

# Developing Leaders

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*Detailed Outline*

*Part 1 of 5*

## **Introduction**

My wife Jeanette and I have five grown children and thirteen grandchildren. We have read many Bible stories to them over the course of the years. One of the all time favourites is the story of David and Goliath. It was in these stories we read how David was catapulted into prominence and leadership. These are wonderful stories; however, the final chapter of David is not so glorious.

In 1 Kings chapter 1, we read about the transition of David's reign to that of Solomon. (The Chronicles writer does not give us the details but the writer of the Book of Kings does).

## **I. Succession of Leaders**

### **A. Reluctance in Appointing a Successor**

David is elderly, incapacitated and shivering with cold, so that Abishag, a Shunammite woman, is summoned to keep him warm. It was apparent that David was not physically fit to reign. It was during this time that Adonijah works in the background to appoint himself as king.

1. David was aware but did not act.
  - a) It was already known that God and even David had intended for Solomon to be appointed the next king. God had already promised that David will always have a king on his throne. So God had promised that not only Solomon would rule, but that he would rule well and that David's dynasty would continue on.
  - b) David knew these facts and now is too old and unable to lead the nation. Yet he has never taken the step of setting himself aside and installing his son, Solomon, as the king.
  - c) Consequently, Adonijah begins to install himself king.
2. What was important is now urgent.
  - a) Nathan tells of the Adonijah's plot to Bathsheba and of the ensuing consequences. Bathsheba in turn reveals this to King David. As planned, Prophet Nathan enters the king's presence to confirm what Bathsheba was saying.
  - b) This is when David is faced with the need to take action and to do so promptly.
  - c) This he does, and Solomon is crowned king, Adonijah's attempts are thwarted and the kingdom moves ahead.
  - d) The tragedy is that this had to happen at all. There was no need to delay the process.

3. Practice of appointing a successor
  - a) Historically, as we look at the nations around Israel at that time, they had something called "Co-regency." Co-regency was where an old king would reign alongside a younger, usually the king's son.
  - b) This would be a time of apprenticeship kingship, followed by the apprentice taking over full authority of the throne.
  - c) David does not follow this. Whether he is reluctant to release the control, or whether he is doubtful of Solomon's leadership ability, David somehow fails to take action.

## **B. Application**

This story of David's inaction is the picture of many churches today.

1. Raising leaders but not successors
  - a) Often churches are seeking to raise up leaders, but they are not raising up successors. They want men to help the leader or the leaders, but are not too eager to find replacements for themselves.
  - b) They have a theoretical commitment to leadership development, but not a practical commitment to develop leaders and then to step aside for them to assume leadership.
  - c) The principle of leadership is vital for the church. This is because leadership must continue and churches must be proactive to raise up leaders not just to assist us but to replace us.
2. New Testament pattern
  - a) We see Paul who never stayed in a place for too long; he establish leaders.
  - b) In Acts 20, Paul tells the Ephesian Elders that he won't be seeing them again. The baton of leadership had passed and Paul commends them to the Word of God and the Spirit of God to continue on as leaders.
  - c) Paul was committed to the succession of leadership.
3. Lesson for us to follow
  - a) Our churches need to do likewise.
  - b) When we read Paul's and Peter's epistles we see them saying they are not going to be around forever.
  - c) Succession is important, so that they may continue in the God's Word and lead on in God's Church; for the glory of God and for the good of the church.
  - d) Let us be men who are committed to succession not merely in theory but in practice.