

Dr. John Vawter ([00:02](#)): 约翰·沃特 博士

We need to be aware of the fact that every ministry must change as it grows. Change is not easy, but it must happen. And so I want us to spend a little time looking at this subject, "Change, the Challenge of Following the Holy Spirit". So, if all I said to you was ~~that~~ what I said in the title of the talk, "Change, the Challenge of Following the Holy Spirit", that says it all. I'm suggesting then that we don't do change just for the sake of change or we don't do change just because the visionary has some new idea. We do change and we make change when we sense that the Holy Spirit is telling us to change. So let me read this. Change is difficult, but it's necessary when it's led by the Holy Spirit. Let me repeat that. Change is necessary when it's led by the Holy Spirit.

我们需要意识到一个事实，即每个事工都必须随着它的发展而改变。改变并不容易，但它必须发生。因此，我希望我们花一点时间来研究这个主题，“改变，跟随圣灵的挑战”。所以，如果我对你说的就是我在演讲标题中所说的，“改变，跟随圣灵的挑战”，那就说明了一切。那么我建议我们不要仅仅为了改变而改变，或者我们不要仅仅因为有远见的人有一些新想法而改变。当我们感觉到圣灵告诉我们要改变时，我们确实要改变，我们就会做出改变。所以让我读这个。改变是困难的，但在圣灵的带领下，改变是必要的。让我重复一遍。当圣灵带领改变时，改变是必要的。

Dr. John Vawter ([01:05](#)): 约翰·沃特 博士

When the Holy Spirit is saying do ministry in a different way, do things differently, the solid leader knows how to bring about change with a minimum of pain. Notice I didn't say that leader knows how to bring about change without any pain. There's always going to be pain, but he or she is willing to bring it about when it is needed, even if people resist. Change can cause pain. Now, let's think back to what I said in another session about personality styles. Because change is going to cause pain, the person who's amiable will be reluctant to suggest the change because they don't want anyone to be in pain, but they have to accept the fact that it's going to happen. On the other hand, the driver, the dominant person, can't just minimize the fact that people are experiencing pain because of the change. They have to be willing to ~~to~~ understand that they've got to be sensitive to people who are experiencing pain. So number one, change is following the Spirit's lead and vision.

当圣灵说以不同的方式做事工，以不同的方式做事时，坚定的领导者知道如何以最小的痛苦带来改变。请注意，我并不是说领导者知道如何在没有任何痛苦的情况下带来改变。痛苦总是存在的，但他或她愿意在需要时带来改变，即使人们会抗拒。改变会导致痛苦。现在，让我们回想一下我在另一时段上所说的有关人格风格的内容。因为改变会带来痛苦，和蔼可亲的人会不愿意提出改变的建议，因为他们不想让任何人感到痛苦，但他们必须接受改变即将发生的事实。另一方面，司机，即主导驱动者，不能只一味的抹杀人们因改变而经历痛苦的事实。他们必须愿意理解，他们必须对正在经历痛苦的人保持敏感。所以第一，改变是跟随圣灵的引导和异象。

Dr. John Vawter ([02:17](#)): 约翰·沃特 博士

Change is following the Spirit's lead and vision. And the leaders explain what the Spirit wants to do. The upfront leader is explaining to the whole group and then the people with the gift of one-on-one ministry are explaining to people one on one in conversations why the ministry change needs to take place. This is a key point. It's not change for change's sake, but it's change ~~led~~ based on the word of God. It's change based on what the Bible tells us to do in the church, and that is evangelism and discipleship. That's evangelism, people coming to faith in Christ and it's people growing in Christ. It's people understanding that what went on in their past can be dealt with by the Spirit of God. Let me give you an example from my own life. My father was a wonderful person. He was the oldest of 10 children.

改变是跟随圣灵的引导和异象。领袖们解释圣灵想要做什么。前面的领导正在向整个团队解释，然后具有一对一事工恩赐的人再一对一的谈话中向人们解释为什么需要进行事工改革。这是一个关键点。这不是为了改变而改变，而是根据上帝的话语而改变。它是根据圣经告诉我们在教会中要做的事情而改变的，那就是传福音和门徒训练。那就是传福音，人们开始相信基督，人们在基督里成长。那是让人们明白过去发生的事情可以由上帝的灵来处理。让我举一个我自己生活中的例子。我父亲是一个很棒的人。他是 10 个孩子中的老大。

Dr. John Vawter ([03:23](#)): 约翰·沃特 博士

I was told by an uncle that my grandfather killed the 11th child at birth. My grandfather raped some of his daughters, my aunts. When my father was 17, the oldest of all of these children, he went to his father and said, "If you don't quit abusing my younger brothers and sisters, I will kill you." That's the only way he knew how to protect his younger brothers and sisters. Now that caused a lot of pain in my father's life. It caused a lot of anger and it caused a lot of angst. But he accepted Christ into his life. That's evangelism. [But discipleship is giving that pain in his life] Discipleship is giving that terrible history in his life to God, and letting God deal with it in my father's life. And one day a counselor said to my father, "You have to forgive your father for what he did to you and to your brothers and sisters."

一位叔叔告诉我，我的祖父在第 11 个孩子出生时就杀死了他。我的祖父强暴了他的一些女儿，我的姑姑们。当我父亲 17 岁时，他是所有孩子中最年长的一个，他去找他父亲说：“如果你再不停止虐待我的弟弟妹妹们，我就杀了你。”这是他唯一知道保护弟弟妹妹们的方法。这给我父亲的生命带来了许多痛苦。这引起了很多愤怒，也引起了很多焦虑。但他接受了基督进入他的生命。这就是传福音。[但做门徒是把他生命中的痛苦带给他]做门徒是把他生命中可怕的过去经历交给上帝，让上帝在我父亲的生命中处理它。有一天，一位辅导员对我父亲说：“你必须原谅你父亲对你和你兄弟姐妹所做的一切。”

Dr. John Vawter ([04:36](#)): 约翰·沃特 博士

And my father said, "My father is dead. I don't know how to do that." And this counselor said, "You can pray and give your anger to Jesus and let him deal with your father however he deals with dead men, because it's his responsibility not yours." And so my father actually prayed that prayer and his pastor told me that a few days later, my father told him, "For the first time in my life, I am free from the hatred towards my father." So, what I'm suggesting then is that (this is a very key point) people come to faith in Christ and then regardless of what has happened ~~into~~ their lives, when they're honest about it as Jesus was honest in the garden of Gethsemane and they give that to Christ and let Christ deal with it however he wants to deal with it, they can let Christ deal with them how he wants to deal with them or us.

我父亲说，“我父亲死了。我不知道该怎么做。”这位辅导员说，“你可以祷告，把你的怒气交给耶稣，让他处理你父亲不管他是怎样处理死人的，因为这是他的责任，而不是你的。”所以我父亲真的做了那个祷告，他的牧师告诉我，几天后，我父亲告诉他，“这是我生命中第一次，我摆脱了对父亲的仇恨。”所以，我的建议是（这是一个非常关键的点）人们开始相信基督，然后不管他们生活中发生了什么，当他们诚实地对待它时，就像耶稣在客西马尼园里诚实一样，他们把它交给基督，让基督按照他想要的方式来处理，他们可以让基督按照他想要的方式处理他们或我们。

Dr. John Vawter ([05:37](#)): 约翰·沃特 博士

Next point, the Holy Spirit leads change for better ministry, for better evangelism, and for better discipleship. Leaders communicate a picture for the future. They understand the future. And this is very important as we think about vision and as we think about leadership. ~~is~~ We have to understand that it's the leader's responsibility to communicate the vision. They have to be willing to say, "This is what the Spirit of God wants to accomplish through us." And they present it in such a way that people begin to understand that we are all needed in the process. Not some of us are needed, we are all needed. The leaders communicate. They affirm the past. They explain the value of the past, they explain the value of the future, and they explain why the church is going to make this change.

下一点，圣灵带领改变是为了更好地事奉、更好地传福音和更好地门徒训练。领导者传达了未来的景象。他们了解未来。当我们想到异象和领导力时，这一点非常重要。我们必须明白，传达异象是领导者的责任。他们必须愿意说：“这就是上帝的灵想要通过我们完成的事情。”他们以这样一种方式呈现它，让人们开始明白我们在这个过程中都是不可或缺的。不是单单需要我们一些人，而是需要我们每一个人。领导者沟通。他们肯定过去。他们解释了过去的价值，他们解释了未来的价值，他们也解释了为什么教会需要做出这种改变。

Dr. John Vawter ([06:42](#)): 约翰·沃特 博士

Later, on your own time, read Hebrews 11 and see how the writer to the Hebrews (and we don't know who wrote that book, some theologians think they know but we don't know) ~~the~~ is affirming people of the faith in the past. And so as we make a move into the future, we are not ignoring the past. We're not denigrating the past, because we understand it's the past that help build the path to where we are today and where we are today is because of the past. But we can't be controlled by the past as we move into the future. It's just that simple. Leaders communicate and affirm the past. They're thankful for the past, but we need to move into the future. I remember hearing a pastor say one time, one of the great pains in his life was understanding that as their church grew, some of the people who gave leadership in the initial days and in the early history of the church didn't have the capability of leading the church into the future because now it was much bigger.

稍后在您自己的时间，请阅读希伯来书 11 章，看看希伯来书的作者（我们不知道那本书是谁写的，一些神学家认为他们知道，但我们不知道）希伯来书的作者是如何肯定希伯来书的人他们过去的信心。因此，当我们迈向未来时，我们并没有忽视过去。我们不是在诋毁过去，因为我们明白是过去帮助我们走向今天，而我们今天的处境是因为过去。但是，当我们走向未来时，我们不能被过去所控制。就是这么简单。领导者沟通和肯定过去。他们感谢过去，但我们需要走向未来。我记得有一次听一位牧师说，他生命中最大的痛苦之一是了解到随着他们教会的成长，一些在最初和教会早期历史上担任领导职务的人没有能力带领教会走向未来，因为现在它更大了。

Dr. John Vawter ([07:56](#)): 约翰·沃特 博士

And he wasn't discarding those people. He respected them, but it also hurt him that he realized they didn't have the talent to lead the church into the future. And so they had to have ministries that weren't as influential. A number of years ago, there was a study done at Iowa State University by two Christian professors. ~~and~~ I'm not sharing their names with you today, I just want you to know they were professors with PhD degrees at Iowa State University and they did a study on churches and people in churches. And here's what they said, "In the church there are five kinds of people. Two and a half percent of the people in a church are innovators. They do visionary thinking and they're not controlled by the past." In other words, they're not going to say, "Well, when the church started, this is how we did it." They're visionaries, they're thinking into the future.

他并没有丢弃那些人。他尊重他们，但他也很伤心，因为他意识到他们没有领导教会走向未来的才能。因此，他们必须拥有不那么有影响力的事工。多年前，爱荷华州立大学的两们基督教教授进行了一项研究。我今天不会和你们分享他们的名字，我只是想让你们知道他们是爱荷华州立大学的教授，拥有博士学位，他们对教会和教会中的人进行了研究。他们是这样说的，“在教会里有五种人。教会中百分之二点五的人是创新者。他们做有远见

的思考，他们不受过去的控制。”换句话说，他们不会说，“好吧，当教会开始时，我们就是这样做的。”他们是有远见的人，他们正在思考未来。

Dr. John Vawter ([09:00](#)): 约翰·沃特 博士

13 Thirteen and a half percent are early adapters. They're willing to make an early commitment to the vision, they energize it and they recruit for it. Now just look at those two groups. Two and a half percent are the innovators. They do the visionary thinking. But what are they going to accomplish without the early adapters who make an early commitment to the vision? Both are needed, but they're playing different roles. There's a third group and the professors call them the early majority. They do not lead, but they follow. They're diligent workers, but they need leadership. So, these would be the people with the gift of helps. These would be the people with the gift of administration. These would be the people with the gift of encouragement. They need the people who are leaders to come by and say, "This is how we need you in this ministry as we move forward."

13.5% 是早期适应者。他们愿意尽早对异象做出承诺，激发它的活力，并为此招聘人才。现在看看这两组。百分之二点五是创新者。他们进行有远见的思考。但是，如果没有尽早对异象做出承诺的早期适应者，他们将要完成什么？两者都是必需的，但他们扮演着不同的角色。还有第三组，教授们称他们为早期多数。他们不领导，但他们跟随。他们是勤奋的工人，但他们需要领导。因此，这些人将是具有助人恩赐的人。这些将是具有管理恩赐的人。这些人是有鼓励恩赐的人。他们需要领导者过来说，“这就是我们在这个事工中前进时需要你的方式。”

Dr. John Vawter ([10:08](#)): 约翰·沃特 博士

Notice there is a vision, but it won't be fulfilled until the 34% early majority get on board. Thirty-four percent the professors called the late majority, they attend the church services, but they don't get involved. They meet their social needs elsewhere. Here in America, that would be they take their kids to sports activities. They're involved in some social club. And then the last group is called the "laggards". They don't commit to anything. They often criticize because of their sin. Because of the sin in their life (and they have not confessed that sin) they walk around angry at people. Because of the sin in their lives, they're critical of other people. They don't help the church in any way. The leaders have to understand that there are always going to be some of these people who are always negative.

请注意，有一个异象，但在 34% 的早期多数人加入之前，它不会实现。34% 的人教授称之为后期多数者，他们在教堂做礼拜，但他们没有参与。他们在别处满足他们的社会需求。在美国，他们会带孩子参加体育活动。他们参加了一些社交俱乐部。然后最后一组人被称为“落后者”。他们不委身于任何事情。他们常常批评是因为自己的罪。由于他们生活中的罪恶（而且他们还没有承认那个罪恶），他们到处对人发怒。由于他们生活中的罪

恶，他们对其他人持有批评的态度。他们不以任何方式帮助教会。领导者必须明白，总会有一些人总是负面消极的。

Dr. John Vawter ([11:16](#)): 约翰·沃特 博士

Now here's an interesting point. [I have shared these numbers] I've shared this research with Christian leaders and church leaders in a number of countries, and the numbers are pretty much the same all of the time. When I say, "How does your country compare to these statistics done at Iowa State University?" Almost always the numbers are close. Now if I'm sitting with a group of Christian leaders and they're just throwing numbers out, that's not the same as doing statistical research. But when the numbers are coming in close (whether we're talking about a country that has freedom or about a country that has an oppressive government) they're saying the same thing. So as leaders then, we have to think about this: 2.5% of us are innovators, 13.5% are early adapters who jump in quickly, and 34% are the early majority. We don't lead, but we're great team players. Just show me what to do, tell me how to do it.

现在这里有一个有趣的观点。[我已经分享了这些数字] 我已经与许多国家的基督教领袖和教会领袖分享了这项研究，而且这些数字一直都几乎相同。当我说，“你的国家与爱荷华州立大学的这些统计数据相比如何？” 数目几乎总是很接近的。现在，如果我和一群基督教领袖坐在一起，他们只是抛出数目，那和做统计研究是不一样的。但当数目接近时（无论我们谈论的是一个拥有自由的国家还是一个拥有压迫性政府的国家），他们说的都是同一件事。因此，作为当时的领导者，我们必须考虑这一点。2.5%的人是创新者，13.5%的人是快速适应的早期适应者，34%的人是早期的大多数者。我们不领导，但我们是优秀的团队成员。只是告诉我该做什么，告诉我该怎么做。

Dr. John Vawter ([12:27](#)): 约翰·沃特 博士

And this is why when we go back to Ephesians 4, the equipping of the saints is so important because many people don't think about the fact that they have a gift or a gift package given to them by the Holy Spirit until we help them stir up that gift and tell them they're important. And then good leaders are not controlled by the late majority or the laggards. We understand it and we understand them. But we do two things. With the late majority, we talk to them one on one and we say to them, "Do you understand that not only are you robbing the church, but you are robbing yourself? The Spirit of God at the time of conversion gave you a spiritual gift or some spiritual gifts and you are robbing the rest of us and you're robbing yourself because you will never know the joy of serving if you don't understand your giftedness."

这就是为什么当我们回到以弗所书第4章时，装备圣徒是如此的重要，因为许多人在我们帮助他们之前不会想到他们有圣灵赐给他们的恩赐或恩赐配套这一事实，直到我们帮助他们挑旺那个恩赐，然后告诉他们：他们很重要。然后，优秀的领导者不受后期多数者或落后者的控制。我们理解它，我们也理解他们。但是我们做了两件事。对于后期多数者，我们一对一地与他们交谈，我们对他们说：“你明白吗，你不仅在抢夺教会，也在抢夺你

自己？当你蒙恩得救时，神的灵给了你一个属灵恩赐或一些属灵恩赐，而你是在掠夺我们其他人，也在掠夺你自己，因为如果你不了解自己的恩赐，就永远不会知道服事的喜乐。”

Dr. John Vawter ([13:25](#)): 约翰·沃特 博士

And then to the 16% laggards, we are not controlled by them, but we do our best to say to them, "Do you know that you are always angry? You're always negative. You never smile. You don't express the joy of the Lord, and you have something to give to this ministry." I remember when I was still pastoring full time, we were building a new building and a woman was leaving her home to go into a group home for senior citizens. And she came to the chairman of our church one day and she said, "I want to give you some money for the building project." And she had her hand squeezed together like this, and he held out his hand and she opened her hand over his hand. He said he was hoping it was a thousand dollar bill. It was a \$1 dollar bill. That's all she had was \$1 dollar.

然后对于 16%的落后者，我们不受他们控制，但我们尽我们所能地对他们说，“你知道你总是生气吗？你总是消极的。你从不微笑。你不表达主的喜乐，而你可以为这个事工献上一些东西。”我记得当我还是全职牧师的时候，我们正在建造一座新大楼，一位女士要离开她的家去一个老年团体之家。有一天她来找我们教会的主席，她说：“我想给你一些钱用于建筑工程。”她的手像这样紧紧地握在一起，他伸出他的手，她张开手盖住他的手。他说他希望那是一千美元的钞票。那是一张 1 美元的钞票。她所有的只有 1 美元。

Dr. John Vawter ([14:27](#)): 约翰·沃特 博士

But she gave all she could give as a poor senior aged woman to the project. Now think about this 2000 years ago. You could say Jesus was arrogant or Jesus knew who he was. As you came to the temple, you gave your offering outside the temple in a bowl. And the people that Jesus congratulated and that he exclaimed were the people who dropped in a few coins, which weren't going to make any difference to the budget of the temple. But Jesus complimented them and talked about them because he said they gave out of their hearts. And notice that's what Mrs. Dowsman did that day when she gave the chairman of our church a dollar. She gave what she could. And what I began to do publicly (after she went into that home and wasn't in our church anymore), I began to talk about the fact that Mrs. Dowsman (and I said it by name) gave a dollar bill. She gave all she could give. And I encouraged people to do the same thing, to give all they could give, which was obviously going to be more than \$1 dollar.

但作为一个贫穷的老年妇女，她为这个项目付出了她所能付出的一切。现在想想 2000 年前。你可以说耶稣很傲慢，或者耶稣知道他是谁。当你来到圣殿时，你把你的奉献放在圣殿外的碗里。而耶稣祝贺和欢呼的人是那些投了几个硬币的人，这不会对圣殿的预算产生任何影响。但耶稣称赞他们并谈论他们，因为他说他们是发自内心地付出。请注意，道斯曼夫人那天给我们教会主席一美元时就是这样做的。她给了她力所能及的。而我开始公开

做的事情（在她进入那所老年团体之家，并且不再在我们的教堂之后），我开始谈论道斯曼夫人（我说的是名字）给了一张美元钞票的事实。她给了她所能给的一切。我鼓励人们做同样的事情，尽他们所能的给与，这显然会超过 1 美元。

Dr. John Vawter ([15:49](#)): 约翰·沃特 博士

So as we move on, number seven, resistance to change is a reality. It often happens. Good leaders expect it because they understand this research and they understand that there are always going to be some negative people in the church. Resistance comes from a fear of change, people who sin and gossip, and people who have a lack of vision for the lost. So, we just have to accept that. As painful as it is, as discouraging as it is, as inconvenient as it is, there's always going to be resistance. Good leaders evaluate the resisters, but they do not count them. It's a very important point. Good leaders evaluate the resisters, but they don't count them. And when they can, they try to minister to them. Think about this for a moment. When I was a young man and a younger pastor, I talked to a very senior pastor one time who had a large church, as I recall, about 5,000 people on Sunday. And he said, "I get a hundred letters from people in the church, 99 are complimentary of what I'm doing, and one is negative."

因此，随着我们继续前进，第七，对改变的抵制是一个现实。它经常发生。优秀的领导者已预计它的发生，因为他们了解这项研究，并且他们了解教会中总会有一些负面消极的人。阻力来自于对改变的恐惧、犯罪和说是非的人，以及对失丧者缺乏远见的人。所以，我们只能接受这一点。尽管它很痛苦，尽管它很令人沮丧，尽管它很不方便，但总会有阻力。优秀的领导者会评估反抗者，但不会与他们计较。这是非常重要的一点。优秀的领导者会评估反抗者，但不会与他们计较。当他们可以的时候，他们会尽力地服事他们。对此稍加思考。当我还是一个年轻人和年轻的牧师时，有一次我和一位非常资深的牧师交谈过，他有一个很大的教会，我记得，星期天大约有 5,000 人。他说，“我收到一百封来自教会里的人的来信。99 人赞扬我所做的事情，1 人是负面的。”

Dr. John Vawter ([17:15](#)): 约翰·沃特 博士

Now, he was exaggerating to make the point. He said, "I throw away the 99 positive letters and I memorize the one negative letter." And what he was helping me understand is that we have to be careful of negative people and we can't let them control us. So, the point is that we evaluate the resisters, the negative people, but we don't count them and we try to minister to them if we can. Good leaders have Christlike attitudes during change. They don't get angry, they don't get negative when things are going ~~as we~~ not the way we plan. They don't get angry, they don't get negative when people criticize, they just understand that they're going to be Christlike and they're going to move the church forward. Godly leaders know that change can be a make or break affair. If people don't accept the change or we don't achieve the goal, some people are going to be critical of us. And so changing the direction of a church, changing how we're going to do ministry, changing the philosophy of church is necessary, but it's not easy.



现在，他夸大了这一点。他说，“我扔掉了 99 个积极鼓励的信件，我却记住了一个消极负面的信件。”他帮助我理解的是，我们必须小心消极负面的人，我们不能让他们控制我们。所以，关键是我们评估阻力，消极的人，但我们不与他们计较，如果可以的话，我们会尽力服事他们。优秀的领导者在变革期间具有基督般的态度。他们不会生气，当事情没有按照我们计划的方式进行时，他们不会变得消极负面。他们不会生气，当人们批评时他们不会变得消极负面，他们只是明白他们会像基督一样，他们会推动教会前进。敬虔的领袖知道，改变可能是成败攸关的事情。如果人们不接受改变或者我们没有实现目标，一些人就会批评我们。因此，改变教会的方向，改变我们事工的方式，改变教会的哲学是必要的，但这并不容易。

Dr. John Vawter ([18:30](#)): 约翰·沃特 博士

Godly leaders have a servant's heart and they have a servant's attitude. Godly leaders are leaders, but they are not dictators. I cannot say that strongly enough. Godly leaders have a servant's heart and they have a servant's attitude, and they never are dictatorial. They are explaining why we are making this change because God suggested it. God told us this change needs to be made. Godly leaders communicate, explain and update how the change is taking place. This is very important. The church is not an army. The church doesn't have generals who tell the captains, who tell the lieutenants, who tell the sergeants, who tell the privates what to do. The church is the church. And godly leaders are communicating and explaining and updating the people. Now think about this. Let's suppose that I understand things quickly. This person understands things not so quickly. This person understands things even less quickly. If the leader is practicing the golden rule, then he or she understands they got to be communicating to three different people with three different mindsets, with three different abilities to understand things. By living out the golden rule then, the great leader, the godly leader, understands what it takes to communicate the change to the church. And godly leaders are willing to live the golden rule.

敬虔的领袖有一颗仆人的心，他们也有仆人的态度。敬虔的领袖是领袖，但他们不是独裁者。我不能不强烈的说明这一点。敬虔的领袖有一颗仆人的心，他们有仆人的态度，他们从不独裁。他们正在解释为什么我们要做出这种改变，因为上帝建议这样做。上帝告诉我们需要做出这种改变。敬虔的领导者沟通、解释和更新改变是如何发生的。这个非常重要。教会不是军队。教会没有将军告诉上尉，告诉中尉，告诉中士，告诉士兵该做什么。教会就是教会。敬虔的领袖正在沟通、解释和更新人们。现在想想这个。让我们假设我很快就理解了事情。这个人理解事物的速度不那么快。这个人理解事物的速度就更慢了。如果领导者在实践黄金法则，那么他或她就会明白他们必须与三个不同的人沟通，他们具有三种不同的心态，具有三种不同的理解事物的能力。通过活出黄金法则，伟大的领袖、敬虔的领袖明白如何将改变传达给教会。敬虔的领袖愿意遵守活出黄金法则。

Dr. John Vawter ([20:19](#)): 约翰·沃特 博士

My daughter is 50 years old in a few months. I can still remember 48 years ago, the first time I took her hand and told her to take her left hand and hold on to the railing as I taught her to walk down the steps. It was a very slow process. My daughter was two years old. It took her a while to understand that. Now my daughter is going to be 50 years old. She's a counselor with a master's degree. She tells me what to do. She tells me what to think. But when she was little, I slowed things down so she could understand them. The godly leader in a church understands that people are going to understand at a different time, at a different pace. Number 14, the Holy Spirit builds the house. Leaders understand this. Leaders are used by God, but it's the Holy Spirit who's building the ministry.

再过几个月我女儿就 50 岁了。我还记得 48 年前，我第一次拉着她的手，教她走下台阶时，我教她左手扶着栏杆。这是一个非常缓慢的过程。我女儿当时两岁。她花了一段时间才明白这一点。现在我女儿快 50 岁了。她是一名拥有硕士学位的辅导员。她告诉我该怎么做。她告诉我应该怎么想。但是当她还小的时候，我放慢了速度，这样她就能听懂了。教会敬虔的领袖明白人们会在不同的时间以不同的速度理解事情。第 14，圣灵建造房屋。领导者明白这一点。领袖被神使用，但建立事工的是圣灵。

Dr. John Vawter ([21:42](#)): 约翰·沃特 博士

Leaders are his tools. Leaders explain the change and why the change needs to happen. And godly leaders understand it's the Holy Spirit who will change people's minds as we treat them with respect and the golden rule. The final word is let us minister together with humility, purpose, boldness, and compassion. Look again at the first word I used. Let us minister together with humility. What do we see in the life of Jesus Christ in the upper room? Humility. He had purpose and boldness and compassion, but he was humble. He gave credit to the Father, not himself. Understand the vision and task and minister with a servant's heart. And let's desire to give God the glory. Father, help us to understand that change has to happen as the Holy Spirit leads us and leads our churches and our ministries into the future. Help us to be men and women who lead with compassion, who lead with the golden rule, but also lead with faith to move the church and our ministries into the future. And we thank you for the time that we've spent in this session. And I pray this in the name of Christ. Amen.

领导者是他的器皿。领导者解释改变以及变革需要发生的原因。敬虔的领袖明白，当我们以尊重和黄金法则对待人们时，圣灵会改变人们的想法。最后一句话是让我们以谦卑、目标导向、勇敢和怜悯的心一起服事。再看看我用的第一个词。让我们一起谦卑地服事。我们从耶稣基督在楼房的生平中看到了什么？谦卑。他有目标、勇气和怜悯的心，但他很谦卑。他把荣耀归于天父，而不是他自己。了解异象和任务，并以仆人的心服事。让我们渴望将荣耀归给上帝。父啊，请帮助我们明白，当圣灵带领我们并带领我们的教会和我们的事工走向未来时，改变必须发生。帮助我们成为以怜悯的心领导、以黄金法则领导、也以

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信心带领教会和我们的事工走向未来的男人和女人。我们也为着我们在一起的时段线上感恩。我这样祷告是奉基督的名。阿们。