

LEADERSHIP: REVIEW

领导力：评论

Dr. John Vawter ([00:00](#)): 约翰·沃特 博士

I wanted to spend just a few moments with you reviewing what we've talked about in these last six sessions, talking about proven leadership principles. The first one we talked about is leadership principles from the upper room. And you will remember with me that in John 13, Jesus brought the 12 disciples into the upper room in Jerusalem. He was with them through chapter 17. And in chapter 17, he was praying to the Father. You'll also remember that it was in the upper room that Judas betrayed him. And so we see a powerful leadership principle even in how Jesus responded to Judas. So the first principle that I think is very important for us to understand is that Jesus spoke humbly and he spoke with respect. He was respectful to Judas, he spoke carefully. And I want to suggest to you that as leaders in the church of Christ, we need to be men and women who speak respectfully and honor the other person. And we be humble about it because Jesus was humble before Judas.

我想花点时间与您一起回顾一下我们在过去六个时段中所讨论的内容，讨论关于行之有效的领导原则。我们谈到的第一个是楼房上的领导原则。你会和我一起记得，在约翰福音第 13 章，耶稣把 12 个门徒带到耶路撒冷的楼房。他在第 17 章与他们在一起。在第 17 章，他向父祷告。你也还记得，犹大是在楼房里出卖了他。因此，即使在耶稣对犹大的回应中，我们也看到了一个强而有力的领导原则。因此，我认为对我们来说非常重要的第一个原则是，耶稣说话时谦卑而尊重。他以尊重对待犹大，说话也很谨慎。我想建议你，作为基督教会的领袖，我们需要成为说话恭敬并尊重他人的男人和女人。我们对此很谦卑，因为耶稣在犹大面前很谦卑。

Dr. John Vawter ([01:21](#)): 约翰·沃特 博士

Secondly, in the upper room, we see how Jesus treated those 12 men and then 11 men once Judas betrayed him and left. And Jesus said that we are to treat people not only with respect, but we are to treat them in love. And its interesting, in John 13:35, he said, "By this, shall all men know that you are my disciples, that you have love for one another." He didn't say by this, shall all men know that you are my disciples, that you know the Bible, that you know theology, that you have great gifts. He rather said, "People will know that you're my disciples because you love one another." Also, we see that Jesus was absolutely a person of conviction. In John 14, he said, "I am the way, the truth and the life, and no one comes to the Father but through me."

其次，在楼房上，我们看到耶稣如何对待那 12 个人，然后是犹大出卖耶稣并离开后的 11 个人。耶稣说我们不仅要尊重待人，还要以爱待人。有趣的是，在约翰福音 13 章 35 节，他说，“你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。”他并没有说，所有人都知道你是我的门徒，因你知道圣经，因你知道神学，因你有很大的恩赐。他宁愿

说：“人们会知道你们是我的门徒，因为你们彼此相爱。”此外，我们看到耶稣绝对是一个有信念的人。在约翰福音第 14 章，他说：“我就是道路、真理、生命，若不借着我，就没有人能到父那里去。”

Dr. John Vawter ([02:20](#)): 约翰·沃特 博士

So Jesus was not ambivalent at all about who he was. He was absolutely firm in his convictions of what truth is and of what is not truth. Fourthly, in John 14, we see how Jesus viewed the Father. He said, "If you have seen me, you have seen the Father." In other words, we understand who God the Father is, or our Father God, by how Jesus conducted himself here on earth. Not only that, but Jesus also spoke about the fact that in the church of Christ, there is no room for arrogance at all. There is no room for bringing credit to ourselves. In John 15, he said, "I am the vine. You are the branches." In other words, our strength and our power for ministry is coming from Christ. He's moving through us to touch the lives of other people, but we are not to believe in ourselves in that sense, we are to believe in him that he is the vine and that we are the branches.

所以耶稣对他是谁一点都不矛盾。他坚信什么是真理，什么不是真理。第四，在约翰福音第 14 章，我们看到耶稣如何看待父。他说：“如果你看到了我，你就看到了父。”换句话说，我们通过耶稣在世上的行为来了解父神或我们的父神是谁。不仅如此，耶稣还谈到在基督的教会中，根本没有傲慢的余地。没有给自己带来荣誉功劳的余地。在约翰福音第 15 章，他说，“我是葡萄树。你们是枝子。”换句话说，我们服事的力量和能力来自于基督。他在我们身上动工，去触动其他人的生命，但我们不要在某个意义上因此相信自己，我们要相信他，他是葡萄树，我们是枝子。

Dr. John Vawter ([03:29](#)): 约翰·沃特 博士

And then in John 17, in his prayer to the Father, he prayed that you and I would be unified as he and the Father are unified. And oftentimes we disagree in the church over some point of doctrine or over some point of offense. And instead of asking how we love one another and how we return to unity, we attack one another and there is no unity. So we must remember that as a fulfillment of Jesus' prayer, we are to be men and women, leaders in the church who are striving for unity with other brothers and sisters. That's the wrap up of session number one.

然后在约翰福音第 17 章，在他向天父的祷告中，他祈求你我能合而为一，就像他与父合而为一一样。并且我们在教会中常常在某些教义或某些冒犯点上意见不一致。而不是问我们如何彼此相爱以及我们如何回归合一，我们互相攻击而没有合一。所以我们必须记住，作为耶稣祷告的实现，我们要成为男人和女人，成为教会中的领袖，努力与其他兄弟姐妹团结一致。这是第一场时段的总结。

Dr. John Vawter ([04:12](#)): 约翰·沃特 博士

And then we talk about session number two, where I mentioned that we have to think about our leadership styles and our personality styles. And it's very important for us to understand that even though the Bible does not speak about this explicitly, we see it in the Bible. I happen to be a fan of Dr. David Merrill who talks about leadership styles. But there are a number of styles that you can see just by going on the internet. But it's very important for us to remember that these styles are not styles that we develop. They did not develop in our homes, but it's how God made us. It's our genetic makeup. And as we look just at two of Jesus' followers and disciples, Peter and Thomas, we see two distinct styles. Peter was aggressive, Peter was domineering. Peter was willing to... Incorrectly, he was willing to interrupt Jesus to correct Jesus, even though Jesus told him, "Be quiet Satan and get behind me." On the other hand, Thomas was very quiet. He was timid.

然后我们讨论第二部分，我提到我们必须考虑我们的领导风格和个性风格。对我们来说非常重要是要明白，即使圣经没有明确谈到这一点，我们在圣经中也看到了。我碰巧是 David Merrill (大卫美林) 博士的粉丝，他谈论的是领导风格。但是，您只需上网就可以看到许多样式。但对我们来说非常重要是要记住这些风格不是我们开发的风格。它们不是在我们的家庭中发展的，而是上帝创造我们的样式。这是我们的基因构造。当我们只看耶稣的两个追随者和门徒时，彼得和多马，我们看到两种截然不同的风格。彼得咄咄逼人，彼得霸道。彼得愿意.....错误地，他愿意打断耶稣来纠正耶稣，尽管耶稣告诉他：“撒但安静，退到我后边去。”另一方面，多马非常安静。他很胆小。

Dr. John Vawter ([05:25](#)): 约翰·沃特 博士

He did not come to conclusions quickly. And after the disciples began to come together and they were talking about the fact that Jesus had been resurrected, Thomas said, "I am not going to believe until I put my hands in the nail prints in his hands." We call Thomas an analytical, whereas we would call Peter a driver or an expressive. And yet what we see is that Jesus knew how to respond to both of these people, both of these different personality styles and other personality styles. And what I'm suggesting to you today is that as leaders in the church of Christ, we need to understand what our style is and how our style has a tendency to move away from Christ and not be like Christ, instead of practicing the golden rule and treating other people as they would want to be treated and also as they were built.

他并没有很快得出结论。当门徒开始聚集在一起，谈论耶稣已经复活的事实时，多马说：“我不会相信，除非我看见他手上的钉痕，用指头探入那钉痕。”我们称多马为善于分析的人，而称彼得为驱动者或善于表达的人。然而我们看到的是，耶稣知道如何回应这两个人，包括这些不同的人格风格和其他人格风格。我今天要给你们的建议是，作为基督教会的领袖，我们需要了解我们的风格是什么，以及我们的风格如何倾向于远离基督而不是像基督，反而不去实践黄金原则和对待他人，就像他们希望被对待和塑造的那样。

Dr. John Vawter ([06:25](#)): 约翰·沃特 博士

For example, I tend to be a driver by Dr. Merrill's vocabulary. I can be very aggressive. I can be domineering. But when I'm with the analytical person who is slower to move, slower to decide, I need to slow down, not be impatient with them. Not say, "Come on, we need you to make a decision now," but rather understand they make decisions more slowly. They need more data. And therefore, as a driving personality, I need to slow down for the sake of my brother or sister in Christ. I need to slow down to be manifesting the golden rule and treating them as I would want to be treated. On the other hand, the analytical needs to realize that the group needs to move. The group needs to make a decision. The group needs to minister, and therefore they may not get every answer in the order in which they would want it, in the timeframe in which they would want it.

例如，根据美林博士的词汇，我倾向于成为一名司机（驱动者）。我可以非常激进。我可以很霸道。但是当我和行动较慢、决策较慢的分析型人在一起时，我需要放慢速度，而不是对他们不耐烦。不要说，“来吧，我们需要你现在做出决定，”而是要理解他们做决定的速度较慢。他们需要更多数据。因此，作为一个有动力的人，为了我在基督里的兄弟姐妹，我需要放慢脚步。我需要放慢脚步来体现黄金法则并像我希望如何被对待的那样对待他们。另一方面，分析者需要意识到团队需要移动。那个团队需要做出决定。那个团队需要服事，因此他们可能不会按照他们想要的顺序、在他们想要的时间范围内得到每一个答案。

Dr. John Vawter ([07:24](#)): 约翰·沃特 博士

And therefore, they moved to the center. And that's what we're all doing. We're moving to the center where Jesus is. And we began to understand by how he treated people and how he related to people how we are to treat people and how we are to relate to people. And what this is a practice of the golden rule, treating others as we would want to be treated. So understanding personality styles is very, very important and we understand these styles as we see how Jesus spoke to different ones of his disciples and how he responded to them when they were expressing themselves according to their styles.

因此，他们移到了中心点。这就是我们都在做的。我们正在移动到耶稣所在的中心。我们开始通过他如何对待人以及他如何与人相处，来理解我们该如何对待人以及我们该如何与人相处。这就是黄金法则的实践，我们对待人如同我们希望如何被对待一样。所以理解人格风格是非常，非常的重要，我们理解这些风格是因为我们看到耶稣如何对他个别的门徒说话，以及当他们根据自己的风格表达自己时，他如何回应他们。

Dr. John Vawter ([08:08](#)): 约翰·沃特 博士

Thirdly, by way of review, we talked about biblical leadership principles. And what I suggested to you is that we need to know our spiritual gifts. We also need to know our spiritual gauge. And by that I'm saying by way of gauge, how big is our vision? How did God make us to minister to other people? Let me use my wife for an example. My wife is the very dynamic minister, but

her ministry is always in small groups, either in Bible studies or mentoring people one on one. She's not a public speaker. She does not like public speaking. She doesn't do public speaking.

第三，通过复习，我们谈到了圣经的领导原则。我向你建议的是，我们需要了解我们的属灵恩赐。我们还需要知道我们的属灵指标。当我说到属灵指标时，我的意思是说，我们的异象有多大？上帝如何让我们服事他人？让我以我的妻子为例。我的妻子是一位非常有活力的服事者，但她的事工总是以小组形式进行，要么是圣经研究，要么是一对一地指导人们。她不是公众演说家。她不喜欢公开演讲。她不做公开演讲。

Dr. John Vawter ([08:54](#)): 约翰·沃特 博士

On the other hand, I function better in front of a group. Doesn't mean that one is right and one is wrong. It just means that we have different vision gauges, we have different gifts, we have different talents. And this is how God made us. Even though we love one another and we've been together as husband and wife for 55 years, we are different and we need to affirm one another's gifts. In Romans 12, the Apostle Paul writing about spiritual gifts says there's the gift of leadership, the gift of leadership. And in ~~1st~~ 1 Corinthians 12 where he's also writing about spiritual gifts, he says, there's the gift of management or administration. So it's not that one person is right and the other person is wrong, it's how God made us. It's our genetic makeup. And the Apostle Paul also writes that we are to understand what our spiritual gift is and stir it up and use it and maximize it.

另一方面，我在人群面前表现得更好。并不代表一个是对的，一个是错的。这只是意味着我们有不同的异象指标，我们有不同的恩赐，我们有不同的才能。这就是上帝创造我们的样式。尽管我们彼此相爱并且成为夫妻一起生活了 55 年，但我们是不同的，我们需要肯定彼此的恩赐。在罗马书第 12 章，使徒保罗写到属灵恩赐时说有领导的恩赐，领导的恩赐。在哥林多前书 12 章中，他也写到属灵恩赐，他说，那里有管理或行政的恩赐。所以不是一个人是对的，另一个人是错的，而是上帝如何创造了我们。这是我们的基因构造。使徒保罗也写道，我们要了解我们的属灵恩赐是什么，并激发它、使用它并最大限度地使用它。

Dr. John Vawter ([09:59](#)): 约翰·沃特 博士

And so what I suggest in leadership in the church of Christ, we need to be in the right place manifesting the right gift. And if you recall, I used a continuum. On one side, I had the person who's the leader and sees the big picture, has a vision for lots of ministry activities. On the other side of the continuum is the person with the gift of management or the gift of administration. They oftentimes don't see the big picture. They are entrenched in the details. Whereas this person is seeing the big picture and saying, "We are on the top of mountain A, but we need to move to the top of mountain B." This person is figuring out the steps we need to take to get down the side of mountain A and up the side of mountain B to get to the top. So both are needed.

因此，我建议在基督教会的领导层中，我们需要在正确的位置上表现出正确的恩赐。如果你还记得的话，我使用了一个连续体。一方面，我有一个领导者，他有大局观，对许多事工活动有异象。在连续体的另一边是具有管理恩赐或行政恩赐的人。他们常常看不到大局。他们执着于细节。而这个人则着眼于大局并说：“我们在 A 山之巅，但我们需要移到 B 山之巅。”这个人正在计算我们需要采取的步骤才能从 A 山的一侧下山，然后爬上 B 山的一侧才能到达山顶。所以两者都需要。

Dr. John Vawter ([10:53](#)): 约翰·沃特 博士

One can't say to the other, I have no need of you. And that's why I say we have to be in the right place understanding our giftedness, doing the right things. Leaders and managers are gifted people in the church. Both are needed. One cannot function without the other.

一个人不能对另一个人说，我不需要你。这就是为什么我说我们必须在正确的位置上理解我们的恩赐，做正确的事。领袖和管理者是教会中有恩赐的人。两者都需要。没有另一个就无法运作。

Dr. John Vawter ([11:18](#)): 约翰·沃特 博士

Fourthly, by way of review, I talked about the challenge of following the Holy Spirit. And this relates to the word change, but it's not change for change sake. It's change when the Holy Spirit is moving us forward to do new things in ministry, to do greater things in ministry, and to do different things in ministry. And change is based on what we see in the Bible. Change is based on evaluation and making certain that what we're doing is effective. And then by way of evaluation, seeing that we can be even more effective.

第四，透过审查回顾，我谈到了跟随圣灵的挑战。这与“改变”一词有关，但不是为了改变而改变。当圣灵推动我们在事工中做新事，在事工中做更大的事，在事工中做不同的事时，这就是改变。改变是基于我们在圣经中看到的。变革基于评估并确定我们正在做的事情是有效的。然后通过评估，看到我们可以更有效。

Dr. John Vawter ([11:57](#)): 约翰·沃特 博士

And because we're talking about leadership, I suggest to you that leaders communicate. Leaders communicate how we got from point A to where we are today, point B, but how God wants to move us forward to point C and to point D and on. So part of change is that leaders are communicating effectively. In the session on following the Holy Spirit, I talked about a study done by two Christian professors at Iowa State University. Iowa State University is in the state of Iowa here in the United States. And these two Christian professors did research on churches here in our country and found out and showed us and have been a great help to us, especially people who are leaders in the church, that there are five different people, five different kinds of

people in the church. There are the innovators, and these are the people who think about the fact that we are at the top of Mountain A, but we need to move to the top of Mountain B.

因为我们在谈论领导力，所以我建议领导者进行沟通。领导者传达我们如何从 A 点走到今天的 B 点，以及上帝如何推动我们前进到 C 点和 D 点等等。所以变化的一部分是领导者正在有效地沟通。在跟随圣灵的环节中，我谈到了爱荷华州立大学两位基督教教授所做的一项研究。爱荷华州立大学位于美国爱荷华州。这两位基督教教授对我们国家的教会进行了研究，发现并向我们展示了对我们，尤其是教会领袖有很大的帮助，在教会中有五种不同的人，五种不同的人在教会里。有创新者，这些人认为我们在 A 山顶，但我们需要搬到 B 山顶。

Dr. John Vawter ([13:06](#)): 约翰·沃特 博士

Then there are those people they call the early joiners. They don't necessarily think innovatively, but when they hear the innovative thinking, they join immediately. The third group are the early majority, and these are the people who are not leaders, but they're the ministry workers. They're the ministry teachers, they're the ministry servants. And once they hear the vision, they are there immediately. Then sadly, there's a group of people that just go to the church meetings, but they don't have their social needs met. They have their social needs met somewhere else, but not in the church. They don't involve themselves with people in the church. And then of great sadness, at least here in the United States, there's a small group of people who don't get involved in anything. They're always very critical. Three different times when I was in your country working with church leaders, I shared these five characteristics and these five people that the professors at Iowa State University discovered and leaders in your churches said that you have also have these five groups of people in your churches and your country.

还有那些他们称之为早期加入者的人。他们不一定有创新的思维，但是当他们听到创新思维时，他们会立即加入。第三组是早期的大多数人，他们不是领袖，而是事工人员。他们是事工的教师，他们是事工的仆人。一旦他们听到异象，他们就会立即到场。可悲的是，有一群人只是去参加教会聚会，但他们的社交需求却得不到满足。他们的社交需求在其他地方得到满足，但在教会里却没有。他们不与教会里的人打交道。然后非常悲伤的，至少在美国这里，有一小群人什么都不参与。他们总是非常批判挑剔。当我在你们国家与教会领袖一起工作的三个不同时期，我分享了爱荷华州立大学的教授发现的这五个特征和这五种人，你们教会的领袖说你们的教会和你的国家中也有这五类人。

Dr. John Vawter ([14:20](#)): 约翰·沃特 博士

So I would suggest to you and encourage you to take the time as leaders in your church to talk about these five kinds of people and ask the people with whom you're working, do we see these people in our churches? It's very important for us to remember that there will always be resistance to change. Some people want to stay in what we call the comfort zone, but if we're

going to get from mountain top A to mountain top B, we need to make changes and we need to move forward. But I also say to you that good leaders are servants. They're not dictators. And so good leaders communicate, communicate, communicate how we got where we are, where we need to go, and how we're going to get to where we need to go as we improve the church and make changes in the church.

因此，我建议并鼓励你作为教会领袖花时间谈论这五种人，并问问与你一起同工的人，我们在我们的教会中看到这些人吗？对我们来说非常重要的一点是要记住，变革总是会遇到阻力的。有些人想留在我们所谓的舒适区，但如果我们要从山顶 A 到达山顶 B，我们需要做出改变，我们需要向前迈进。但我也告诉你，好的领导者是仆人。他们不是独裁者。因此，当我们改进教会并在教会中做出改变时，优秀的领导者会沟通、沟通、沟通我们如何到达现在的位置、我们需要去的地方，以及我们将如何到达我们需要去的地方。

Dr. John Vawter ([15:14](#)): 约翰·沃特 博士

And then I talked in the fifth session about visionary leaders and that I said that vision is nothing more than ascertaining God's mind for the future and ascertaining God's will for the future. I talked about gifts, that spiritual gifts are given to every person in the church so we can function together as a team. We can function together as a body to accomplish what God wants us to accomplish. And I say that leaders in the church, those people with the gift of leadership understand that their roles are to motivate people, to mobilize people, to stabilize the church and protect the church. Let me explain that in a little more detail. By mobilizing what we're doing is encouraging people that there's a better future and that we need to move in the future. And by motivating people, the leader inspires people to move forward. The leader inspires people to get more involved in doing the work of the ministry. Not only does the leader motivate people, but he or she mobilizes the people by saying, come with me. This is what we want to do.

然后我在第五个时段中谈到有远见的领袖，我说异象无非就是查明神对未来的心意，查明神对未来的旨意。我谈到了恩赐，教会中的每个人都会得到属灵的恩赐，这样我们就可以作为一个团队一起发挥作用。我们可以作为一个肢体一起发挥作用，以完成上帝要我们完成的事情。我说教会的领袖，那些有领导恩赐的人明白他们的角色是激励人们，动员人们，稳定教会和保护教会。让我更详细地解释一下。通过动员我们正在做的事情是在鼓励人们那里有一个更美好的未来，而我们需要向未来继续前进。通过激励人们，领导者激励人们前进。领袖鼓励人们更多地参与事工的工作。领导者不仅是激励人们，而且他或她还可以透过说“跟我来”来动员人们。这就是我们想要做的。

Dr. John Vawter ([16:30](#)): 约翰·沃特 博士

And we move together as a team to accomplish that. The leader stabilizes the ministry by making certain that everyone knows what we are doing, why we're doing it, how we're going to do it. And then he or she makes certain that everyone is in a position that's relative to their

giftedness so they can make a contribution to what we're doing. And then I say this protects the vision because we now know where we're headed. We're on the top of mountain A. We want to get to the top of mountain B, and we start moving in that direction with the stair steps laid out by the person with a gift of administration. And when someone comes along and says, "Well, we need to go to mountain top C." We protect the ministry by saying, That's in the future, but right now we're on the way to the top of mountain top B.

我们身为一个团队一起行动来实现这一目标。领导者通过确保每个人都知道我们在做什么、我们为什么做、我们将如何做来稳定事工。然后他或她确保每个人都处于与他们的恩赐相关的位置，这样他们就可以为我们正在做的事情做出贡献。然后我说这保护了异象，因为我们现在知道我们要去哪里。我们在 A 山的山顶上。我们想到达 B 山的山顶，然后通过具有管理恩赐的人所布置的台阶，我们开始朝着那个方向移动。当有人走过来说，“好吧，我们需要去 C 山的山顶上。”我们通过说“那是未来，但现在我们正在通往山顶 B 的路上”来保护事工。

Dr. John Vawter ([17:25](#)): 约翰·沃特 博士

So I'm suggesting that leaders communicate. They communicate what we're doing, they communicate why we're doing it, they communicate how we're going to do it, and the leader and the manager or the administrator are working together. Both gifts are important. And then finally, I talked about planning and I said that that planning for the future is holy and sacred work. It's done in prayer and it explains how we're going to fulfill the vision that God gave to us. And also, planning protects the vision because we know what we're doing, we know why we're doing it, we know where we're headed, and we don't give into side thoughts that come from good people who want us to go in a different direction. I said that good ministry and planning is proactive, not reactive. In other words, we don't react to everything going on around us, but we are living by faith, asking the spirit of God to be ministering to us and speaking to us. So we now know how to move forward.

所以我建议领导需要沟通。他们传达我们正在做什么，他们传达我们为什么这样做，他们传达我们将如何做，然后领导者和管理者或行政人员一起工作。两个恩赐都很重要。最后，我谈到了规划，我说规划未来是一项圣洁而神圣的工作。它是在祷告中完成的，它解释了我们如何实现上帝给我们的异象。而且，计划可以保护异象，因为我们知道我们在做什么，我们知道为什么要这样做，我们知道我们要去哪里，我们不会屈服于那些好人所给我们的想法为要我们往不同的方向前进。我说过好的事工和计划是主动的，而不是被动的。换句话说，我们不会对周围发生的一切做出反应，而是凭着信心生活，祈求上帝的灵来服事我们并向我们说话。所以我们现在知道如何前进了。

Dr. John Vawter ([18:37](#)): 约翰·沃特 博士

Decision makers then are part of the planning process because decision makers help us explain the vision to other people. They help us clarify the vision. And then decision makers cast the vision. Leaders are decision makers. Decision makers are leaders. It's very important for us to understand that we move together with giftedness. We don't just say we're going to go wherever we want to go, but we say, "How does God want us to move forward?" And very specifically, I say that the spirit of God speaks his vision to us. Sometimes he speaks to the leader when he or she is alone. Sometimes he uses creative thinking in our minds. Sometimes he uses our group thinking that we are together, praying, discussing, asking where God wants us to move. He speaks to us as a group. And fourthly, sometimes the spirit of God speaks to us as we observe the ministries of other churches and we realize that they are doing something that's effective and we could do that in our church.

决策者然后是规划过程的一部分，因为决策者帮助我们向其他人解释异象。他们帮助我们阐明异象。然后决策者传递异象。领导者是决策者。决策者是领导者。了解我们是与恩赐一起行动对我们来说非常重要。我们不是说要去我们想去的任何地方，而是说，“上帝希望我们如何前进？”非常具体地说，我说上帝的灵向我们讲述了他的异象。有时，当他或她这领袖独自一人时，他会向领袖说话。有时他会在我们的脑海中使用创意性思维。有时他使用我们的集体思维，认为我们在一起，祷告，讨论，询问上帝要我们往哪里去。他向我们这个群体说话。第四，有时当我们观察其他教会的事工时，神的灵对我们说话，我们意识到他们正在做一些有效的事情，而我們也可以在我們的教會中這樣做。

Dr. John Vawter ([19:49](#)): 约翰·沃特 博士

So as part of this planning process, let me just use small groups that. In our church we want to have 10 small groups, each with 10 people. Right now we don't have any small groups. So in a couple of years we want to have 100 people in 10 groups. We plan that. We think it through. We're not vague about it, we're very specific. So we say right now we're going to establish three small groups. We're going to establish a group for men. We're going to establish a group for women. We're going to establish a group for men and women. So we start down the road working to develop three leaders to lead those three groups. Then we create a fourth group for young adults and students. And then we create a fifth group for young mothers. This is why planning is important because we're not just moving haphazardly however we want to go, but we're moving in stairstep ways, knowing where we're going, knowing why God wants us to move in that direction, and we ask him then to be fulfilling the vision.

因此，作为此规划过程的一部分，让我只使用小组。在我们的教会中，我们希望有 10 个小组，每个小组有 10 个人。现在我们没有任何小组。因此，在几年内，我们希望在 10 个小组中拥有 100 人。我们计划那个。我们考虑清楚了。我们对此并不含糊，我们非常具体。所以我们说现在我们要建立三个小组。我们要建立一个男士小组。我们要成立一个女士小组。我们要为男士和女士建立一个小组。因此，我们开始着手培养三位领导者来领导这三个小组。然后我们为年轻人和学生创建第四组。然后我们为年轻母亲创建了第五组。这就是为什么计划很重要，因为我们不是随心所欲地移动，而是按照阶梯的方式移

动，知道我们要去哪里，知道为什么上帝要我们朝那个方向移动，然后我们求问他来实现异象。

Dr. John Vawter ([21:04](#)): 约翰·沃特 博士

So I want to thank you again for the privilege of being with you. I hope that this short few minutes review helps you solidify all of the presentations in the six talks I gave. And I was also thinking that you might be interested in my website. It's a very simple website. It's just my name, [johnvawter.com](#). I want to say to you, in closing, God bless you. God bless you for being leaders in the church. I trust that God will use you in magnificent ways. And even though I won't be here 56 years from now, the way I am from when I prayed with that group of people when we were just newly graduated from university, that when people look back over the next 56 years, they will say God has moved in miraculous ways and in wonderful ways in China because he has used people like you who are leaders, who know how you've been gifted, and you're willing to give your lives to the ministry of Christ. Pray with me once again.

因此，我想再次感谢您让我有这荣幸与您在一起。我希望这短短几分钟的回顾能帮助您巩固我所在六次演讲中所作的所有呈现。我也在想你可能对我的网站感兴趣。这是一个非常简单的网站。这只是我的名字，[johnvawter.com](#)。最后，我想对你说，上帝祝福你。上帝祝福您因您成为教会的领袖。我相信上帝会以非凡的方式使用你。即使 56 年后我不会在这里，当我们刚从大学刚毕业时，我和那群人一起祷告时，当人们回顾未来 56 年时，他们会说神在中国以奇妙的方式行事，因为他使用了像您这样的领袖，他知道您的恩赐，而且您愿意将自己的生命献给基督的事工。再一次和我一起祷告。

Dr. John Vawter ([22:16](#)): 约翰·沃特 博士

Father, thanks again for this privilege. Thank you for these great truths that we see from the Bible and from just observing the church over the years. And I pray for my brothers and sisters that you would use them in mighty ways. And again, we pray in the name of Christ. Amen.

天父，再次为着这荣幸感谢你。感谢您让我们从圣经和多年来对教会的观察中看到这些伟大的真理。我为我的弟兄姐妹们祷告，求你以你的大能更大地使用他们。再一次，我们奉基督的名祷告。阿们。