ to aid the process of diagnosis through which the presumed source of a person’s problems may be established.”¹⁹ Dube further points out that the Bible reader is like a diviner who uses the Bible not only for magical acts but also for consultative trends in seeking solutions to an envisioned problem.²⁰ The diviner, thus, looks at how the text exposes problems, interprets situations, offers solutions, establishes relationships, and reveals the will of God.

¹⁶ Zuesse, “Divination and Deity in African Religions,” 171.

¹⁷ Musa W. Dube, “Divining Ruth for International Relations,” in *Other Ways of Reading: African Women and the Bible*, ed. Musa W. Dube (Atlanta: Society of Biblical Literature/ Geneva: WCC Publications 2001), 181-182.

¹⁸ John Mbiti, “Africa and Jewish Bible,” *International Review of Mission* 93, no. 369 (2004), 231-232; David T. Adamo, “Decolonizing the Psalter in Africa,” *Biblical Theology* 5, no. 1 (2007), 25.

¹⁹ J. Kwabena Asamoah-Gyadu, “Mission to ‘Set the Captives Free’: Healing, Deliverance and Generational Curses in Ghanaian Pentecostalism,” *International Review of Mission* 93, no. 370-371 (2004), 402.

²⁰ Dube, “Divining Ruth for International Relations,” 182.

Berinyuu from a pastoral viewpoint contends that the Christian minister qualifies as a diviner. This is because the minister seeks to comprehend the mysteries of life and diagnoses the past to discover tools that promote healing and a better future.²¹ In other words, the Christian understands that spiritual and physical forces control life. The spiritual forces include the Supreme Being and other divinities while the physical forces include the socio-traditional authorities and prescriptions. With such knowledge, the Christian minister, within the concept of the priesthood of all believers (cf 1 Pet. 2:9–10), uses the Bible to pray, preach, and exhort people to enrich life.²² These acts also support the quest for harmony and equilibrium in life. Hence, by means of biblical knowledge supported by social intelligence, interpretive skills, ethical commitment, and liturgical rites, the Christian offers pathways for change and growth.

The Bible, as a symbol of power in the hands of the minister, protects, liberates and brings success.²³ Gifford calls the minister in this sense the “Effector of Scripture” who actualizes the biblical promise in the lives of people.²⁴ Such a task “involves the realization that one is socially connected and has a responsibility to create and maintain healthy relationships, as well as to avoid those that negate life.”²⁵ The Christian minister, therefore, plays the role of a ritual leader who seeks to positively influence harmony to cause life to be better.

Essentially, one cannot divine without active involvement of the masses.²⁶ The diviner is powerless if the community or audience does not support his or her actions. Harmonious relationships may be established if the people are influenced by the acts of the diviner. The responses of the audience may be emotional, subjective, healthy or unhealthy; of importance is the achievement of the desired goals.

²¹ Abraham Adu Berinyuu, *Pastoral Care to the Sick in Africa: An Approach to Transcultural Theology* (Frankfurt am Main: Verlag Peter Lang, 1988), 92; 93.

²² Berinyuu, *Pastoral Care to the Sick in Africa*, 94.

²³ David T. Adamo, “Decolonizing the Psalter in Africa,” *Biblical Theology* 5, no. 1 (2007), 32–33.

²⁴ Paul Gifford, “The Bible in Africa: A Novel Usage in Africa’s New Churches,” *Bulletin of SAOS* 71, no. 2 (2008), 214.

²⁵ Dube, “Divining Ruth for International Relations,” 184.

²⁶ Dube, “Divining Ruth for International Relations,” 182.

The Political Charismatic Leader

Weber is believed to be the first scholar to have popularized charismatic political leadership in the 20th Century. He postulated that there are three types of leadership models that spearhead political systems. These are charismatic, bureaucratic, and traditional leadership.²⁷ Weber, influenced by Pauline theology of *charismata*, emphasized that the charismatic leader

is set apart from ordinary men [and women] and treated as endowed with supernatural, superhuman, or at least specially exceptionally powers or qualities. These as such are not accessible to the ordinary person but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader.²⁸

The above assertion emphasizes a higher calling that sets charismatic leaders apart for duty and legitimates their office. This may be from God or any higher power. Hence, charismatic political leadership is of divine origin and involves a spiritual duty, yet the assigned duty is not necessarily a religious one. Significantly, however, Weber observed that some prophets, military leaders, judges and Nazirites of the Old Testament were all types of charismatic leaders.²⁹

For Weber, the charismatic kind of ability is not there for every human being but for special people. It is an extraordinary gift.³⁰ However, such exceptional abilities cannot be likened to the gifts of the Holy Spirit as found in the New Testament. They are simply supernatural. Scholars, however, are not in agreement in terms of the nature of supernatural endowment. For example, Dunn, on one hand, argues that charisma must not be confused with natural ability.³¹ There are some special abilities in some persons and such abilities need to be

²⁷ Sung Ho Kim, "Max Weber," *The Stanford Encyclopedia of Philosophy* (Fall 2012 Edition), ed. Edward N. Zalta; <http://plato.stanford.edu/archives/fall2012/entries/weber/> Date accessed: July 9, 2015.

²⁸ Max Weber, *The Theory of Social and Economic Organization*, trans. A. M. Henderson and Talcot Parsons (New York: Free Press, 1947), 358-359.

²⁹ Max Weber, *Ancient Judaism*, trans & ed. Hans H. Gerth and Don Martindale (New York: The Free Press, 1952), 18, 267. See also O. Plöger, "Priests and Prophets," *ZAW* 63 (1951):157-192.

³⁰ Weber, *The Theory of Social and Economic Organization*, 361.

³¹ James Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experiences of Jesus and the First Christians as Reflected in the New Testament* (Philadelphia: Westminster Press, 1975), 255.

distinguished from that enabled by the supernatural. On the other hand, Moltmann argues that natural abilities can rightly be seen as charismatic when such abilities are used in ways to express God's grace.³²

Furthermore, charismatic political leaders are essentially manipulative. Weber says that charismatic leaders exhibit a great amount of domination.³³ They also exhibit a special revolutionary force.³⁴ Being authoritative is central to the idea of charismatic leadership. Weber holds that, even in a democratic state, the domination of the ruled by the charismatic ruler is simply an unavoidable political fact.³⁵ Raelin supporting this idea says that charismatic leaders have a trait that is brutally exploitative and depict a savior complex.³⁶ Such exploitative traits drive the acts of manipulation. In other words, intuitive divination can also be seen in political charismatic leadership.

Burns further asserts that charismatic political leaders are the transformational types who utilize their personal charm to change political systems in societies. A Charismatic leader, he admits, "recognizes and exploits an existing need or demand of a potential follower... [and] looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower."³⁷ Charismatic leaders are not the transactional type of political leaders who use their knowledge, reward or punishment to achieve results. Rather, they are the transformational types who utilize their personal charisma to achieve their objectives. They are capable of rising above bureaucracy and control to persuade people to achieve a particular goal. In essence, they achieve their desires through politicking.

Charismatic political leaders mobilize support and loyalty from their colleagues, parties and public through a high display of intelligence. They do all they can to win the loyalty of their followers since it is a

³² Jurg en Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (Minneapolis: Fortress Press, 1993), 297.

³³ Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, eds. Guenther Roth and Claus Wittich; trans. Ephraim Fischoff et al (New York: Bedminster Press, 1968), 215,254.

³⁴ Weber, *The Theory of Social and Economic Organization*, 361.

³⁵ Kim, "Max Weber."

³⁶ J. A. Raelin, "The Myth of Charismatic Leaders," *T&D* 57, no. 3 (2003), 46.

³⁷ James M. Burns, *Leadership* (New York: Harper and Row, 1978), 4. Cf. Weber, *The Theory of Social and Economic Organization*, 365.

challenge of leadership to retain the ties as long as possible. Without a following, people with charisma can rarely be effective charismatic leaders. At least, some politicians manipulate followers through unintelligible means but try hard to persuade follows to understand the need for their actions. Hence, they go about soliciting for loyalty by giving promises they know they cannot fulfill. Conger refers to the appeal to special knowledge and demanding of unquestioning obedience with power and privilege as the dark side of Charismatic leadership.³⁸

When Charismatic leaders show a compelling vision, followers may embrace and run along with it. In relation to collective identity, followers mirror the charismatic leader. What the charismatic leader does must translate into action on the part of the followers. The responses of followers will depend on how incited they have become. Without a commitment of the followers to the vision of the charismatic leader, one can hardly claim that the leader is truly charismatic. As such charismatic leadership thrives in staging and performance while their followers are cast as allies. Followers, therefore, are not mere spectators.

Weber sums up the five common traits of the charismatic leader as: (1) Self-Confident; (2) Inspirational; (3) Articulate; (4) Revolutionary; and (5) Supportive.³⁹ Furthermore, Ehrhart and Klein intimate that charismatic persons (1) communicate high performance expectations to followers; (2) exhibit confidence in followers' ability to reach goals; (3) take calculated risks that oppose the status quo, and (4) articulate a value-based overarching vision and collective identity.⁴⁰ It seems prudent to add that these qualities are fostered by divination. That is to say, charismatic political leadership and divination share certain traits in common. They are both expressed within divine calling, manipulation, extraordinary performance, and negotiation through intelligence and persuasive speech to draw responses of

³⁸ J. A. Conger, "The Dark Side of Leadership," *Organizational Dynamics* 19, no. 2 (1990), 44-55. See also J. A. Conger, *The Charismatic Leader: Behind the Mystique of Exceptional Leadership* (San Francisco: Jossey Bass, 1989).

³⁹ Max Weber, "The Nations State and Economic Policy- Freiburg Address," in *Weber: Political Writings*, trans. & eds. P. Lassman and R. Speirs (Cambridge: Cambridge University Press, 1994), 34-36. See David Beetham, "Max Weber and the Liberal Political Tradition," *European Journal of Sociology* 30 (1989), 311-323.

⁴⁰ M. G. Ehrhart and K. J. Klein, "Predicting Followers' Preference for Charismatic Leadership: The Influence of Follower Values and Personality," *The Leadership Quarterly* 12.2 (2001):158.

followers. With this background, let us look at how David's example in 1 Chronicles 29:1-25 exemplifies divination and charismatic leadership.

David the Charismatic Leader

There are four main movements in 1 Chronicles 29:1–25, made up of vv. 1–5; 6–9; 10–19; 20–24, and an appendix (v. 25). This structure is represented by thematic parallelism:

A	David addresses the people about his generosity (vv. 1-5)
B	The people follow David's pattern by giving generously (vv. 6-9)
A ¹	David prays to God about his offering and grace to Solomon (vv. 10-19)
B ¹	The people follow David's pattern to offer sacrifices and accept Solomon (vv. 20-24)
C	The Lord highly exalts Solomon (v. 25)

The story is set within the last days of David as king over Israel, when he felt the need to transfer power to Solomon who would then continue his plan to build a temple for the Lord. Since David knew he could not put Solomon in charge without the acknowledgement of God and the people, he takes steps that influence them to accept Solomon.

In the first movement (vv. 1–5), King David gives a speech before the whole assembly, addressing them about Solomon and what he has been able to accomplish. He establishes that “God is the one (Heb: *'echād*) who has chosen him” (v. 1). The choice of the word *'echād* (“one/alone”) here plays a double function. First, it points out God as really the only one who chose Solomon and second, Solomon is the only one chosen among David's sons (cf 1 Chron. 17:11–14; 22:7–10). It seems the second view is problematic, for there were political upheavals and oppositions to David's reign in the books of Samuel and Kings.

In 2 Samuel 13–20, Absalom revolts against his father King David in an attempt to annex the throne, and in 1 Kings 1:5ff, Adonijah exalts himself to take up the throne of David. These oppositions are silent in Chronicles. Significantly, the author of the book of Kings is aware that David nursed a motive to make Solomon a king. David had called in Bathsheba and promised her, saying “As I swore to you by the Lord, the God of Israel, your son Solomon shall succeed me as king, and he shall sit on my throne in my place, so will I do this day” (1 Kgs. 1:20).

He also instructed Zadok the priest and Nathan the prophet to arrange that Solomon is prepared and anointed as his successor (1 Kgs. 1:32–27). David knew it was time for him to leave the throne and his oath to Bathsheba must be fulfilled. Yet, the legitimacy of Solomon’s reign must depend on divine calling and the people (cf 1 Chron. 22:9–11). Mitchell is right in observing that, “in order to be fully sanctioned, he [Solomon] has to be made king by the people, not merely by his father.”⁴¹ By implication, David speaks as if he had no personal involvement in the choosing of Solomon over his older sons.

Solomon’s calling, actually, was to see to the building of the temple. Perhaps, David was worried that Solomon did not possess the charisma to lead in this great task. David claimed that Solomon whom God had chosen “is young and inexperienced” (v. 1). Why would God choose a young person to perform such a huge task? Why would an old and experienced king like David leave the plan of a magnificent temple in the hands of a young and inexperienced son? Again, why should the people accept such a naïve person like Solomon?

Characteristically, David tried to project Solomon through his own identity. In fact, David exhibits a savior complex and boasted about what he had been able to do, having accumulated credentials, achievements, and wealth. The phrase, “But with all my strength, I have provided for the house of God” (v. 2), in a sense shows the emphasis he placed on his physical ability and extraordinary experience. He had set an example by giving marble in abundance, all sorts of precious stones, gold, silver, and animals, affirming that the offerings are his own possession by saying, “I have given *from my own treasure* gold and silver” (v. 3).⁴² David’s pointer to his own treasure is vital to his argument, for the items for the building of the temple and for sacrifice must give him some credit.

David’s action sets a good platform to influence the people to follow his example. Structurally, the repetition of “I have given” in verses 2 and 3 reinforces the closure of the speech in verse 5 with an invitation for the people to provide their part. David challenged the people to show what they can do: “now who is willing (*mitnaddēb*) to

⁴¹ Christine Mitchell, “Transformations in Meaning: Solomon’s Accession in Chronicles,” *JHS* 4 (2002), 7.

⁴² Emphasis mine.

consecrate his hands to the Lord?” (v. 5). The Hebrew root *ndb* from the hithpael participle *mitnaddēb* means to “freely offer”, “incite”, “impel”. It seems David envisaged a voluntary reaction, but there are an underlying obligation and coercion that aims to compel the willing volunteer to give based on the inspirational and motivational speech of David. Such is a mark of an intuitive diviner.

The second movement (vv. 6–9) reveals how the people have been touched by David’s example. The officials and leaders of the people experienced a revolutionary transformation and responded by giving generously (v. 6). This attitude of giving towards God’s building by the people parallels the exodus accounts where Moses urged the people to give to the building of the tabernacle (see Exod. 25:1–7; 35:4–9, 20–29). The response was overwhelming but not better in comparison with David’s own. In terms of gold David alone gave 3000 talents of gold while all the people gave 5000 talents and 10,000 darics of gold, and 7,000 talents of silver while all the people gave 10,000 talents of silver. Certainly, leaders who have a generous heart motivate and inspire followers to emulate their example. Unlike David who testified before the people about his good works, the people rejoiced that they could give wholeheartedly (v. 9).

The third movement (vv. 10–22a) records David’s prayer which was aimed at inciting God’s blessing for Solomon. It is a prayer with an exuberant tone (cf 1 Chron. 16:8–36).⁴³ The prayer is structured in three stanzas: vv. 10b–13; 14–17; and 18–19. The first stanza (vv. 10b–13) highlights an “ancestor motif” that provoked the actions of David. God is the father of Israel (v. 10b). The concept of the father-child relationship is developed as a result of the series of relationships based on Israel’s experiences with God that shaped them as people of God (see Deut. 32:6; Isa. 63:16; 64:8; Hos. 11:1). The Israelite was to approach God with the confidence of a beloved child desiring to be with his or her father.

David’s prayer here begun with descriptive praise and adoration (vv. 10b–11). Claus Westermann has explained that such a mode of praise does not lay emphasis on “a unique act of God that has just occurred,

⁴³ Leslie C. Allen, “First and Second Chronicles: Introduction, Commentary, and Reflections”, in *The New Interpreter’s Bible*, 3; eds. Leander E. Kerk et al (Nashville: Abingdon Press, 1999), 468.

but summarizes His activity in its fullness and praises God in the totality of His dealings with men and of His being.”⁴⁴ David blesses God not for what God has done but for who God is. It needs to be noted that the use of *waybārek* (“and he will bless” v. 10) in the *piel imperfect* with *waw consecutive* to describe David’s prayer echoes a religious function in an intensive manner. Elsewhere in 1 Chron 16: 4ff, David plays a priestly role by appointing some Levites to minister before the ark regularly. In both cases, he offers burnt offerings and fellowship offerings in the course of blessing God with a prayer.

David’s introduction to his prayer, “Blessed are you Lord God of Israel” (v. 11), is an ancient formula that some scholars believe is a later cultic expression.⁴⁵ Elsewhere in 1 Chronicles 16:8–36, David uses the formula, “Blessed be the Lord, the God of Israel”, as in a psalm of thanksgiving. Knopper has rightly observed that this formula is more in line with the synagogue prayers prevalent in the Persian and Hellenistic periods.⁴⁶ It is probable that this formula influenced some of the NT writers (see Lk. 1:68; 2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3). However, Braun emphasizes that, “there is no reason to doubt that this fine prayer of David reflects in considerable measure the usage current in the temple or synagogue of the author’s own day.”⁴⁷

The attributes of God, listed in the rhyme celebrating the eminence of Yahweh, are syntactically parallel. David prays, “To you, O Lord, are the greatness, and the might, and the glory, and the victory, and the majesty. For all that is in the heaven and the earth is yours. O Lord, yours is the kingdom. You are exalted as head over all” (v. 11). This verse is echoed in the doxology of what the Christian church has accepted as the Lord’s Prayer – “for yours is the kingdom, and the power, and the glory forever, Amen.”⁴⁸ David found a reason to praise God because all the wealth he had acquired came from God (v. 12).

⁴⁴ Claus Westermann, *Praise and Lament in the Psalms* (Louisville: John Knox Press, 1981), 32.

⁴⁵ Allen, “First and Second Chronicles,” 416; Gary N. Knopper, *1 Chronicles 10-29 – A New Translation with Introduction and Commentary* (New York: Doubleday, 2004), 953.

⁴⁶ Knopper, *1 Chronicles 10-29*, 953. Note that most of the biblical blessings in the post-exilic period are in the third person – “Blessed be the Lord the God of Israel”. See 1 Kgs. 1:48; 8:5; 2 Chron. 6:4; Pss. 41:14; 72:18,19; 89:52; 106:48; Ezek. 3:12.

⁴⁷ Roddy Braun, *1 Chronicles*, WBC 14 (Waco, Texas: Word Books, 1986), 283.

⁴⁸ This line is absent in Matthew 6:9b–13 and Luke 11: 2–4 in various Greek texts and most English versions.

For him, he was only returning to God what had placed in his possession. In the words of Taylor, “He who knows and feels that he is receiving is then and thereby led to give out of his heart’s gratitude to God.”⁴⁹ The introduction of “and now” (v. 13) signifies a poetic closure and also marks the transition into the main point in the first colon.⁵⁰

The second stanza (vv. 14–17) shifts to declarative praise. Poetically, one can find *lāk* (“to you”) placed at the end of each fourth line in verses 14, 16, and 17. Again, “And now” marks a poetic closure in the last colon of verse 17. The opening line is strongly affective – *wekî mî ’anî ûmî ’ammî* (“who am I and who are my people”; v. 14). The assonance, syntax and flow of words are picturesque with the use of the construct form of the 1st person. This rhetorical question, “who am I?”, is clearly a literal meiosis, purposed to achieve a greater effect on the object.⁵¹ The contrast between God (the Creator) and David (a creature) is drawn here. But this contrast is on a positive note, for God has given the ability to humanity to give as God gives – generously. David, who previously saw himself as somebody who can give from his own possessions, now acknowledges that he is nobody. In the words of Elwell,

having praised God with a psalm, David offers a prose commentary on the incongruity of feeble, insignificant men [or women] ‘giving’ to an infinitely wealthy, powerful, sovereign God. The insignificance of man [or woman] is stated in powerful graphic language. David and the people are merely returning to God what is already his [God’s].⁵²

The last stanza (vv. 18–19) moves back to the ancestor motif, but this time Abraham and Isaac are included. David here subverted the social identity that placed him and the Israelites in a privileged position, claiming that together with their forefathers they were aliens and strangers. Here, David has changed from the boastful type to a humble

⁴⁹ William Taylor, *David, King of Israel* (New York: Harper & Brothers, Publishers, 1974), 405

⁵⁰ Allen, “First and Second Chronicles,” 416.

⁵¹ A similar statement is captured in 2 Sam. 7:18. Here also, David uses these words to humbly acknowledge what God has done by establishing that his house and kingdom will endure forever.

⁵² Walter A. Elwell (ed.), *Evangelical Commentary on the Bible* (Grand Rapids: Baker House, 1989), 278.

person before God. Perhaps, such submissiveness is intended to move the heart of God so that in effect it will move also the people towards David's will.

David displayed a form of humility by seeing himself as having no right to property by saying: "For we are aliens before you and sojourners" (v. 15). God is the true owner of the land, so Israel's rights to the land is only in terms of being sojourners or strangers (v.15). Such imagery connotes one who is dependent on the property owner.⁵³ Paul Hooker explains that, "David's confession evokes two images. The first is the image of the patriarchs and the wandering people in the wilderness, living on that which God alone provides for their sustenance. The second is the language of human mortality, such as we find in Ps 90."⁵⁴ In verse 17, David reaches the climax of his prayer by emphasizing that his offering was from an upright heart. One wonders if David was boastful by arguing that he gave out of an upright heart.

In the last stanza (vv. 18–19), David concludes his prayer with a supplication. There is a play on the word "heart", a symbol which was used to conclude the second stanza and now features prominently in this last stanza. The structure looks like:

- A You search hearts (*lēbāb*; v. 17)
- B In the uprightness of my heart (*l'ḇābī*) I have freely offered (v. 17)
- C Keep forever the purposes and thoughts in the hearts (*l'ḇāb*) of your people (v.18)
- C¹ Directs their hearts (*l'ḇābām*) to you (v. 18)
- D Give Solomon a wholehearted (*lēbāb*) commitment (v. 19a)

The shift from the thematic elements about the people in Lines A – C¹ to that of Solomon in Line D seems to show that there is a deliberate plot to focus on Solomon who will build the temple as a leader of the people (Line D). If the above analysis is anything to go by, then everything is about the officials and Solomon. Such a climax is enough to discern the ethos behind the prayer: the heart of the people and Solomon must be directed to God; and the people must direct their hearts to Solomon.

⁵³ Curtis and Madsen, *The Book of Chronicles*, 306.

⁵⁴ Paul K. Hooker, *First and Second Chronicles* (Louisville: Westminster John Knox Press, 2001), 113.

The next movement (vv. 20–24) switches back to the sacrificial motif for the second time. David calls the assembly to bless the Lord and they faithfully obey (v. 20). David then sacrifices 1000 bulls, 1000 rams, 1000 lambs among others. The people join in the celebration, eating and drinking with great joy and they eventually make Solomon a king. Eating and drinking can be a way to incite people to achieve a desire (v. 22).

David's own sacrifice, according to the author, occurs on the next day, implying the second occasion of the offering. Hooker posits that, "the transition of the climax – the sacrificial offerings and celebrations – to the 'next day' is surprising. These words would seem to be a gloss, introduced by an editor who was not satisfied with the fact that in the original order of the events, the sacrifices preceded Solomon's enthronement."⁵⁵ Reading the text as a final form helps one to see the plot of employing double functions and repetitions to enhance persuasion.

The clause "And Solomon, son of David, was caused to reign a second time" (v. 22b) is equally ambiguous. Was there a first time Solomon was made king? Scholars claim the addition of the word "second time" about Solomon's enthronement is a gloss.⁵⁶ It is, however, significant to the plot. The Jerusalem Bible indicates that Solomon was made a second king, and Allen supports this idea by referring to Solomon as co-regent.⁵⁷ It is not clear when Solomon was first enthroned in the book of Chronicles. Hooker's explanation is more apt when he opines the Chronicler uses the word "second" as a rhetorical plot. He adds that "more surprising is the notice that the assembly anointed Zadok to be priest, which is sometimes considered secondary. Zadok had already been serving as priest during David's reign (cf 1 Chron. 15:15; 16:39)."⁵⁸ If Zadok was appointed a second time, why not Solomon? However, the point being made here is that David's ritual and

⁵⁵ Sara Japhet, *1 & 2 Chronicles –A Commentary* (Louisville: Westminster John Knox Press, 1993), 513.

⁵⁶ Hooker, *First and Second Chronicles*, 115; Japhet, *1 & 2 Chronicles*, 514; Joe O. Lewis, *1 & 2 Samuel, 1 Chronicles*, Layman's Bible Book Commentary 5 (Nashville: Broadman Press, 1980), 153; Braun, *1 Chronicles*, 288.

⁵⁷ Allen, "First and Second Chronicles," 468.

⁵⁸ Hooker, *First and Second Chronicles*, 541.

divination worked so much that it incited the people. Solomon's enthronement follows the joyful moments of eating and drinking.

The fourth movement concludes with the idea that all the people pledged their loyalty to Solomon (v. 24). This assertion supports the idea that Solomon acted as a co-regent. Both David and Solomon are all referred to as 'king' (v. 24). Interestingly, all the sons of David also pledge their allegiance to Solomon. The author presents the story so well to indicate that unlike Absalom and Adonijah who fought for their rights, Solomon did not have any personal ambition and anxiety for the throne.⁵⁹ Myers also observes that, "while one not knowing about the events related in I Kings i, ii would hardly suspect any opposition to the elevation of Solomon to the throne of David, they are obviously in the background of the writer's mind."⁶⁰ Such a popular acclamation makes Solomon the people's choice. Furthermore, Ntreh notes that, "the accession of Solomon was performed by a few courtiers of David. Thus, this action by-passed the people and therefore gave Solomon what seems to be a free hand to rule the people since he was not accountable to them."⁶¹ David succeeded in winning the hearts of the people to accept Solomon by the wonderful prayer and sacrifice. Prayer here became the "magical" act that made wishes to come to pass. It served as a communicative strategy to seek the will of God and invoke His favour.

In all, David was a type of charismatic leader who knew how to intuitively inspire his people to follow who he desired. In fact, Lewis observes that the size of David's contributions and sacrifices was intended to give him a major credit whenever the temple is mentioned although Solomon built it.⁶² His pointers to reorientation made the people give generously to God. He also understood how to bridge the gap between God and the people as well as the gap between the people. He caused the people to identify with the responsibility of the

⁵⁹ Choon-Leong Seow, "The First and Second Book of Kings: Introduction, Commentary, and Reflections," in *The New Interpreter's Bible* 3, eds. Leander E. Kerk et al (Nashville: Abingdon Press, 1999), 20.

⁶⁰ Jacob M. Myers, *1 Chronicles – Introduction, Translation, and Notes* (New York: Doubleday & Company, Inc., 1965), 197.

⁶¹ B. A. Ntreh, *A Concise History of Ancient Israel and Judah* (Cape Coast: Marcel Hughes Publishing, 2006), 56.

⁶² Lewis, *1 & 2 Samuel, 1 Chronicles*, 152.

enthronement of Solomon, using theological tactics to secure the people's allegiance for Solomon.⁶³

Charismatic Leaders in Perspective

Charismatic leadership theory, like intuitive divination, addresses the qualities of inspiring followers to take action and enjoying in shaking up the status quo. It also borrows at least two principles from transformational leadership: idealized influence and inspirational motivation. Weber says charismatic authority (also referred to as Charismatic leadership or domination) rests “on the devotion to the specific and exceptional sanctity, heroism, or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him (charismatic authority).”⁶⁴ That is to say, charismatic leadership is rooted in the personal and behavioral traits. The trait approach maintains that a person either does or does not possess the particular traits that are considered to be the determinants of leadership. As long as they inspire followership, they become legitimate. The success of charismatic leaders lies on the ability to maintain the followers. The legitimacy breaks down if all efforts are not recognized by the followers. Effective charismatic leaders realize the importance of the talents and skills people have. They genuinely listen to the concerns and ideas of those they manage, understand, and can convey the value of each employee. These individuals can make followers feel like they are a part of a unified team that are striving for the same purpose.

Charismatic leaders promise a change in the future for the society by playing on the people's attitudes and values. In this way, charismatic authority is revolutionary. In Ghana, political leadership and elections usually breed rancor and unrest. As such, there are various stages through which one has to build connections, ensure harmony, and seek approval before being enthroned or accepted as a leader. Persons with political ambitions rely on Christian ministers, soothsayers, prophets, spiritualists, etc to canvass strong spiritual and social support. They usually aim at securing their desired position with little or no opposition.

⁶³ Satterthwaite, “Chronicles,” 201.

⁶⁴ Weber, *Economy and Society*, 46

Politicians normally show their religious spirituality when they need power. In Ghana's political history Kwame Nkrumah, the first President of Ghana is by far a charismatic political leader. He adopted the name 'Osagyefo' (lit. deliverer, conqueror) to indicate that he was the saviour of Ghana. Dickson makes a revealing observation that despite the manipulative stance of Nkrumah,

the great majority of church members were not in the know at that time about the efforts being made by their leaders regarding the tendency to divinize Nkrumah, and there was little opportunity to conscientise the church as a whole in relation to the perceived excesses.⁶⁵

He is alleged to have courted religious functionaries from shrines like Kankan Nyame in Guinea, Akonedji in Larteh-Akwapim, and employed a Hausa marabout from Senegal to advise him.⁶⁶ He sometimes went public with the horsetail used by fetish priests, a white handkerchief, and a shepherd's staff to project his Pan-African identity. These regalia are essentially tools used for divination. Kwame Nkrumah, like David managed to inspire people to follow his ideology. His socialist agenda made him use State Corporations that he had established to support the Nkrumah Youth, Ghana Young Pioneers Movement, African Patriots of Ghana etc., making the Corporations run at a loss.⁶⁷ He was also generous to other African countries perhaps to win their support in making him the leader of Africa.⁶⁸

Similarly, Flight Lieutenant Jerry John Rawlings who was the Head of State of Ghana in 1979 and 1981 to 1992, and President of Ghana from 1992 to 1999 can be said to be a charismatic leader who would not allow protocols to cow him from doing what he desires. He began his rule by using Osofo Okomfo Damoah, a former Catholic priest who resigned and founded Afrikania Mission in 1982, creating an office in the Presidential office at the Christianborg Castle, Osu for him.

⁶⁵ Kwesi A. Dickson, "The Church and the Quest for Democracy in Ghana," in *The Christian Church and the Democratisation in Africa*, ed. Paul Gifford (Leiden: EJ Brill, 1995), 261.

⁶⁶ Pobe, *Kwame Nkrumah and the Church in Ghana*, 45; 46.

⁶⁷ Mike Oquaye, *Politics in Ghana, 1982-1992: Rawlings, Revolution and Populist Democracy* (New Dehli: Tornado Publications, 2004), 83; Pobe, *Kwame Nkrumah and the Church in Ghana*, 128-136.

⁶⁸ F.K. Buah, *A History of Ghana*, Revised and Updated (Oxford: Macmillan Publishers, 1980), 189.

Damoah's movement sought to imbibe African traditional worship in religiosity. Adedeji is somehow right in asserting that, "many Ghanaians equally believe that Rawlings is a man of strong emotions, conviction and driven by a passion for moral justice, ... they maintain that he is the first leader of charisma and stature since Nkrumah (in his early days)."⁶⁹ He tried vehemently to control the youth, business class, elite, religious bodies by forming revolutionary groups to follow his ideology. He, therefore, endeared the hearts of many and was acclaimed "Junior Jesus", to mean he was a miniature savior of Ghana. According to Joseph Ayee, "Rawlings's complexion and his fiery and somewhat down-to-earth speeches excited emotions and passions, which won him friends and enemies alike. He was a crowd-pleaser, by all accounts."⁷⁰

Charismatic leaders are known by their generosity. They offer huge sacrifices as a way of thanking God. Politicians usually offer sacrifices to Christian leaders to pray with them with the view that their huge sacrifices have the power to cause a breakthrough. Charismatic leaders by virtue of their extraordinary charisma, see themselves as having a duty to instill commitment and action in their followers to restore fortunes. They use the act of generosity to capture the hearts of followers making them hardly see what the leader is about. Through sacrifices to the needy, Charismatic leaders argued that they must be rewarded with political power. In fact, they believe that the size of an offering must determine the level of favour.

Divining with prayers and sacrifice and appealing to the Divine help to make hermeneutical sense by overcoming the remoteness and strangeness of the supernatural and thereby doorways for success. Such actions create links with the divine and one's own cultural resources, forestall tendencies of chaos and unrest, and heal troubled and aggrieved parties. In the end, they rely on and enjoy the support of the people which they actually initiated. Charisma in leadership

⁶⁹ John L. Adedeji, "The Legacy of J.J. Rawlings in Ghanaian Politics, 1979-2000," *African Studies Quarterly* 5, no. 2 (2001): 16.

⁷⁰ Joseph R. A. Ayee, "A Decade of Political Leadership in Ghana, 1993-2004," in *Ghana: One Decade of the Liberal State, Africa in the New Millennium*, ed. Kwame Bofo-Arthur (Dakar: Codersia Books, 2007), 182.

influences the dynamics of inclusivity and exclusivity. It thrives on manipulation, divination, and sacrifices.

Conclusion

This paper has pointed out that intuitive divination merits a place in the understanding of political charismatic leadership. Intuitive divination is a tool to help initiate divine channels to better interpret pathways that projects divine will and human realizations. The intuitive diviner, like the political charismatic leader, instills commitment in followers through manipulation and sacrifices. Success, thus, lie in the ability to divine all the forces that militate against the smooth transfer of power. Using one's influence as an intelligent manipulator, authentic political organizer, charismatic speaker, and generous giver can define the nature of both the charismatic leader and intuitive diviner.

David exhibited a compelling force and warmth towards his followers as a Charismatic political leader and intuitive diviner. It took the rhetorical prowess of David the leader to influence the spiritual, physical, and social barriers and override all factionalism and unrest for Solomon to ascend to the throne. David like an ideal father left an inheritance for his son. Likewise, as a "ritual leader" who leads in sacrifices and in prayers, David caused the people of Israel to worship and sacrifice. Similarly, Kwame Nkrumah and Jerry John Rawlings are charismatic political leaders whose actions, speeches, and spirituality crossed the lines of divination. These Ghanaian leaders provided spaces within their administration and political platforms for Christian ministers and divinities to help inspire followership. These leaders try to divine the people so that they contribute to their legitimacy by supporting, reciprocating, and championing the leader's desires.

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