

**Principles
of
Biblical
Leadership
From the Book of
James**

Presented by:

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PROFILE of JAMES

A half brother of Jesus (Matthew 13:55)

An unbeliever in the days of Jesus' earthly ministry (John 7:3-5)

Converted to Christ probably when Christ appeared to him in His risen form (1 Corinthians 15:7)

A humble servant of Jesus Christ (James 1:1)

Referred to by Paul as "the Lord's brother" (Galatians 1:19) and a pillar in the Jerusalem church (2:9)

Leader in the Jerusalem church (Acts 12:17, 21:18-26)

Presided over the council meeting at Jerusalem (Acts 15:13-22)

An apostle (Galatians 1:19)

Author of the Epistle of James (James 1:1)

Church historians report that his knees were hard like a camel's knees because of constant kneeling in prayer. He died as a martyr, stoned by order of Ananus, the high priest, c. A.D. 62 or 63.

James

Author

The author of this book identifies himself as “James, a bondservant or slave of God and of the Lord Jesus Christ” (1:1). He was probably the half-brother of Jesus and leader of the Jerusalem Church (Acts 15). Four men in the NT have this same name. The author of this letter could not have been the apostle James, who was the first apostle martyred (Acts 12:1-2; c. A. D. 44). The other two men named James had neither the stature nor the influence that the author of this letter had.

James was one of several brothers of Jesus and was possibly the oldest since his name appears first in the list in Mt. 13:55. At first he did not believe in Jesus and even challenged him (Jn. 7:2-5). Later he became both a believer and very prominent in the church:

1. He was one of the select individuals Christ appeared to after his resurrection (1 Cor. 15:7).
2. Paul called him a “pillar” of the church (Gal. 2:9).
3. Paul, on his first post-conversion visit to Jerusalem, saw James (Gal. 1:19).
4. Paul did the same on his last visit (Acts 21:18).
5. When Peter was rescued from prison, he told his friends to tell James (Acts 12:17).
6. James was a leader in the important council of Jerusalem (Acts 15:13).
7. Jude could identify himself simply as “a brother of James” (Jude 1:1), because James was so well known.

He was martyred c. A. D. 62.

Date

Some date the letter in the early 60s. There are indications, however, that it was written before A. D. 50, perhaps in the mid-40s.

1. Its distinctively Jewish nature suggests that it was written when the church was still predominantly Jewish.
2. It reflects a very simple church order—the officers of the church are called “teachers” (3:1) and “elders” (5:14).
3. No reference is made to the Gentile controversies.
4. The Greek term *synagoge* (“synagogue” or “meeting”) is used to designate the meeting of believers (2:2).

If this early dating is correct, this letter is the earliest of all the NT writings—with the possible exception of Galatians.

Recipients

The recipients are identified only in 1:1 as “the twelve tribes which are scattered abroad.” While some hold that this expression refers to Christians in general, the term “twelve tribes” would more naturally apply to Jewish Christians. Furthermore, a Jewish audience is more likely given the obviously Jewish nature of the letter (e.g., the use of the Hebrew title for God, *kyrios sabaath*, “Lord Almighty,” 5:4). That the recipients were Christians is clear from 2:1, 5:7-8. It has been plausibly suggested that these were believers from the early Jerusalem church who, after Stephen’s death, were scattered as far as Phoenicia, Cyprus and Syrian Antioch (Acts 8:1, 11:19). This would

account for James’s references to trials and oppression, his intimate knowledge of the readers and the authoritative nature of the letter. As the leader of the Jerusalem church, James wrote as pastor to instruct and encourage his dispersed people in the face of their difficulties.

Theme

The theme which ties this epistle together is practical, vital religion which manifests itself in the behavior of the “works” of those who profess to have faith. Tests for a genuine and living faith are examined in a manner reminiscent of the Wisdom Literature of the Old Testament, especially the Book of Proverbs. The idea that James contradicts Paul’s view of justification by faith (2:14-26) is without foundation and fails to account for differing perspectives and purposes for the two writers. James 1:3 provides a good summary of the book.

Edmond Heibert says “tests of a living faith” is the unifying theme. James develops a series of tests to demonstrate the reality of that faith.

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| 1. | Faith tested by its response to trials. | 1:1-12 |
| 2. | Faith tested by its response to temptation. | 1:13-18 |
| 3. | Faith tested by its response to the Word of God. | 1:19-27 |
| 4. | Faith tested by its response to partiality. | 2:1-13 |
| 5. | Faith tested by its production of good works. | 2:14-26 |
| 6. | Faith tested by its production of self-control. | 3:1-18 |
| 7. | Faith tested by its reactions to worldliness. | 4:1-5:12 |
| 8. | Faith tested by its resort to prayer. | 5:13-18 |
| 9. | Faith tested by its recovery of an erring brother. | 5:19-20 |

Special Features

Though quite similar to the Wisdom Literature of the Old Testament, James is not simply a gathering of loose and unrelated moral teachings. The book, written in an excellent Greek style, reads very much like a number of sermon summaries, all of which are related to the central theme of a genuine faith which works. The book is well suited for public reading in worship and is remarkable in its parallels with the Sermon on the Mount (Matt. 5-7; see chart, “The Parallels and possible Allusions of James to the Sermon on the Mount”). Also called “the Amos of the New Testament,” James, in 108 verses, peppers his work with 54 imperatives to communicate the need for urgent action on the part of his audience.

I. Distinctive Characteristics of the Epistle of James.

Characteristics that make the letter distinctive are: (1) its unmistakable Jewish nature; (2) its emphasis on vital Christianity characterized by good deeds and a faith that works (genuine faith must and will be accompanied by a consistent lifestyle); (3) its simple organization; (4) its familiarity with Jesus' teachings preserved in the Sermon on the Mount (see accompanying chart); (5) its similarity to O.T. wisdom writings such as Proverbs; (6) its excellent Greek.

II. General Observations.

- The Proverbs of N.T. in it's wisdom emp.
 - Much like the Sermon on the Mount.
 - Reads like a homily or sermonic work for public reading effect.
 - Early Luther called it an "epistle of straw," due to the absence of major doctrinal themes.
 - Author was called James the Just and Camel Knees because of his prayer life.
 - It was penned in A.D. 44-48 thus the earliest epistle of the N.T., unless Galatians is prior.
 - Emp.: practical Christian living; i.e., faith that works, faith that is alive.
 Conduct not creed.
 Behavior not belief.
 Practical not doctrinal.
 - Most Jewish of all N.T. books.
 - At least 26 allusions to words of Jesus.
- THEME: Test for genuine and living faith.
 Key verse 1:3
 (Hiebert Bib. Sac. July 1978)
- The Amos of the N.T. (Strong in condemning sin)
 - 108 verses/
 54 imperatives

III. Areas which receive special attention in James.

1. riches
2. tongue
3. impartiality
4. doing good
5. self-control

IV. Key Words.

brothers - 15 times
 faith - 16 times
 believe - 3 times
 works - 10 times
 trials/temptation
 perseverance
 perfect

V. Various approaches to the style & structure of James (notoriously difficult to classify).

1. Greek diatribe - formed used by popular moralist (see Donald Guthrie p. 165).
2. Parenesis Form - (means to exhort, advise, counsel) - a loosely organized series of exhortations without any concern to develop a theme or line of thought in the entire writing (Harold Soggin). Material characterized by ethical instruction & exhortation (“moral exhortations”)
3. Sermon abstracts - which James preached at Jerusalem (Scroggie).
4. Homiletic/didactic discourses - (Shepherd) - eight discourses developing a principle theme linked together by skillful use of work-links & thematic recapitulations.
5. Sermon expansions of the sayings of Jesus - (Sermonic origin of some type is probable).
6. A unifying theme of faith that is alive & test which prove its reality - Hiebert (also Fry) “A saving Faith is a living Faith.”
7. Parenetic discourse with a concentric structure e.g., a chiasmic structure.
 - A. 1:2-27 Testing, prayer, wisdom, maturity
 - B. 2:1-26 Warning to rich
 - C. 3:1-18 Central message for community leaders
 - B'. 4:1-5:6 Warning to rich
 - A'. 5:7-20 Testing, prayer & maturity
8. A literary or secondary letter with a double introduction which expresses a theology of suffering.
 (Peter Davids) “A call for eschat. joy in the face of testing situations.”
9. A letter for public reading consisting of two installments chapters 1 & 2, and 3, 4 & 5.

A SUGGESTED OUTLINE OF JAMES
(by Warren Wiersbe)

Theme: The practical faith of the perfect (mature) Christian
(Note 1:4, 17, 25; 2:22; 3:2—where “perfect” means mature)

I. The perfect man and suffering.

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|----|----------------------------------|---------|
| 1) | The perfect work—God’s purpose. | 1:1-12 |
| 2) | The perfect gift—God’s goodness. | 1:13-20 |
| 3) | The perfect law—God’s Word. | 1:21-27 |

II. The perfect man and service.

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|----|------------------------|---------|
| 1) | Faith proved by love. | 2:1-13 |
| 2) | Faith proved by works. | 2:14-26 |

III. The perfect man and speech.

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|----|------------------------------|---------|
| 1) | The exhortation. | 3:1-2 |
| 2) | The illustrations. | 3:3-12 |
| | a) Bit and rudder. | 3:3-4 |
| | b) Fire and beast. | 3:5-9 |
| | c) Fountain and tree. | 3:10-12 |
| 3) | The application—true wisdom. | 3:13-18 |

IV. The perfect man and separation.

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|----|-------------------------------------|---------|
| 1) | The enemies we must fight. | 4:1-7 |
| | a) The flesh. | 4:1-3 |
| | b) The world. | 4:4-5 |
| | c) The devil. | 4:6-7 |
| 2) | The admonitions we must heed. | 4:8-17 |
| | a) Warning against pride. | 4:8-10 |
| | b) Warning against criticism. | 4:11-12 |
| | c) Warning against self-confidence. | 4:13-17 |

V. The perfect man and the second coming.

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|----|-----------------------------|---------|
| 1) | Patient when wronged. | 5:1-11 |
| 2) | Pure in speech. | 5:12 |
| 3) | Prayerful in trials. | 5:13-18 |
| 4) | Persistent in soul-winning. | 5:19-20 |

FIVE MARKS OF A MATURE CHRISTIAN
(from the Book of James)

<u>Chapter</u>	<u>Verses</u>
I. <u>He is patient when tested.</u>	
1. He rejoices in trials on the outside.	1-12
2. He resists temptations on the inside.	13-27
II. <u>He practices the truth.</u>	
1. Faith and love go together.	1-13
2. Faith and works go together.	14-26
III. <u>He has power over his tongue.</u>	1-18
IV. <u>He is a peacemaker, not a troublemaker.</u>	1-17
V. <u>He is prayerful in troubles.</u>	
1. He prays about financial problems.	1-6
2. He prays about personal problems.	7-12
3. He prays about physical problems.	13-18
4. He prays about church problems.	19-20

“Leadership Defined”

Leadership is . . .

- ◆ “influence.”
- ◆ “... the art and science of influencing people.”
- ◆ “...the God-given ability/gift to motivate people to accomplish God’s goals.”
- ◆ “... active involvement in influencing people.”
- ◆ “... influence which helps people get to where they need to go.”
- ◆ “... the ability to influence others.”
- ◆ “...the ability to cast vision and influence people to join you in a preferred future.”
- ◆ “... having people follow you over a period of time.”
- ◆ “... the ability to motivate followers to a specific end.”
- ◆ “... the gift of generating followership.”

“Leadership Principles From James”

Christian Leaders:

1. Ask God for what they need. 1:1-8
2. Know actions speak louder than words. 1:22-25
3. Help the less fortunate. 1:27
4. Never show favoritism. 2:1-5, 9
5. Have a balance of faith and works. 2:14-17, 20, 26
6. Control the tongue. 3:1-12
7. Are peacemakers not troublemakers. 3:13-18
8. Make friends with the right God. 4:1-6
9. Submit to God and are humble in Spirit. 4:7-10
10. Do not presume concerning God’s will. 4:13-17
11. Put wealth in proper perspective. 5:1-6
12. Seek the Lord in prayer when trouble comes. 5:13-20

It's Time to Wise Up
James 1:1 – 11

- I. Remember that trials have a purpose. 1:1-4**
1. They are unavoidable. 1:1-2
 2. They are valuable. 1:3-4
 - a. Let trials strengthen you to endure. 1:3
 - b. Let trials help you mature. 1:4
- II. Remember that trials should engender prayer. 1:5-8**
1. Ask for wisdom from the Father. 1:5
 2. Ask for wisdom in faith. 1:6-8
- III. Remember that trials put things in perspective. 1:9-11**
1. God will exalt the humble. 1:9
 2. God will humble the exalted. 1:10-11

“Lessons Learned from 50 Years in Ministry”
by LifeWay’s Jimmy Draper

1. Don’t neglect your personal walk with the Lord.
2. Make time for your family.
3. Be an encourager.
4. Never make a decision when you’re depressed or discouraged.
5. Doubt never means yes and always means no or wait a while.
6. Openness and honesty are keys to effective ministry.
7. Answer all your phone calls and mail.
8. Don’t let anger be a pattern of behavior.
9. Be quick to forgive people when they make mistakes and use their mistake to help them.
10. Preach sermons grounded in the Bible.
11. There’s no excuse for being unprepared to preach.
12. Do not flirt with temptation.
13. Cooperate with fellow believers.
14. Be a good steward of your position and influence in all experiences.
15. Devote yourself to developing leaders.
16. Cherish and protect friendships.
17. Give credit to other people.
18. Keep confidences.
19. Lead by example.
20. Be a servant leader, not a prima donna.
21. Know that you’re not always right and admit it.

How to Triumph Over Temptation
James 1:12-18

I. Remember the promises of God. 1:12-13

1. God will try us. 1:12
2. God will not tempt us. 1:13

II. Recognize the pattern of sin. 1:14-15

1. It begins with desire. 1:14
2. It moves to deception. 1:14
3. It results in disobedience. 1:15
4. It ends with death. 1:15

III. Rejoice in the power of the Word. 1:16-18

1. Let the Word teach you who God is (He is always the same).
1:16-17
2. Let the Word teach you what God does (He actively saves).
1:18

“Spiritual Growth for Spiritual Leaders”

Leadership in ministry should be handled with respect, but it should not be handled covertly or behind closed doors. Sacredness of service is not to be confused with secrecy.

Leadership should be transparent, open and aboveboard, with several qualities that give it distinction. Note the following:

1. The foundation of leadership is character – not professional skill.
(Romans 5:3-4)
2. The nature of leadership is service – not being served. (Mark 10:45)
3. The motive for leadership is love – not power. (John 13:13-17)
4. The measure of leadership is sacrifice – not success. (Romans 12:1-2)
5. The authority of leadership is submission – not pulling rank.
(Ephesians 5:21)
6. The purpose of leadership is to glorify God – not to glorify ourselves.
(1 Corinthians 10:31)
7. The tools of leadership are prayer and Scripture – not a marketing handbook and an ingratiating manner. (Ephesians 6:17-19)
8. The privilege of leadership is growth – which may be more in depth rather than in great numbers. (Ephesians 4:11-16)
9. The power of leadership is the Holy Spirit – not programs.
(Ephesians 4:30; 5:18)
10. The model for leadership is Jesus Christ – not a corporation or a man.
(1 Corinthians 11:1)

Our primary purpose in all we do in leadership should be to glorify God. It is only right that this should be our goal, for God is the one:

Who created the heavens and stretched them out,
Who spread out the earth and its offspring,
Who gives breath to the people on it,
And spirit to those who walk in it. (Isaiah 42:5)

How to Live a Balanced Life
James 1:19-27

I. Balanced Christianity comes from hearing the Word of God. 1:19-20

1. Hear the word readily. 1:19
2. Hear the word quietly. 1:19
3. Hear the word calmly. 1:19-20

II. Balanced Christianity comes from receiving the Word of God. 1:21

1. Wickedness must be rejected.
2. The Word must take root.

III. Balanced Christianity comes from doing the Word of God. 1:22-27

1. Doing the Word involves personal responsibility. 1:22
2. Doing the Word involves personal reflection. 1:23-24
3. Doing the Word involves personal remembrance. 1:25
4. Doing the Word involves personal righteousness. 1:26-27
 - a. Have control over your tongue. 1:26
 - b. Have compassion for the needy. 1:27
 - c. Have cleanliness in your lifestyle. 1:27

“15 Essentials for Effective Leadership in the Body of Christ”

1. Integrity

It is right that leaders be held to the highest standards of character, conduct and ethics. The term encompasses honesty, authenticity, transparency, trustworthiness, truthfulness, morality, and personal ethics (Psalm 1; Prov. 4:14-18; 17:20; 20:7; 1 Tim. 3:1; Tit. 1:6; 3 John 12).

2. Vision

A leader must have the ability to “see into the future,” dream dreams and cast a vision for the people of God (Josh. 1; Prov. 29:18).

3. Wisdom

Why would anyone want to follow someone who is unwise and therefore incompetent? A wise leader seeks the mind of God (Prov. 19:21). We must feel confident that the leader knows where he is going, that he has the ability to take us there and that it is a place we also want to go. Competence includes demonstrating leadership ability through word, action and deed (Prov. 12:26; 13:16, 20; 15:1-2; 23:12, 23; 24:5-6).

4. Communication

We must develop the art of listening (Jam. 1:19). Input from key followers requires vital communication. A leader must clearly chart the course to follow to reach the vision. Talking, listening and sharing are crucial to sound leadership (Prov. 1:5, 7b; 11:14; 15:22-23; 21:23; 25:11-12).

5. Motivation

You must inspire followers to put forth the effort required to achieve the vision. Motivation by the leader is vital, because of the paralysis that can be caused by uncertainty. The status quo can look mighty comforting to followers who lack confidence in their leader. Change requires risk, challenge, and personal growth. Motivation requires inspirational leadership (Prov. 30:29-31).

6. Decisiveness

Leaders must make wise decisions. They must listen to counsel, observe for themselves, weigh the evidence, consider the consequences, and then act, always in a biblical manner. Every decision should be bathed in prayer, asking the Lord for wisdom (Jam. 1:5-7). Every decision will not be a perfect decision, but the leader must act decisively. To not decide in a timely manner, or to decide unpredictably or irrationally, is to display an uncertainty or inconsistency that will not be welcomed by those who are led. Followers will forgive the occasional wrong decision and remain loyal, but they will not long tolerate the leader’s inability or unwillingness to reach a decision (Jam. 1:8).

7. Risk-taking

Christian leadership is about attempting great things for God. It is about change, and change is about taking risks, being innovative, trying new approaches, and even risking failure. Leaders recognize “failure” as only a temporary setback that gives direction for how to proceed by providing clear evidence of how not to proceed. We fail when we don’t try. We fail only when we give up the pursuit for success (Matt. 25:14-30; Phil. 1:21; 3:12-14).

8. Compassion

Leaders care about the mission of the organization, the vision that guides the way, and the well-being of the followers who must provide the hard work to translate the vision into reality. Leaders are passionate for ideals and compassionate for people (Prov. 3:27). True leaders are fair-minded and treat others as they would want to be treated (Prov. 14:21; 19:11; Matt. 22:39). We want to follow leaders whom we know to be not only competent but also genuinely concerned about us. The bond of good will and understanding that develops between a caring leader and his or her followers engenders the trust that is vital for effective leadership.

9. Humility

Good leaders are marked by an accurate self-evaluation, which engenders humility of heart and openness to correction (Prov. 16:18; 18:12; 21:4; 22:4; 27:17; 29:23).

10. Self-control

Capable leaders exhibit the ability to stay calm in the midst of stress and turbulence. They keep a “cool head” and a controlled tongue (Prov. 16:32; 23:29-35).

11. Balance

Effective leaders have all elements of their being well-integrated - - - spiritually, mentally, emotionally, and physically (Luke 2:52). Such leaders may seem to be “larger than life” and often engender great loyalty among followers.

12. Humor

Effective leaders take their work seriously but not themselves. A well-tuned sense of humor in a leader who is able and willing to laugh at his or her own mistakes and imperfections - - - but not those of their followers - - - makes the leader approachable and helps give others the confidence to take risks. The effective leader knows that a hearty laugh is medicine for the soul as well as the body and that in a crisis a good laugh may be the only link to sanity.

13. Service

Wise leaders think of others before they think of themselves. They never ask anyone to do anything they would not be willing to do themselves. (Mark 10:45)

14. Sacrifice

Effective and spiritual leaders give themselves away first to Jesus and then to others. They have an eternal perspective and recognize the value of giving up that which they cannot keep in order to gain that which they cannot lose. (Rom. 12:1)

15. Modeling

“We are what we repeatedly do. Excellence, then, is not an act, but a habit” - - Aristotle (1 Cor. 11:1). Others learn more from what we do than what we say.

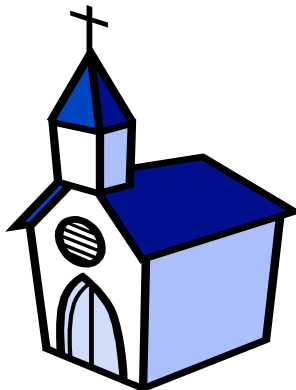
The Perversion of Being Prejudiced
James 2:1-13

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|-------------|--|----------------|
| I. | <u>Prejudice is Unchristlike.</u> | 2:1 |
| | 1. It is contrary to His person. | |
| | 2. It is contrary to His practice. | |
| II. | <u>Prejudice is Ugly.</u> | 2:2-4 |
| | 1. It decides on external matters. | 2:2-3 |
| | 2. It reveals one's evil motives. | 2:4 |
| III. | <u>Prejudice is Unreasonable.</u> | 2:5-7 |
| | 1. We dishonor those whom God blesses. | 2:5-6 |
| | 2. We honor those who blaspheme God. | 2:6-7 |
| IV. | <u>Prejudice is Unloving.</u> | 2:8-9 |
| | 1. Loving others honors our Lord. | 2:8 |
| | 2. Loving others honors the Law. | 2:9 |
| V. | <u>Prejudice is Unlawful.</u> | 2:10-11 |
| | 1. The law of God is whole. | 2:10 |
| | 2. The law of God is holy. | 2:11 |
| VI. | <u>Prejudice is Unmerciful.</u> | 2:12-13 |
| | 1. Complete impartiality brings liberty. | 2:12 |
| | 2. Complete impartiality brings mercy. | 2:13 |

“Why Do People Choose A Church? The Top Ten Reasons”

1. The theological beliefs and doctrine of the church.
2. How much the people seem to care about each other.
3. The quality of the sermons that are preached.
4. How friendly the people in the church are to visitors.
5. How involved the church is in helping poor and disadvantaged people.
6. The quality of the programs and classes for children.
7. How much you like the pastor.
8. The denomination the church is affiliated with.
9. The quality of the adult Sunday School classes.
10. The convenience of the times of their weekend.

(Barna Research Group, Oct. 13, 1999).



Faith and Works: the Two Go Together
James 2:14-26

- I. Biblical faith is more than verbal expression. 2:14-17**
1. Mere verbal faith cannot save us. 2:14
 2. Mere verbal faith cannot serve others. 2:15-17
- II. Biblical faith is manifested by visible evidence. 2:18-19**
1. True faith is demonstrable. 2:18
 2. False faith is demonic. 2:19
- III. Biblical faith is made clear by victorious examples. 2:20-26**
1. Abraham, the patriarch, demonstrates that the spiritually privileged can please God with a balance of faith and works. 2:20-24
 2. Rahab, the prostitute, demonstrates that the spiritually poor can please God with a balance of faith and works. 2:25-26

The Power of the Tongue
James 3:1-12

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|------|--|--------|
| I. | <u>The Tongue Tests Our Teachers</u> | 3:1 |
| II. | <u>The Tongue Measures Our Maturity</u> | 3:2 |
| III. | <u>The Tongue Determines Our Direction</u> | 3:3-4 |
| IV. | <u>The Tongue Inflames Our Iniquity</u> | 3:5-6 |
| V. | <u>The Tongue Reveals Our Rebellion</u> | 3:7-8 |
| VI. | <u>The Tongue Compromises Our Confession</u> | 3:9-12 |

“Ten Different Leadership Styles”

1. **Delegator oriented**
Leads by assigning tasks in nearly every situation.
2. **Dream oriented**
A lot of time spent dreaming big dreams with little worry for completion.
3. **Goal oriented**
A high interest in setting goals and pushing for completion.
4. **Knowledge oriented**
Leads by superior knowledge and understanding rather than by example.
5. **Loner oriented**
Rather work alone and risk accomplishing little.
6. **Organization oriented**
Organized above all else, every detail checked.
7. **Relationship oriented**
High interest in people, feeling, and fellowship.
8. **Suggestion oriented**
Leads by making suggestions to others.
9. **Task oriented**
High interest in production and getting things done.
10. **Team player oriented**
Must work in a group or be a part of team effort; leads primarily by example.

Looking at Life From God's Perspective
James 3:13-18

- I. There is a godly wisdom we should do. 3:13**
1. God's wisdom affects our actions.
 2. God's wisdom affects our attitude.
- II. There is an earthly wisdom we should deny. 3:14-16**
1. Human wisdom is divisive. 3:14
 2. Human wisdom is deceptive. 3:14
 3. Human wisdom is devilish. 3:15
 4. Human wisdom is disorderly. 3:16
 5. Human wisdom is destructive. 3:16
- III. There is a heavenly wisdom we should desire. 3:17-18**
1. Heavenly wisdom is characterized by purity. 3:17
 2. Heavenly wisdom is characterized by peace. 3:17
 3. Heavenly wisdom is characterized by pity. 3:17
 4. Heavenly wisdom is characterized by prosperity. 3:17
 5. Heavenly wisdom is characterized by perseverance. 3:17
 6. Heavenly wisdom is characterized by prudence. 3:18

“10 Principles of Wise Leadership”

1. Building a team that trust each other takes time, especially when people feel they have been betrayed by past leadership.
2. When the leader makes a mistake, there is both wisdom and great power in offering an apology. Be "big enough" to admit you made a mistake, and to say, "I am sorry, will you forgive me?"
3. Terminating someone who cannot do the job will usually raises morale.
4. Personal notes of appreciation lets people know that you value them and their contributions.
5. Doing the right thing the right way models integrity.
6. Influential people are honored when you figure out what interests them and ask them to contribute to support it.
7. Just being present and offering support at important events has important symbolic meaning.
8. There is a fine line between micro-managing when an employee ought to do something and not paying enough attention to what is being done.
9. Many times you need to know, but no one needs to know that you know
10. Good leadership requires risk-taking. Be daring enough to fail.

A Friendship God Hates
James 4:1-10

- I. The Cause of Worldliness is our Appetites. **4:1-3****
1. They lead to uncontrolled passions. 4:1-2
 2. They lead to an inconsistent prayer life. 4:2-3
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- II. The Consequences of Worldliness is Spiritual Adultery. **4:4-6****
1. It results in personal enmity with God. 4:4
 2. It results in persistent envy by the Spirit. 4:5-6
-
- III. The Cure for Worldliness is our Attitude. **4:7-10****
1. We must develop an attitude of submission. 4:7
 - a. Passively we rest in God.
 - b. Actively we resist the devil.
 2. We must develop an attitude of confession. 4:8
 3. We must develop an attitude of contrition. 4:9
 4. We must develop an attitude of humiliation. 4:10

LEADERSHIP

What does it look like?

What does it involve?

The Worldview of a Leader

	NOTES
<p>I. A KEY ISSUE IN LEADERSHIP IS MOTIVATION.</p> <p>*Perhaps the number one problem in leadership today is motivation.</p> <p style="padding-left: 40px;">A. It is more important to determine a man's heart than his training (Matt. 15:18-19).</p> <p style="padding-left: 40px;">B. You must discover what it is that moves a man to action (Prov. 23:7).</p>	
<p>II. BELIEVE THAT GOD CAN MAKE ANY PERSON SIGNIFICANT PERSON.</p> <p style="padding-left: 40px;">A. God chooses a person not because of what he is but because of what he can become.</p> <p style="padding-left: 40px;">B. How you see a man will probably determine what he becomes and how he functions. Picture a significant future.</p>	
<p>III. INTENSIFY INTERPERSONAL RELATIONS</p> <p style="padding-left: 40px;">A. The closer the relationship, the greater the motivation.</p> <p style="padding-left: 40px;">B. Encourage motivation by taking others with you (Acts 4:13).</p>	
<p>IV. CREATE A NEED THROUGH EXPOSURE TO REAL LIFE.</p> <p style="padding-left: 40px;">A. A personal need and its value must become</p>	

real before anyone becomes teachable.

- B. The reason most of us think we are competent is that we have never been sufficiently confused.

V. NURTURE AND DEVELOP RESPONSIBILITY.

- A. The greater the investment on the part of the trainee, the greater the interest.
- B. Any time you do anything for a person that he is capable of doing for himself, you cripple him and stunt his growth.

VI. SHOW THEM HOW.

- A. Establish practical training to reinforce what you are teaching.
- B. Do not ask people to do things you are not willing to do yourself (Model through serving). Mark 10:45

VII. REMOVE EMOTIONAL STUMBLING BLOCKS.

- A. A person who is angry, resentful, embarrassed, fearful or threatened in any way is a poor prospect for learning.
- B. What you are to a person is more than what you say.
- C. Create a climate of acceptance and mutual respect.
- D. Be encouraging and give recognition for a job well done. Look for the positive and not the negative.

VIII. CONVEY PERSONAL ENTHUSIASM.

- A. Develop a passion to communicate.
- B. Remember that excitement increases learning.

- C. Learn what to get excited about in others not yourself.
- D. Help their self-confidence and esteem, by encouragement (Phil 2:1-2).

IX. DEMONSTRATE UNCONDITIONAL LOVE.
(1 Cor. 13:1-8, 13)

- A. Follow the example of Jesus. Love motivated His disciples.
- B. Nurture loyalty by showing love.
- C. Remember that Jesus rebuked the disciples primarily for their lack of faith.

THE CHARACTERISTICS OF A LEADER

I. PURPOSE-RELATED CHARACTERISTICS

- A. Persistence.
 1. Develop staying power.
 2. Know what can stop you.
 3. Remember that endurance is a key.
- B. Resistance.
 1. Learn how to respond to criticism.
 2. Develop the ability to say no!

II. PEOPLE-RELATED CHARACTERISTICS

- A. Servanthood.
 1. Be willing to serve those you can lead (Phil 2:3-4).
 2. Submit yourselves to each other

(Eph. 5:21).

B. Sensitivity to others.

1. Understand needs.
2. Provide opportunities for growth.

III. PERSONAL LIFE CHARACTERISTICS

A. Consistent example.

1. Teach by example.
2. Imitate Jesus Christ (1 Cor. 11:1).

B. Self-mastery.

1. Be unencumbered by things that weigh you down (Heb. 12:1).
2. Put all areas of life under God's control.

C. Dynamic private life.

1. What a man is in private, determines what he will be in public.
2. Spend time alone in order to give yourself to others.

D. Confidence.

1. Realize that a healthy self-confidence is grounded in Christ confidence.
2. Know when to say "yes" and when to say "no."

E. Teachability.

1. Be willing to learn from others.
2. Be willing to learn from God.

F. Positive attitude.

1. Deal with the curse of self-depreciation.
2. Deal with the sin of pride.
3. Learn to laugh at yourself.

V. SPIRITUAL CHARACTERISTICS

- A. Capacity to trust others and be vulnerable.
- B. Ability to esteem others better than yourself.

SECRETS OF SUCCESSFUL LEADERSHIP

I. Learn to analyze problems from God's perspective.

Man Says	God Says
Worry about the future	Take no thought of tomorrow
Indulge your desires	Let Christ control your life
You need self confidence	Have no confidence (in the flesh)
Build a wholesome self-image	Deny yourself
Strive to be great	Be content with such things as you have
Be number one	Humble yourself

II. Learn to solve problems with God's wisdom.

- A. What success is not.
 1. Materialism (*Matthew 6:19-21*).
 2. Selfishness (*Mark 8:34-37*).
 3. A life without problems (*John 16:33*).
 4. Ego-mania (*Galatians 6:3*).
 5. Self-confidence (*Philippians 4:13*).

6. Exercising power over people (*Matthew 20:24-28*).
7. Pleasing everybody (*Luke 6:26*).
8. Being a carbon-copy (*1 Corinthians 12:18*).

B. What success is.

1. Success is much more than a matter of achieving the right things - it is a matter of being the right person.
2. “Success involves the continued achievement of becoming the person God wants me to be and the continued achievement of established goals which God helps me to set.”

William H. Cook

3. True success involves:

- (1) God and His character.
- (2) Goals and His plans.

C. The implications of true success.

1. A journey, knowing you never arrive; you are always on the way.
2. Achievement - reaching for and accomplishing what God wants you to do/be.
3. Character: not something “out there” but something “within you.”
4. Goals - long range and short range.
5. God - always related to Him.

III. Learn what success involves.

- A. Being right with God.
- B. Learning to accept yourself.
- C. Knowing that you are on the winning team.
- D. Experiencing daily victory.
- E. Getting along with others.
- F. Achieving the maximum that can be achieved with what God has given you.

IV. See success from God's standpoint.

- A. God is interested in your being successful - provided your definition of success is right.
- B. God knows more about success than man does.
- C. God put man in the world to succeed, not fail.
- D. God is interested in goals.
- E. God has written a book containing guaranteed principles of success.
- F. God can motivate man to be successful.

**The Crucible of Leadership:
KNOWING GOD'S WILL**

I. God has a plan and purpose for your life.

(Ephesians 2:10)

(Psalm 37:23).

(Acts 13:2).

II. God's will is not a blueprint, but a scroll - unfolding as the days go by and the needs demand.

III. God has promised to reveal His will.

(Psalm 73:24; 32:8).

(Proverbs 3:5-6)

IV. There are two aspects to God's will.

1. Instructions already specifically revealed - applies to every Christian.
2. Decisions for which there are no specific instructions but guiding principles - involving my life only.

V. Never seek guidance on what God has already forbidden or commanded.

VI. There are many things for which God has no preference: food, clothing, recreation, etc.

VII. Know the prerequisites of specific wisdom.

- A. Be a child of God (*John 6:29, 10:3*)
- B. Act on what you already understand.
- C. Be willing to believe before you know
(Romans 8:32, Luke 11:12).
- D. Understand the clear teaching of the Word of God.
- E. Establish conviction born of prayer.
- F. Watch out for circumstances.
- G. Listen to the counsel of other Christians.

VIII. Beware of The Pitfalls.

- A. Desire is never God's design.
- B. Decisions should have a heart confirmation.

- C. The will of God does not always involve logical implications.
- D. The will of God will provide freedom from stress and problems.
- E. Disobedience is a sentence to spiritual mediocrity.

The Danger of Playing God
James 4:11-17

I. We are not to assume the role of God in relation to others. 4:11-12

1. We should not speak against others (4:11) outward action.
2. We should not judge others (4:12) inward attitude.

II. We are not to assume the role of God in relation to ourselves. 4:13-17

1. It leads to presumption. (4:13)
 - a. about opportunity
 - b. about mobility
 - c. about geography
 - d. about durability
 - e. about prosperity
2. It leads to deception. 4:14-15
 - a. We have no knowledge of tomorrow. 4:14
 - b. We have no assurance of a long life. 4:14
 - c. We have no right to ignore God's will. 4:15
3. It leads to transgression. 4:16-17

**Money, Money, Money:
What Does God Say**
James 5:1-6

- I. The misuse of money can lead to foolish living. **5:1-3****
1. Do not ignore the fact that judgment is coming. 5:1
 2. Do not ignore the fact that judgment is clear. 5:2-3
 3. Do not ignore the fact that judgment is consuming. 5:5-3
- II. The misuse of money can lead to slavish living. **5:3****
1. Do not forget what is imminent.
 2. Do not forget what is important.
- III. The misuse of money can lead to selfish living. **5:4-6****
1. Do not act unjustly. 5:4
 2. Do not live extravagantly. 5:5
 3. Do not respond violently. 5:6

How Do You Learn Patience?
James 5:7-12

- I. Follow the example of the farmer. 5:7-9**
1. Learn to wait on the Lord. 5:7
 2. Learn the wisdom of the Lord. 5:8
 3. Learn to watch for the Lord. 5:9
- II. Follow the example of the prophets. 5:10**
1. Recognize you may suffer for the Lord.
 2. Recognize you must speak for the Lord.
- III. Follow the example of Job. 5:11-12**
1. God wants you to persevere while He works. 5:11
 2. God wants you to be a person of your word. 5:12

5. Seek first to understand, then to be understood.

Remember, there are 5 ways of listening:

- 1) Ignoring – not listening at all.
- 2) Pretending – give the appearance of listening.
- 3) Selective – hearing only parts of a conversation.
- 4) Attentive – focusing energy on the words spoken.
- 5) Empathic – hearing the person’s heart and mind as well as their words.

“So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.”
St. James 1:19

6. Be creatively cooperative.
(Synergize!)

- *Value differences.
- *Respect others as persons.
- *Build on the strengths of yourself and others.
- *Compensate for the weaknesses of yourself and others.

(Do what you do well and let others do what they do well!)

“Where there is no counsel, the people fall; But in the multitude of counselors there is safety.”
Solomon, Proverbs 11:14

7. Preserve, enhance and develop your greatest asset – YOU.

- *Renew your spiritual dimension (perspective).
- *Renew your mental dimension (understanding/wisdom).
- *Renew your physical dimension (health).
- *Renew your social/emotional dimension (connectedness).

“But seek first the Kingdom of God and His righteousness, and all these things shall be added to you.”
Jesus, Matthew 6:33

<p>*My <u>calling</u> and <u>mission</u> in life is to glorify God and my Savior, the Lord Jesus and enjoy Him forever.</p> <p>*My goal is to live with integrity and character and to make a positive difference in this world and in the lives of others.</p> <p>*I purpose to be a person of <u>courage</u>, <u>convictions</u>, <u>commitment</u>, and <u>compassion</u>.</p>	<p>Six observations for building the necessary relationships of life:</p> <ol style="list-style-type: none"> 1. Seek to understand others. 2. Give attention to the little things. 3. Keep your word and fulfill your commitments. 4. Clarify your expectations of yourself & others. 5. Radiate personal integrity. 6. Apologize with sincerity when you “blow” it!
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How To Pray
James 5:13-20

- I. Pray for the suffering. 5:13**
1. Petition God when you are hurting.
 2. Praise God when you are happy.
- II. Pray for the sick. 5:14-15**
1. The believer is responsible to ask for healing. 5:14
 2. The elders are responsible to anoint for healing. 5:14-15
 3. The Savior is responsible to affect healing. 5:15
- III. Pray for the saints. 5:16-18**
1. Confession is necessary for effective prayer. 5:16
 2. Character is necessary for effective prayer. 5:16
 3. Conviction is necessary for effective prayer. 5:17-18
- IV. Pray for the sinful. 5:19-20**
1. Believers can stray from the truth. 5:19
 2. Believers can be saved by the truth. 5:19-20
 - a. Their soul is reached.
 - b. Their sin is removed.

“Six Characteristics of Leadership that Works”
by Leith Anderson

1. Do what needs to be done.
2. Live Christianly.
3. Choose multiple mentors.
4. Learn the leadership context.
5. Beware of the cutting edge.
6. Trust God for the long term.

Ministering To The Sick
James 5:14-16

I. The sick individual is to call the church leaders to come to him (home or hospital) for a private time of ministry. 5:14

II. The elders pray for the sick in faith/righteousness.

III. The elders apply oil to the sick:

1. Oil was for medical purposes (unlikely).
2. Oil was an aid to faith.
3. Oil is a sign of the Holy Spirit.
4. Oil is a sign of the healing about to be experienced.
5. Oil and the elder (priest) are performing the sacrament of “Extreme Unction” (Roman Catholic position).

IV. Sin is to be confessed as it may be the cause of literally “weakness”.

V. God will forgive the sin(s).

VI. God will raise (heal) the sick/suffering.