

Session 18 Leadership Lessons From The Wilderness (1 Chr. 11-12)

I. LEADERSHIP LESSONS

- A. 1 Chronicles 11-12 provides much more information surrounding David's coronation as king over all Israel than found in 2 Samuel 5—we see how many men came to him and how he received them. The narrative in 1 Chronicles is not strictly chronological, but thematic, emphasizing David's calling, ability, and circumstances related to ruling a united Israel from Jerusalem.
- B. We know more about David's leadership by the people who responded to it. The Chronicler identified three groups—the chiefs among David's mighty men (11:10-25), the 30 mighty men (11:26-47), and those who had joined David earlier while he was in Ziklag (1 Chr. 12).
- C. David's leadership won the confidence of the most influential leaders and the strongest warriors in both Israel and Judah. David had *confidence in God* after failures, he gave his men a *second chance* after their failures, he *refused to give up*, but rather embraced training the men even in context to adversarial circumstances (instead of drawing back and seeking his own comfort), he was *generous* to his former enemies in Israel (2 Sam. 2-4), insisted on those joining him being *equally yoked* in his vision (1 Chr. 12:18), and he *greatly valued* the noble, sacrificial efforts of his men (11:15-19).

II. DAVID WAS ANOINTED KING OVER ALL ISRAEL (1 CHR. 11:1-3)

- A. The account of David being anointed as king is from 2 Samuel 5:1-3. After the downfall of Saul's kingdom and house, David was recognized as the Lord's anointed (11:1-3, 10; 12:23, 31, 38).
¹Then all Israel came together to David at Hebron, saying, "Indeed we are your bone and your flesh. ²Also, in time past, even when Saul was king, you were the one who led Israel out and brought them in; and the LORD your God said to you, 'You shall shepherd My people Israel, and be ruler over My people Israel.'" ³Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. (1 Chr. 11:1-3)
- B. ***We are your flesh and bones:*** In this appeal they were asking for his forgiveness and seeking to make peace with him by saying that "we all came from Abraham."
- C. David's coronation was the firstfruits of Jacob's prophecy over Judah (Gen 49:8-9). All of Israel's sons bowed down to David when they crowned him as their king.
⁸"Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you. ⁹Judah is a lion's whelp; from the prey, my son, you have gone up. He bows down, he lies down as a lion... (Gen. 49:8-9)
- D. The Philistines under David's hand was a type of Satan being under Jesus' hand, while Israel bowing down and praising David was a type of the nations bowing down and praising Jesus as the Lion from the tribe of Judah.

III. THE CAPTURE OF JERUSALEM AND JOAB'S PROMOTION (1 CHR. 11:4-9)

- A. The Chronicler emphasized David as being the man who finally drove out Israel's long-standing enemies—the Jebusites—completing the task begun by Joshua almost 500 years earlier.
⁴And David and all Israel went to Jerusalem...⁵David took the stronghold of Zion (that is, the City of David). ⁶Now David said, "Whoever attacks the Jebusites first shall be chief and captain." And Joab the son of Zeruiah went up first, and became chief. (1 Chr. 11:4-5)
- B. **Joab:** David sought for a man to take responsibility and initiative to lead the attack on this Jebusite city. Joab rose to the occasion and became the commander-in-chief of Israel's army in place of Abner who had recently been murdered by him (2 Sam. 3:27; 8:16; 11:1).
- C. **Went up first:** Joab climbed up the Jebusite water shaft that led to the underground water supply for the city. Water shafts provided walled cities situated on steep hills access to water supply below.

IV. DAVID'S MIGHTY MEN (1 CHR. 11:10-47)

- A. The chiefs of David's army strengthened David by their efforts. The point to see is that the Lord provided significant support for David by sending gifted and courageous leaders to help him.
¹⁰Now these were the heads of the mighty men whom David had [in Hebron], who strengthened themselves with him in his kingdom...to make him king, according to the word of the LORD... (1 Chr. 11:10)
- B. Eleazar stood his ground alongside David in a barley field after the army of Israel fled (12:11-14). David led the way, provoking courage in Eleazar.
¹³He [Eleazar] was with David...there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines. ¹⁴But they stationed themselves in the middle of that field, defended it...the LORD brought about a great victory. (1 Chr. 11:12-14)
- C. This episode in David's life gives us insight into how his men felt about him. We also see David's gratitude for their risk by refusing to drink the water that was obtained at the risk of their lives.
¹⁶David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. ¹⁷And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem..." ¹⁸The three broke through the camp of the Philistines, drew water from the well...and brought it to David. Nevertheless David would not drink it, but poured it out to the LORD. ¹⁹And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy?"...He would not drink it. (1 Chr. 11:16-19)
- D. Benaiah disarmed an Egyptian over 7 feet tall and killed him with his own spear (1 Chr. 11:22-23).
²²Benaiah...had gone down and killed a lion in the midst of a pit on a snowy day. ²³And he killed an Egyptian, a man of great height, five cubits tall. In the Egyptian's hand there was a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. (1 Chr. 11:22-23)

V. A GENERATION WITH PROPHETIC SIGNIFICANCE AND MUCH TRANSITION (1 CHR. 12)

- A. 1 Chronicles 12 tells the story of a time in Israel’s history between the reigns of Saul and David. Saul was anointed and chosen by God. He developed a culture around his leadership, with legal, economic, and educational systems. There is a transition period between the time David is anointed and when the culture of the kingdom changed.
- B. The house of Saul continued in contention with the house of David for seven years after Saul died during which the kingdom of Saul continued to be fully operational. Systems can operate long after the anointing has lifted. The system continued, but the cloud of God’s glory had moved to a young man named David. Israel was in a generation that was facing great change.
- C. People had to decide whether to stay with the old order of things or to recognize that the anointing had shifted to David and his ways. Israel found herself in a time of great transition because all she had known until then had been the ways of Saul’s kingdom.
- D. God was raising up a new order in His kingdom. David was a nobody, off in a field somewhere, with no reputation. At first it didn’t look like much, just a bunch of young people in debt and depressed, with a man and a harp in the cave of Adullam.
- E. 1 Chronicles 12 makes special mention of some of the men who were with David in Ziklag in the wilderness years before all Israel made David king in Hebron (12:23). 1 Chronicles 12 is organized around three places—*Hebron* (11:10; 12:23), *Ziklag* (12:1, 20), and *the stronghold* (12:8). Many covenanted themselves to David to serve the vision that God gave David.

¹Now these were the men who came to David at Ziklag while he was still a fugitive from Saul... helpers in the war, ²armed with bows, using both the right hand and the left in hurling stones and shooting arrows with the bow. They were of Benjamin, Saul’s brethren. (1 Chr. 12:1-2)

- F. Men from both Benjamin and Judah joined David in the wilderness in the stronghold (12:16-17).

¹⁶Then some of the sons of Benjamin and Judah came to David at the stronghold. ¹⁷And David went out to meet them, and answered and said to them, “If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my enemies, since there is no wrong in my hands, may the God of our fathers look and bring judgment.” (1 Chr. 12:16-17)

- G. ***May God look:*** Previously David said “Let the Lord judge” between people, meaning to allow Him to orchestrate the circumstances to establish His will in the midst of a conflict. The Lord is a just arbitrator and will judge, or decide, the right answer for each party (24:12, 15; cf. Gen. 13:9; 16:5; 31:53; Num. 12:1-13; 16:4-5; 1 Sam. 24:12, 15; 26:9-11, 23-24; 2 Sam. 2:1; 15:25; 16:11-12; 1 Chr. 12:17; 19:13; Ps. 28:1; 31:5, 15; 35:1; 54:4; Jer. 11:20; Dan. 6:22; Rom. 4:20-21; 1 Pet. 2:23).
- H. Amasai’s prophetic response and prayer was inspired by the Holy Spirit (12:18).

¹⁸Then the Spirit came upon Amasai, chief of the captains, and he said: “We are yours, O David; We are on your side, O son of Jesse! Peace, peace to you, And peace to your helpers! For your God helps you.” So David received them, and made them captains of the troop. (1 Chr. 12:18)

- I. Note a threefold grace resting on the body like that which rested on the sons of Issachar (12:32).
³² ***...the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren [relatives] were at their command...***
(1 Chr. 12:32)
- J. ***Understanding of the times***: This means that they had prophetic insight into what God was doing in their generation. You make changes in your life because you sense God is up to something in this generation and do not want to miss out on it, but to be a part of it.
1. The tribe of Issachar had a prophetic awareness of the rumblings of God in their generation. It resonated in their hearts, and they were a people on spiritual pilgrimage. There was a holy discontent that rested upon them because they were unwilling to settle for anything less than the fullness of what God offered them.
 2. Many are here because you have a prophetic sense that God is up to something. You made costly decisions because you sensed God is doing something and you do not want to miss out.
 3. God is looking for people like the sons of Issachar in a prophetic generation. This generation will see the anointing of David in the earth. We are involved in a shifting of history.
 4. The plumb line of God is being stretched out to the families of the earth as God asks if they will align themselves with the Davidic anointing or not. What is coming forth is restoration of the tabernacle of David and the Davidic anointing because the One returning to Jerusalem is the Son of David. It will be essential to refuse to yield to a spirit of political correctness.
- K. ***Knew what Israel ought to do***: There is action and much hard work to do. They took action—they understood God’s strategies and implemented them. They *did* something, not just talked about it.
1. We must not only prophesy the potential; we must contend for it in our cities. Some give up too easily when setbacks occur.
 2. They find it easy to get “released” to move on to something else when things get tough. We must contend for the prophetic commission on our generation until it comes forth in the earthly realm. The Lamb is worthy of our investing our life fully in what He is doing.
- L. ***200 chiefs with their relatives***: The men under them speaks of long-term relationships with others. This includes sustained unity. We must come into unity and not allow offenses to separate us.
1. We must accept being misunderstood and be willing to be overlooked. We gain much more ground working in unity with others. There were 200 chiefs with all their relatives under their command in unified action. It is a sign of God’s glory when families follow God together.
 2. The message to this generation is that we have to lay aside the petty things that divide us, come together in unity, and stop allowing offence to bring division in the body of Christ. We must invest in long-term Kingdom relationships.