

SESSION 3: BIBLICAL LEADERSHIP PRINCIPLES

第 3 集：合乎圣经的领导原则

Dr. John Vawter (00:01): 约翰·沃特 博士

In sessions one and two, we've talked a lot about being like Christ and we've talked little about leadership. But now I want to focus specifically on leadership and what I call biblical leadership principles. In Ephesians 4, the Apostle Paul talks about Christ-like character development. And he says, "Put off the old self and put on the new self so that we can be like God, because we've been created to be like God."

在第一集和第二集中，我们谈了很多关于像基督的事，但很少谈及领导力。但现在我想特别聚焦于领导力和我所说的圣经领导力原则。在以弗所书第四章中，使徒保罗谈到像基督一样的品格发展。他说，“脱去旧我，穿上新我，这样我们就能像上帝一样，因为我们是照着神的形象造的。”

Dr. John Vawter (00:38): 约翰·沃特 博士

So, I want to suggest to you that this can never be overestimated. And it's a lifelong process. Once we meet Christ and become a child of God and call ourselves followers of Christ, we are in the process from that moment, until the day we die, of becoming conformed to the image of Christ. And I've been in ministry for over 50 years now, and I've never met anybody who was perfect. I've met two people who said they were perfect, but they were lying. So, the point is that we are lifelong learners. We are lifelong growers in the process of becoming conformed to the image of Christ.

所以，我想建议你，这永远不能被高估。这是一个终生的过程。一旦我们遇见基督，成为神的儿女，并称自己是基督的门徒，从那一刻起，直到我们死去的那一天，我们都处在效法基督形象的过程中。我从事事工已有 50 多年了，但我从未遇到过完美的人。我遇到过两个人，他们说自己很完美，但他们在撒谎。所以，关键是我们是终身学习者。在效法基督形象的过程中，我们是终生的成长者。

Dr. John Vawter (01:22): 约翰·沃特 博士

Secondly, as it relates to biblical leadership principles, we need to know ourselves. We need to understand what spiritual gifts are. We need to know our spiritual gifts. We need to know what our natural talents are. And then we need to know what our vision gauge is. And by vision gauge, I mean we determine the capacity of our ability to believe God to work through us in the lives of other people. Some of us have a capacity to work with people one on one. We don't have a capacity to work with 10 at a time. We don't have a capacity to speak to a hundred people or a thousand people. God has gifted us to work with one person at a time.

其次，因为它涉及圣经的领导原则，我们需要了解自己。我们需要了解什么是属灵恩赐。我们需要知道我们的属灵恩赐。我们需要知道我们的天赋是什么。然后我们需要知道我们

的异象测量表是什么。我所说的异象测量表，是指我们确定我们相信上帝通过我们在其他人的生活中做工的能力。我们中的一些人有能力与人一对一地工作。我们没有能力同时处理 10 个人。我们没有能力与一百人或一千人交谈。上帝赋予我们一次与一个人一起工作的恩赐。

Dr. John Vawter (02:15): 约翰·沃特 博士

I told you earlier that my brother is a retired cardiologist. And I said to him one day (just joking, but I didn't smile), "How many patients do you see at a time?" And he said, "I see one." And I said, "How many hearts do you go into at a time?" And he said, "I go into one heart." And I said, "But why don't you work on two patients, have two tables and work with your left hand and your right hand?" [I did that wrong.] "Work with your left hand and your right hand, and you could double the number of people that you help?" And he said to me, even though I was a grown man, "Little brother, you're not very smart. Being in one heart takes a lot of work." And then he figured out that I was just kidding him.

我之前告诉过你，我哥哥是一名退休的心脏病专家。有一天我对他说（只是开玩笑，但我没有笑）：“你一次看多少病人？”他说：“我只看一个。”我说：“你一次要进入多少颗心？”他说：“我只进入一颗心。”我说：“但是你为什么不同时医治两个病人，用两张桌子，用你的左手和右手工作呢？”[我做错了。]“同时用你的左手和右手工作，使到你可以帮助的人数增加一倍？”他对我说，即使我已经成年了：“小弟，你不是很聪明。一个心需要很多工作。”然后他发现我只是在开玩笑。

Dr. John Vawter (03:06): 约翰·沃特 博士

But do you understand my point? We want a doctor to look at us and our body and what's wrong with us and no one else. And so I'm suggesting to you that there are some people that God has gifted to minister to one person at a time. That's their capacity. There are some people who have the ability to minister to a hundred people at a time or a thousand people at a time. That's their capacity. And part of knowing our self is understanding our vision gauge and how God created us.

但是你明白我的意思吗？我们希望医生检查我们和我们的身体，看看我们有什么问题，而不是同时看其他人。所以我建议你，有一些人是上帝赐予的，可以一次服侍一个人。这就是他们的能力。有些人有能力一次服侍一百人或一千人。这就是他们的能力。了解我们自己的一部分是了解我们的异象测量表以及上帝是如何创造我们的。

Dr. John Vawter (03:42): 约翰·沃特 博士

Now, the understanding of leadership comes from Romans ~~chapter~~ 12 and comes from 1 Corinthians 12. In Romans 12, when the Apostle Paul is writing about ~~spirits~~ of spiritual gifts, he said one of the gifts given to the church is the gift of leadership. And if you follow across your page, there I have the Greek word "proistemi". And in naval terms, in the day of the Apostle Paul, this meant the person who owned the ship.

现在，对领导力的理解是来自罗马书第 12 章和哥林多前书第 12 章。在罗马书第 12 章中，当使徒保罗写到属灵恩赐时，他说给予教会的恩赐之一就是领导力的恩赐。如果你注意到你的页面，你会看到我写下的希腊语单词“proistemi”（预知）。在海军方面，在使徒保罗的时代，这意味着拥有这艘船的人。

Dr. John Vawter (04:15): 约翰·沃特 博士

So, now we got a ship. It's not sailing. It's sitting in the port. But there's an owner of this ship, and that's the person who has the gift of leadership, the proistemi person. And they determine where the ship is going to go. And so they're in Israel and the owner of the ship says, "I want this ship to go to Greece." He doesn't have the ability to steer the ship, but he owns the ship and he knows where he wants the ship to go. That's the gift of leadership in Romans 12. In 1 Corinthians 12, the Apostle Paul writes, "There's a gift of administration." “Kubernesis” is the Greek word. And this is the person who is the captain of the ship. He has the ability to steer the ship, to get it there. He knows the ship is at port in Israel. He knows the owner of the ship wants to be in Greece. He knows the currents. He knows the time it's going to take. He knows how much energy it's going to take to get the ship there. And he steers the ship there.

所以，现在我们有了一艘船。它不是在航行。它坐在港口。但是这艘船有一个主人，就是那个有领导才能的人，proistemi（预知的）人。他们决定船要去哪里。所以他们在以色列，船主说，“我想让这艘船去希腊。”他没有掌舵的能力，但他拥有这艘船，他知道他想让船去哪里。那是罗马书 12 章中领导的恩赐。在哥林多前书 12 中，使徒保罗写道：“有行政的恩赐。”“Kubernesis”是希腊词。这就是船长。他有能力驾驶这艘船，让它到达那里。他知道这艘船在以色列的港口。他知道船主想去希腊。他知道水流。他知道这需要时间。他知道将船开到那里需要多少能量。他把船行驶到那里。

Dr. John Vawter (05:27): 约翰·沃特 博士

So here's the Apostle Paul in Romans 12 and 1 Corinthians 12 suggesting to us that the owner of the ship needs the captain of the ship and the captain of the ship needs the owner of the ship. If the owner doesn't have enough money to buy the ship, the captain doesn't have a job. The captain doesn't have anything to do. And this is in the context of the church. The Apostle Paul is telling us there are leaders in the church. There are people who have the gift of management, or the gift of steering the church. Let's look at it in more detail.

所以这里是使徒保罗在罗马书 12 章和哥林多前书 12 章中向我们建议船主需要船长，船长需要船主。如果船主没有足够的钱买船，船长就没有工作。船长就无事可做。这是在教会的情景下。使徒保罗告诉我们教会中有领袖。有些人有管理的恩赐，或有领导教会的恩赐。让我们更详细地看一下。

Dr. John Vawter (06:07): 约翰·沃特 博士

The leader, then, is the person who's the visionary. They see into the future. On the other hand, the administrator is the one who manages things, who's the operational person. And now I have a comparison for you. So I have to ask you to move your eyes back and forth across the page. The leader is the one who deals with global issues. The administrator or the manager is the one who deals with the issues of detail. The leader lives above the ripples, the administrator lives with the ripples. So, we're in this building today, and let's suppose that it's very, very hot outside and we're all sweltering hot and we're uncomfortable. So the leader says, "We need to fix the air conditioning." It's the administrator who knows how to get it fixed. Or we're here in the winter and the heating system broke down. So now we're all freezing. The leader says, "We need to have the heating system fixed." It's the administrator who gets it fixed because he or she lives with the ripples. The leader lives above the ripples. The leader sees from point A to point B to point C.

那么，领导者就是有远见的人。他们预见未来。另一方面，管理员是管理事物的人，是操作人员。现在我有一个比较给你。所以我不得不请你在页面上来回移动你的眼睛。领导者是处理全球问题的人。管理员或经理是处理细节问题的人。领导者生活在涟漪之上，管理者生活在涟漪之中。所以，我们今天在这栋楼里，假设外面非常非常热，我们都热得闷热难耐，我们都不舒服。所以领导说，“我们需要修空调。”管理员知道如何修复它。或者我们在冬天里，供暖系统坏了。所以现在我们都冻僵了。领导说：“我们需要修理供暖系统。”修复它的是管理员，因为他或她生活在涟漪中。领导者生活在涟漪之上。领导者从A点看到B点再到C点。

Dr. John Vawter (07:35): 约翰·沃特 博士

Secondly, the leader or the visionary is motivated by vision. The administrator is motivated by organization, the organization that it takes to fulfill the vision. And this is one of the things that I think we do wrong in the church, is that we don't respect each other's giftedness. So I as the leader, I as the visionary, don't respect the administrator because they sometimes move slowly because they have to take care of a multitude of duties. As the administrator, I sometimes don't appreciate the leader and the visionary because I'm here working with all of the details, but they are thinking about moving now from mountain top C to mountain top D. [Instead of recognizing that] God has given us both gifts and we need to work together.

其次，领导者或有远见的人是由异象所驱动的。管理者是由组织驱动的，即实现异象所需的组织。这是我认为我们在教会中做错的事情之一，就是我们不尊重彼此的天赋。所以我作为领导者，作为有远见的人，不尊重管理员，因为他们有时行动缓慢，因为他们必须处理大量职责。作为管理员，我有时不欣赏领导者和有远见的人，因为我在这里处理所有细节，但他们现在正在考虑从山顶C移动到山顶D。[而不是意识到]上帝给了我们两个恩赐，而我们需要一起工作。

Dr. John Vawter (08:38): 约翰·沃特 博士

Next, the leader, the visionary, operates on spiritual resources whereas the administrator operates on physical resources. The visionary is always thinking about, "How can this ministry be more

effective? How can this ministry grow? How can this ministry touch more lives for Christ?" The operational person, the administrator, is thinking about all the details of what is it going to take to fulfill this vision. The visionary leader inspires, persuades, and empowers people to action. Very important. Let me read that again. The visionary leader inspires. They inspire people by the fact that they're talking about the future. They inspire people by the fact that they are helping people understand what God wants to be doing in this ministry.

接下来，领导者，即有远见的人，在属灵资源上运作，而管理者在物质资源上运作。有远见的人总是在想，“这个事工怎样才能更有效？这个事工如何成长？这项事工如何能为基督感动更多的生命？”运营人员，即管理员，正在考虑所有需要实现这一愿景而需要做的所有细节。有远见的领导者会激励、说服和授权人们采取行动。很重要。让我再读一遍。有远见的领导者鼓舞人心。他们通过谈论未来来激励人心。他们透过帮助人们了解上帝希望在这个事工中做什么这一事实来激励人们。

Dr. John Vawter (09:40): 约翰·沃特 博士

I remember hearing a very well-known pastor say one time, when he came to his church here in the United States, he looked out at the audience and there were many empty seats. And he said (because he saw it into the future), "God is going to fill this building." And one day he looked out and there were people sitting on the back chairs at the back of the building. And he said, "I want you to turn and look because God is filling this place." He just had the ability to see into the future because he had the gift of vision. Not only does he inspire people, but he persuades them and he empowers people to action. So the leader, the visionary, is always thinking about seeing people manifest their giftedness so they can be useful in the body of Christ.

我记得有一次听一位非常有名的牧师说，他来到他在美国这里的教会，他向外看听众，有很多空座位。他说（因为他看到了未来）：“上帝会填满这座建筑。”有一天，他向外望去，发现有人坐在大楼后面的靠背椅上。他说，“我要你转身看，因为上帝充满了这个地方。”他之所以有预见未来的能力，是因为他有远见的天赋。他不仅激励人们，而且说服他们并赋予人们行动的力量。所以领导者，有远见的人，总是想着看到人们表现出他们的天赋，这样他们就可以在基督的身体里发挥作用。

Dr. John Vawter (10:38): 约翰·沃特 博士

On the other hand, the administrator is placing people correctly. The administrator knows who has the gift of teaching. The administrator knows who has the gift of helps. The administrator knows what the spiritual gifts are. He or she has the ability to ask people about their giftedness, ask them about what they would like to do, and has the honesty to say, "We have this need in our ministry. We have this need in our church. Will you fill this need?" So once again, the manager, the leader, the visionary, the leader, can't say to the manager, the administrator, "I have no need of you." Both are needed. And if there's only one there, the ministry's not going to become what it should become.

另一方面，管理员正在正确地安置人员。行政人员知道谁有教导的恩赐。管理员知道谁有帮助的恩赐。管理员知道属灵恩赐是什么。他或她有能力和人们询问恩赐，询问他们想做什么，并诚实地说：“我们的事工有这种需要。我们的教会也有这种需要。你愿意填补这个需要吗？”所以再一次，经理、领导者、远见者、领导者不能对经理、管理者说：“我不需要你。”两者都需要。如果那里只有一个人，事工就不会成为它应该成为的样子。

Dr. John Vawter (11:30): 约翰·沃特 博士

The leader, the visionary, has the ability to foresee the future. The administrator, the manager, sees the immediate needs and the issues that are needed. So again, we have one person foreseeing the future, but we have the other person seeing the needs that are going to need to be filled for that vision to take place. Very important. The leader, the visionary, moves ahead to show the way. He or she doesn't just sit in their office or sit in the woods and pronounce what's going to happen. But they are moving with people to show the way. It's very important. They are always touching people. They're always talking about the vision. They're always saying what God wants to do. They're always saying, "This is how you can be a part of this ministry. This is how God can use you in this ministry."

领导者，有远见的人，具有预见未来的能力。管理员，经理，看到了眼前的需求和需要解决的问题。同样，我们有一个预见了未来，但我们有另一个人看到了实现这一异象所需满足的需求。很重要。领导者，有远见的人，向前走，指明道路。他或她不只是坐在他们的办公室里或坐在树林里宣布将要发生的事情。但他们正在与人们一起行动以指明道路。这是非常重要的。他们总是在感动人。他们总是在谈论异象。他们总是在说上帝想要做什么。他们总是说，“这就是你如何成为这个事工的一部分。这就是上帝如何要在这个事工中使用你。”

Dr. John Vawter (12:34): 约翰·沃特 博士

Whereas the administrator, the operational person, needs clear guidelines to move. They need to understand. Again, I say the visionary says, "We're all here in this ministry, in this church on the top of mountain A." The visionary is telling us we need to think about moving to the top of mountain B. The administrator needs some clear guidelines on how we're going to get there and then they tell us the needs.

而管理员，操作人员，需要明确的指导方针才能行动。他们需要明白。再一次，我说有远见的人说，“我们都在这个事工中，在 A 山顶上的这个教堂里。”有远见的人告诉我们，我们需要考虑搬到 B 山顶。管理员需要一些关于我们如何到达那里的明确指南，然后他们告诉我们需求。

Dr. John Vawter (13:00): 约翰·沃特 博士

Now, a very important exercise. Where would you place yourself on that continuum? Are you more of a leader/visionary? Are you more of an administrator/operational person? And what we're doing when we look at this is asking ourselves the question, and asking other people to be

honest with us, who did God make me to be? And once again, it's not what I want to be. It's not what I desire to be. It's not that I see you having fun doing what you're doing, but it's asking the question, who did God make me to be? In Timothy, the Apostle Paul says, "Stir the gifts up that God has given you." I can't say this strongly enough.

现在，一个非常重要的练习。你会把自己放在那个连续体的哪个位置？你更像是一个领导者/有远见的人吗？您更像是管理员/运营人员吗？当我们看这个问题时，我们正在做的是问自己这个问题，并要求其他人对我们诚实，上帝让我成为谁？再一次，这不是我要成为怎样的人。这不是我希望成为怎样的人。这并不是说我看到你做你正在做的事很开心，而是在问一个问题，上帝让我成为什么样的人？在提摩太，使徒保罗说：“要激发神所赐给你的恩赐。”我不能不强烈的这么说。

Dr. John Vawter (13:51): 约翰·沃特 博士

It's not the family into which we were raised. And I go back to my brother and me. It's not how our parents raised us. It's not the values that our parents gave us. It's how God made us. And God made my brother different from me. And so we both need to find out who we are, how God made us, so we can maximize our giftedness for his sake. And that's why understanding spiritual gifts are so important. We can't compare ourselves to other people. And sadly, sometimes in the church of Christ, we say that the person who's out in front is the most important. Not true. The most important person is all of us working together. I'll talk about this later. But when the Apostle Paul is writing about the body, he says, "The eye can't say to the ear, 'I have no need of you,'" because both are needed.

这不是关乎我们成长的家庭。然后我回到我和我的兄长那里。这不是关乎我们父母养育我们的方式。这不是关乎我们父母给我们的价值观。而是上帝怎样创造了我们。上帝让我的兄长不同于我。所以我们需要找出我们是谁，上帝是如何创造我们的，这样我们才能为他的缘故最大限度地发挥我们的恩赐。这就是为何了解属灵恩赐是如此的重要。我们无法将自己与其他人进行比较。可悲的是，有时在基督的教会里，我们说走在前面的人是最重要的。不对。最重要的人是我们所有一起工作的人。这个我以后再说。但是当使徒保罗写到肢体时，他说，“眼睛不能对耳朵说，‘我不需要你’”，因为两者都需要。

Dr. John Vawter (14:55): 约翰·沃特 博士

Now then, some characteristics of successful pastoring and successful pastoral relationships. This comes from a study. And these pastors said this about themselves and about being successful pastors. They have to be hard workers. Remember, in Ephesians 4, the Apostle Paul talks about the work of the ministry. The work of the ministry. I remember when I was a young kid, as a teenager, I worked in a rose nursery in the summer times when I was not in school. It was hard, dirty work. I was on my knees all day long in the dirt. It was not fun. The only time it was fun was when the check came every two weeks. It was hard, dirty work. If we were going to turn those fields of wild plants into beautiful roses, it took a lot of hard work.

接下来，成功的牧养和成功的牧养关系的一些特征。这来自一项研究。这些牧师这样说到关于他们自己和成为成功的牧师。他们必须努力工作。请记住，在以弗所书第 4 章中，使徒保罗谈到了事工的工作。事工的工作。我记得当我还是个孩子的时候，十几岁的时候，我在暑假不上学的时候在一家玫瑰苗圃工作。这是一项艰苦、肮脏的工作。我整天跪在泥土里。这不好玩。唯一有趣的时候是每两周检查一次的时刻。这是一项艰苦、肮脏的工作。如果我们要将那些野生植物的田园变成美丽的玫瑰花，需要付出很多努力。

Dr. John Vawter (16:09): 约翰·沃特 博士

When I was a university student, I worked in a paper mill. It was a lot of hard, dirty work. You all understand the word "work." And the Apostle Paul says in Ephesians 4, "The work of the ministry." I can't say this strongly enough. It's not a party. It's not always easy. It's the work of the ministry.

当我还是一名大学生时，我在一家造纸厂工作。这是很多艰苦、肮脏的工作。你们都明白“工作”这个词。工作。使徒保罗在以弗所书第 4 章说，“职事的工作”。我不能不强烈的说。这不是派对。这并不总是那么容易的。这是事工的工作。

Speaker 2 (16:45): 讲员 2:

Amen. 阿们。

Dr. John Vawter (16:46): 约翰·沃特 博士

Thank you. Secondly, it's an attitude of optimism and faith. If we're going to be successful in the ministry, we have to be optimistic about what God wants us to do, what he's going to do, and we have to have an attitude of faith that this is beyond us, and we have to trust God to do it. So it's hard work, but we recognize that faith is involved in the process.

谢谢。其次，这是一种乐观和信念的态度。如果我们要在事工上取得成功，我们必须对上帝要我们做的事、他将要做的事持有乐观的态度，我们必须有一种信心的态度，这是超越我们的，而我们必须相信上帝会这样做。所以这是一项艰苦的工作，但我们意识到在这个过程中涉及到信心。

Dr. John Vawter (17:15): 约翰·沃特 博士

Thirdly, it takes good social skills. We have to be friendly and we have to be easily liked. Someone said one time, "The person who says hello first is perceived as friendly." The person who is perceived as friendly is the person who has a positive effect on other people's lives. So how much work does it take to say, "Hello, how are you?" So characteristics of strong leaders, of successful pastors, are people who are willing to do hard work who have an attitude of faith about what God wants to do and can do. They have good social skills. In other words, they reach out to other people. They practice the golden rule with those people.

第三，需要良好的社交能力。我们必须友好，我们必须很容易被人喜欢。有人曾经说过，“第一个打招呼的人被认为是友好的。”被视为友善的人是对他人的生活产生积极影响的人。那么，说“嗨，你好吗？”需要付出多少努力？因此，强而有力的领导者和成功的牧师的特征是愿意努力工作的人，他们对上帝想做的和能做的事抱有信心的态度。他们有很好的社交能力。换句话说，他们接触到其他人。他们向那些人一起实践黄金法则。

Dr. John Vawter (18:09): 约翰·沃特 博士

Fourthly, they take responsibility for church growth. They take responsibility for the growth of their ministry. They lead. They expect God to minister and they touch the lives of other people. And for those of us, who are married, they have a strong marriage. Both husband and wife feel called to the church, or they feel called to the ministry. That doesn't mean that they have the same gifts. It just means that they both feel called. Let me talk about my wife of 55 years, the one who won that national award for being the most patient wife in the United States.

第四，他们负责教会的成长。他们对自己事工的发展负责。他们带领。他们期望上帝动工，他们也触动他人的生命。对于我们这些已婚的人来说，他们的婚姻很牢固。丈夫和妻子都觉得被呼召到教会，或者他们觉得被呼召进入事工。这并不意味着他们有相同的恩赐。这只是意味着他们都感到被呼召。让我谈谈我结婚了55年的妻子，她因成为美国最有耐心的妻子而获得国家嘉奖。

Dr. John Vawter (18:53): 约翰·沃特 博士

I have a very public ministry. She has a very private ministry. She touches people one on one. She ministers to people one on one. She likes to be involved in small Bible studies. She likes to minister to people one on one. Her giftedness is different from mine. And sometimes she needs me to talk about the bigger picture, and oftentimes I need her to remember that I need to slow down to touch people as I go through a day's activities. God made us differently. Both gifts are needed in the church.

我有一个非常公众式的事工。她有一个非常私人式的事工。她一对一地接触人们。她一对一地服事人。她喜欢参与小型圣经研究。她喜欢一对一地服事人。她的恩赐与我不同。有时她需要我谈论大局，而我常常需要她的提醒，在进行一天的活动时，我需要放慢脚步去接触别人。上帝创造我们两不一样。这两种恩赐在教会中都是需要的。

Dr. John Vawter (19:36): 约翰·沃特 博士

So just for a moment, let me go back to the graph and the continuum. Think about this. Where do you place yourself on the continuum? And then here's the view that I have about giftedness. Gifts are given for the sake of the church. So I don't show up today and tell you that this is my gift and I expect you to believe that this is my gift. If we are one church, you will affirm what my giftedness is. We will affirm what your giftedness is and we will affirm what your giftedness is. If gifts are given for the church, then it will be the church that affirms the gift. But it starts with our thinking about this continuum and asking ourselves, am I on the leadership side, am I on the

administrative side, or am I somewhere in the middle? And then once we think about it, we study it in the Bible. We talk to other people about leadership. We talk to other people about administration, and then we ask people in the church ultimately to affirm the gift.

因此，请稍等片刻，让我回到图表和连续体。想想这个。你把自己放在连续体的什么位置？然后这是我对恩赐的看法。恩赐是为教会的缘故而赐下的。所以我今天不会出现告诉你这是我的恩赐，我希望你相信这是我的恩赐。如果我们是一个教会，你会肯定我的恩赐是什么。我们会肯定你的天赋是什么，我们会肯定你的恩赐是什么。如果恩赐是给教会的，那么教会就会确认恩赐。但它始于我们对这个连续体的思考并问自己，我是在领导方面呢，我是在行政方面呢，还是在中间的某个地方？一旦我们想到它，我们就会在圣经中研究它。我们与其他人谈论领导力。我们与其他人谈论管理，然后我们要求教会中的人最终确认恩赐。

Dr. John Vawter (20:53): 约翰·沃特 博士

So here's the final word for this session. There's this word genuine again. Genuine leaders know how God gifted them. They know the talents he gave to them and they strive to maximize these gifts and talents for his glory. Let me read that again. Genuine leaders know how God gifted them. They know the talents he gave to them. Let me remind you, we get no credit for this. God gave the talents. God gave the gifts, and they strive to maximize those gifts and talents for his glory.

所以这是本集的最后一句话。又是真诚这个词。真诚的领导者知道上帝是如何赋予他们恩赐的。他们知道他给了他们才能，他们尽最大的努力，以最大限度地使用这些恩赐和才能来荣耀他。让我再读一遍。真正的领导者知道上帝是如何赋予他们恩赐的。他们知道他给了他们才能。让我提醒你，我们不会因此而受到赞扬。上帝赐予才能。上帝赐予了恩赐，他们努力发挥这些恩赐和才能来荣耀他。

Dr. John Vawter (21:35): 约翰·沃特 博士

Let me pray as we end the session. Lord, help us to understand how you've gifted us. Help us to respect all of the people in the body of Christ with gifts and help us to learn how to work together and to honor one another and not to be proud because we have a gift that maybe gets more attention or is used in a specific way in a person's life. Help us to understand that we are like the human body. The eye cannot say to the ear, "I have no need of you." The finger cannot say to the hand, "I have no need of you." The foot can't say to the leg, "I have no need of you." That we are all parts of the same body, being used in different ways for the same purpose of seeing people come to Christ and grow in Christ. And I pray this in Christ's name. Amen.

在我们结束这时段时，让我祷告。主啊，帮助我们了解你是如何赐予我们恩赐的。帮助我们尊重基督肢体中所有拥有恩赐的人，并帮助我们学习如何一起工作并互相尊重，而不是因为我们拥有可能会引起更多关注的恩赐，或因为在一个人的生命中以特定方式使用恩赐而感到骄傲。帮助我们了解我们就像人体。眼睛不能对耳朵说：“我不需要你。”手指

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不能对手说：“我不需要你。”脚不能对腿说：“我不需要你。”我们都是同一个身体的一部分，以不同的方式被使用，目的是看到人们归向基督并在基督里成长。我这样祷告是奉基督的名。阿们。