
按照圣经 教养儿童

“你们作父亲的，不要惹儿女的气，
只要照着主的教训和警戒养育他们。”

《以弗所书》6章4节

前言

Introduction

教养子女的工作可能会令人生畏。事实上，这是我所知道的全世界最重要的责任。我们养育和教导孩子的方式到老都会影响他们（箴言 22:6）。我们在孩子性格形成期间的教养方式将在他们的一生中留下难以磨灭的印记。难怪很多基督徒父母对于神所给予的这份工作感到诚惶诚恐。

The task of parenting can be intimidating. In fact, I know of no more weighty responsibility in all the world. How we nurture and teach our children will continue to influence them even when they are old (Proverbs 22:6). How we raise them in their formative years places our imprint on them for life. No wonder so many Christian parents are daunted by the task God has given them.

然而，教养子女应该是一件喜乐的事，而不是一个重担。圣经（不像大多数现代儿童心理学家）从未贬低父母作用的重要性，也从来不曾将养育孩子描绘成一片雷区，布满各种心理危险和情绪障碍。相反，圣经告诉人们，伴随孩子而来的是极大喜乐和丰富祝福的应许。“儿女是耶和华所赐的产业，所怀的胎是他所给的赏赐”（诗篇 127:3）。神心目中的亲子关系是丰满祝福的泉源，而不是基督徒夫妇内心的恐怖。

Yet parenting is meant to be a joy, not a burden. While never downplaying the profound importance of the parents' role, Scripture (unlike most modern child psychologists) never portrays child rearing as a minefield strewn with psychological dangers and emotional hazards. Instead, with children comes the promise of great joy and rich blessing. "Behold, children are a gift of the Lord; the fruit of the womb is a reward" (Psalm 127:3, cf. vv. 4-5). God's design is that parenthood be a rich source of blessing, not something that should strike terror into the hearts of Christian couples.

圣经中关于父母的各项原则非常简单明确，并且适用于任何文化。神对教养子女的指导方法从来不隐晦、神秘，也决不复杂或者难以执行。

The principles set forth for parents in Scripture are surprisingly straightforward, and are transferable to any culture. God's guidelines for parenting are never cryptic or mysterious and by no means complex or cumbersome.

因此，我们确信符合圣经的子女教养方式，优于当今所有心理学或注重实用的教养模式。我们相信回归按照简朴的圣经真理来教养子女，必定能够在教会中带来一场家庭的革命。此外，我们相信将自己置于神话语的权柄之下，并在家庭中效法神的原则，是所有基督徒父母应尽的义务。

We are therefore convinced that the biblical pattern for parenting is superior to all the psychological and pragmatic models available today. And we believe a return to the simple scriptural truths about parenting would revolutionize families in our churches. Moreover, we believe it is the duty of all Christian parents to place themselves under the authority of God's Word and to model God's principles in their families.

神的话语显明生活中每件事情都可以成为教导的机会，圣经清楚地命令父母要充分利用这些机会（申 6:7）。没有一门课程能够提出一个如此全面的“程序”，确保父母总是照此而行。我们只有建立这样的思维方式，才能为了成为神所悦纳的父母。本课程仅仅集合了各种适用于父母的圣经原则，提供给他们一种尽可能清楚易行的模式。

God's Word presents every detail of life as a teaching opportunity, and Scripture expressly commands parents to make the most of those opportunities (Deut. 6:7). No curriculum can set forth a comprehensive "program" to insure that parents always do that. It is a mindset they must develop in order to be the kind of parents God approves. This curriculum simply brings together the various biblical principles that apply to parents, and presents them in a format that is as clear and easy to apply as possible.

在编写本教材的过程中，我们的目标始终是忠于神的真道，不偏左也不偏右。我们坚决不加添，也不减少圣书所列的各项原则。因此，我们祷告主将使用这本书，来帮助父母教养下一代，使他们定睛于神的话语，并且单单委身于神话语的权威，并忠心地把神的话语世代相传。

It has been our goal throughout the development of this material not to deviate to the right or to the left of the pathway laid out in God's Word. We have been determined neither to add to nor diminish from the principles set forth in the inspired text. Parenting for Life is therefore offered with a prayer that the Lord will use it to raise up a generation of families where the Word of God is the focus, and where a single-minded commitment to the authority of God's Word is passed on faithfully from generation to generation.

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目录

TABLE OF CONTENTS

第 1 课：父母的优先次序 The Parent's Priorities

第 2 课：父母的目标 The Parent's Goal

第 3 课：父母的挑战 The Parent's Challenges

第 4 课：父母的角色 The Parent's Roles

第 5 课：父母是管教者 The Parent as a Disciplinarian

第 6 课：父母是老师 The Parent as a Teacher

第 7 课：父母教导什么？ What Do Parents Teach?

第 8 课：父母是鼓励者 The Parent as an Encourager

第 9 课：父母的奖赏 The Parent's Reward

给老师的提示

Tips for Teachers

1. 准时开始。
Be prompt and start on time.
2. 提前备课。
Come prepared to teach.
3. 紧扣教材。
Adhere to the material.
4. 分配好时间，按时完成课程。
Work to complete each lesson in a timely manner.
5. 运用恰当的例子说明教导的内容。
Use appropriate examples to illustrate what is being taught.
6. 鼓励团契互动，但是注意保持进度。
Encourage group interaction, but keep moving ahead.
7. 尽量将提问安排在课程的最后环节。
Try to limit questions until the end of each lesson.
8. 确保提出的问题与所学课程直接相关。
Make sure questions are directly related to the lesson.
9. 鼓励并感谢积极参与的人。
Be encouraging and thank those who contribute.
10. 按时结束每一节课！（即使你还未完成）
End each session on time! (even if you are not finished with the lesson).
11. 争取最多在 10-12 周之内完成所有课程。
As much as possible, try to finish all lessons in ten to twelve weeks.
12. 每晚评估你的教学，根据需要做出调整。
Evaluate your teaching after each night and adjust as necessary.

教师用书里的下划线表示该处内容在学生用书里是空格，楷体字表示该处内容没有出现在学生用书中。

Underlines in teacher's notes indicate a blank in the student notes. The use of KaiTi font indicates this material is not included in the student notes.

第 1 课
Lesson 1

大纲
Outline

I. 父母的优先次序

A. 委身于主耶稣基督

1. 神的话语
2. 话语中的神

B. 委身于配偶

1. 委身婚姻关系的独一性
2. 委身圣经赋予你的角色

C. 委身于家庭

1. 我们是独一真神和他作为的真理的管家。
2. 我们也是祝福的管家

D. 委身于其他方面

1. 教会
2. 世界

I. The Parent's Priorities

A. Commitment to the Lord Jesus Christ

1. The Word of God
2. The God of the Word

B. Commitment to Your Spouse

1. Committed to the uniqueness of the marriage relationship
2. Committed to your biblical roles

C. Commitment to Your Family

1. We are stewards of the truth about the one true God and His works
2. We are also stewards of blessings

D. Commitment to Others

1. The Church
2. The World

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第 1 课 Lesson 1

父母的优先次序 The Parent's Priorities

I. 父母的优先次序 The Parent's Priorities

当我们一起开始学习之前，请谨记以下两点：

As we begin our study together, remember these two introductory points:

- 圣经提供了综合全面的教导。

The Bible provides teaching that is comprehensive.

教养子女不能与神完整的教训分开，不能只说实际技巧，而不论及神的属性、人的本性、罪、救赎、成圣，以及父母的责任等，否则就是不完全的。

Parenting cannot be separated from any aspect of the whole counsel of God. It is incomplete to talk about the “practical how to’s” of parenting apart from the character of God, the nature of man, sin-salvation- sanctification, the duties of parents, etc.

- 父母必须在生活的方方面面注目于神的真理和他的作为；教养子女不是自成一统的事情。

Parents must look at God’s truth and His work in their entire lives; parenting is not an entity unto itself.

本课阐述的关于父母的优先次序是委身。第一项委身表明，成为属神的父母必须——

The parent’s priorities are presented in this lesson as commitments. The first commitment which must be made in order to be a biblical parent is a...

A. 委身于主耶稣基督 Commitment to the Lord Jesus Christ

- 出 20:1-6（十诫）

Ex. 20:1-6 (10 Commandments)

- 没有任何事物能够辖制信徒，比如，不拜偶像。
Nothing else can have jurisdiction over the believer, i.e. no idols
- 委身必须涵盖你生命中的各个方面，没有例外。
Commitment must include all areas of your life, without exception.
- 太 22:37-40 强调“尽心，尽性，尽意……”完全地舍弃自己。
Matt. 22:37-40 The issue is intensity: “all your heart, all your soul, all your mind...” total abandonment.

“继续教育”是必要的。你必须继续不断地学习关于神的事，以及关于他对你、你的生命和你的家庭的所有教训。

“Continuing Education” is required. You must be continually learning about God and what He says about you, your life, and your family.

- 圣经示例

Illustrations from Scripture

- 诗 42 说：如鹿切慕溪水……
Ps. 42 ...as the deer pants for the water...
- 诗 73:25-26 说：除你以外，在天上我有谁呢？
Ps. 73:25-26 ... Whom have I in heaven but Thee? ...
- 耶 9:23-24 说：夸口的却因他有聪明，认识我是耶和华……
Jer. 9:23-24 ... but let him who boasts boast of this, that he understands and knows Me...
- 路 10:38-42 举例说明专注委身与分心（马利亚和马大）。
Luke 10:38-42 illustrates devotion vs. being distracted (Mary & Martha)
- 路 14:25-35 阐明做门徒的代价。
Luke 14:25-35 explains the cost of discipleship
- 加 2:20 说：我已经与基督同钉十字架……
Gal. 2:20 ...I have been crucified with Christ...
- 腓 1:21, 3:8 说：因我活着就是基督，我死了就有益处……我也将万事当作有损的……
Phil. 1:21; 3:8 ...to live is Christ, to die is gain...I count all things but loss...
- 西 1:10 说：好叫你们行事为人对得起主……
Col. 1:10 ...walk in a manner worthy of the Lord...

综上所述，我们必须委身于：

We could summarize this by saying we must be committed to:

1. 神的 话语（提后 3:16-17；彼后 1:3-4）

The Word of God (2 Tim. 3:16-17; 2 Pet. 1:3-4)

如此我们才能知道神是谁，他的想法和他对我们的要求。

This is how we come to know who God is, how He thinks, and what He requires of us.

2. 话语中的神（林后 5:9；腓 1:21）

The God of the Word (2 Cor. 5:9; Phil 1:21)

我们必须在以下方面成长，才能增进与他的关系：

We must grow in our relationship with Him by growing in our:

- | | |
|----------------------------|--|
| ○ 对神的爱： | 路 10:27；罗 8:7 |
| Love for God: | Luke 10:27; Romans 8:7 |
| ○ 从罪中悔改 | 诗 32:5；箴 28:13；罗 7:14 |
| Repentance from Sin: | Ps. 32:5; Prov. 28:13; Rom. 7:14ff |
| ○ 真正的谦卑 | 诗 51:17；太 5:1-12；雅 4:6,9 |
| Genuine Humility: | Ps. 51:17; Matt. 5:1-12; James 4:6,9ff |
| ○ 为了神的荣耀 | 诗 105:3；115:1；赛 43:7；48:10 |
| Devotion to God's Glory: | Ps. 105:3; 115:1; Is. 43:7; 48:10ff |
| ○ 恒切祷告 | 路 18:1；弗 6:18；腓 4:6 |
| Continual Prayer: | Luke 18:1; Eph. 6:18ff; Phil. 4:6ff |
| ○ 无私的爱 | 约一 2:9；3:14；4:7 |
| Selfless Love: | 1 John 2:9ff, 3:14; 4:7ff |
| ○ 与世界分离 | 林前 2:12；雅 4:4；约一 2:15-17 |
| Separation from the World: | 1 Cor. 2:12; James 4:4ff; 1 John 2:15-17 |
| ○ 灵命的成长 | 路 8:15；约 15:1-6；弗 4:12-16 |
| Spiritual Growth: | Luke 8:15; John 15:1-6; Eph. 4:12-16 |
| ○ 顺服的生活 | 太 7:21；约 15:14；罗 16:26 |
| Obedient Living: | Matt. 7:21; John 15:14ff; Rom. 16:26 |

(The Character of Genuine Saving Faith, The MacArthur Study Bible)

（真正得救信心的特征，麦克阿瑟研读版圣经，第 2120 页）

B. 委身于配偶 Commitment to Your Spouse

1. 委身婚姻关系的 独一性

Committed to the uniqueness of the marriage relationship

- 创 2:24 独一的离开与连合的关系
Gen. 2:24 An exclusive leaving and cleaving relationship
- 玛 2:13-16 盟约关系
Mal. 2:13-16 Covenant relationship

- 箴 5:15-19 亲密的性关系
Prov. 5:15-19 Intimate physical relationship
- 弗 5:23-33 形象化的基督与教会的关系
Eph. 5:23-33 Picturesque relationship, illustrating Christ's relationship with the Church
- 其他包括朋友关系或者亲子关系都不具备以上这些特点。
NO other friendship or parent-child relationship shares any of these characteristics.

推荐阅读：麦伟恩《更深的合一》。

Recommended reading: *Strengthening Your Marriage* by Wayne Mack

2. 委身圣经赋予你的 角色（林前 11:3；弗 5:22-33；彼前 3:1-7） **Committed to your biblical roles (1 Cor. 11:3; Eph. 5:22-33; 1 Pet. 3:1-7)**

- 丈夫：仆人式领袖，爱人，学习者
The husband: servant leader, lover, learner
 - 彼前 3:7 教导说，如果丈夫没有按情理与妻子同住，他的祷告将会受到阻碍。
1 Pet. 3:7 teaches that a husband's prayers will be hindered if he does not dwell with his wife according to knowledge.
 - 男人，如果你不了解妻子，就不知道如何带领她或者爱她。
Men, if you don't learn about your wife, you won't know how to lead her or love her.
 - 如果你不带领家庭，你的妻子或者孩子将会带领。
If you don't lead the family, your wife or your child will.
 - 如果你不爱妻子，她的顺服就可能是被迫的，并且毫无喜乐而言。
If you don't love your wife, her submission may be forced and joyless.
 - 如果你遵行这些事，你将因为顺服而得福（雅 1:25）。
If you are abiding in these things, you will be blessed in your obedience (James 1:25).

推荐阅读：小约翰·麦克阿瑟所著《圓滿的家庭--神為家庭所繪的藍圖》；约翰·麦克阿瑟《一些关键性的家庭问题解答》(www.chinamuzhe.com)

Recommended reading: *The Fulfilled Family* by John MacArthur, Jr.; *Answering Key Questions About the Family* by John MacArthur

- 妻子：“尊重者”，帮助者，主妇
The wife: "honorer", helper, homemaker
 - 箴 14:1 教导说，妻子如果行事愚妄，将亲手拆毁她的家。
Prov. 14:1 teaches that a wife is tearing down her house if she acts foolishly.

- 妇人，如果你不跟随你的丈夫，从而尊重他，那么你的孩子可能学不会如何跟随你或其他人。
Ladies, if you don't honor your husband by following him, your children may not learn how to follow you or others.
- 给丈夫智慧的建议并仍然按照他的方法做，如果不这样帮助他，就是“亲手拆毁家室”（箴 14:1）。
If you don't help him by giving wise input and then carrying out the course he has set, you are "tearing down your house with your own hands" (Prov. 14:1).
- 如果你不按着神和丈夫喜悦的方式料理家务（多 2:5），“你正在拆毁家室”。
If you don't keep your home (Titus 2:5) in a way that pleases the Lord and your husband, "you are tearing down your house."
- 如果你遵行这些事，你将必然得福（雅 1:25）。
If you are abiding in these things, you will be blessed (James 1:25).
- 你的婚姻提供给你最好的机会来教导孩子，什么是你真正相信的顺服（权柄）、友谊、感情和爱。
Your marriage is the greatest opportunity you will have to teach your children what you really believe about submission/authority, friendship, affection, and love.

推荐阅读：玛莎·佩斯所著《贤德的妻子》，斯图尔特·斯科特《敬虔的丈夫》；及亚当斯博士所著《信徒之家》(http://www.chinesebiblicalcounseling.net/BC_books/S_Home_Adams.htm)
Recommended reading: *The Excellent Wife* by Martha Peace; *The Exemplary Husband* by Stuart Scott; *Christian Living in the Home* by Jay Adams

C. 委身于家庭 Commitment to Your Family

- 委身于管家和门徒训练
Committed to stewardship and discipleship

1. 我们是独一真神和他作为的 真理 的管家。（申 6:1-9）

We are stewards of the truth about the one true God and His works (Dt. 6:1-9)

- 按照神的设计：藉着家庭，信心、公义和真理得以世代相传。
God's design for passing faith, righteousness, and truth from one generation to the next is through the family.
 - 我们应使自己的家人成为门徒。
We are to make disciples in our own families.
- ➔ 你是什么样的管家？你是一位有果效的门徒训练者吗？
What kind of steward of the truth are you? Have you been an effective discipler?

- ➔ 你的信仰是真实、诚挚的，还是虚假、假冒为善的？你的孩子会知道，而且这一定会影响他们。你在他们身上的影响力是巨大的：这是生命对生命的影响，并且是一生之久。

Is your faith real and sincere, or fake and hypocritical? Your children will know, and it will affect them one way or another. Your impact on them is tremendous: it is a life on a life, for a lifetime.

2. 我们也是 祝福 的管家

We are also stewards of blessings

- 不仅我们委身基督的人，蒙福成为“神的儿女”（罗 8:16），而且我们的配偶也“一同承受生命之恩”（彼前 3:7）。这似乎还不够，他还赐给我们为他养育儿女的福分。Not only are we who are committed to Christ blessed to be “children of God” (Rom. 8:16), but those of us who are married are additionally “heirs together of the grace of life” (1 Peter 3:7). As if this were not enough, He may give us children to raise for Him.
 - “儿女是耶和华所赐的产业……箭袋充满的人，便为有福。”（诗 127:3 上、5 上）“Children are a gift of the Lord...how blessed is the man whose quiver is full of them” (Ps. 127:3a,5a)
 - 基督徒应该顺服神的命令，使人“做门徒”（太 28:19）。这必须从家庭开始。父母应该从培养门徒的角度出发，忠心地向孩子传讲并效法神的真理，其中包括向孩子传福音，然后教导，教诲，劝诫，鼓励他们成为敬虔的人，然而要借着祷告将结果交在神的手中。
Christians are to be obedient to the Lord's command to “make disciples” (Matt. 28:19). This must begin in the home. Parents are to faithfully deliver and model God's truth to their children, with a view towards making disciples. This includes evangelizing their children, and then teaching, admonishing, exhorting, and encouraging them toward godliness, yet prayerfully leaving the results in God's hands.
- ➔ 你的家是一个适宜灵命成长的地方吗？你是否在一个温暖，贴心的环境里，预备好土壤，培育和修剪植物，等待有一天植物被移植到其他地方？
Is your home like a greenhouse, a place for spiritual growth? Are you preparing the soil, nurturing and pruning the plants in a warm, caring environment to one day be replanted somewhere else?
- ➔ 这个蒙福的环境正是神为以色列人所预备的。那么，以色列人发生了什么事呢？我们可以从中学到什么教训？
This blessed environment is what God intended for Israel. What happened to Israel, and what can we learn from it?

❖ 以色列的历史

Israel's History

- 他们国家的力量源于每个家庭与神相连而来的力量。
Their strength as a nation rested in the strength of families as they related to God.
 - 神应许说，如果他们顺服他，他们必能蒙福，但他们选择忘记他。父母没有尽到信仰传承的责任。
God made a promise: they would be blessed if they obeyed Him. There was a problem: they chose to forget Him. Parents did not disciple their children.
 - 士 2:7 说：“约书亚在世和约书亚死后，那些见耶和華為以色列人所行大事的长老还在的时候，百姓都侍奉耶和華。”士 2:10 说：“那世代的人也都归了自己的列祖。后来有别的世代兴起，不知道耶和華，也不知道耶和華為以色列人所行的事。”
Judges 2:7, “and the people served the LORD all the days of Joshua, and all the days of the elders who survived Joshua, who had seen all the great work of the LORD which He had done for Israel.” 2:10, “And all that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel.”
 - 然后，
And then,
 - 士 2:11-12 说：“以色列人行耶和華眼中看为恶的事，去侍奉诸巴力，离弃了领他们出埃及地的耶和華、他们列祖的神，去叩拜别神，就是四围列国的神，惹耶和華发怒”。（参诗 78:5-8）
2:11, “...the sons of Israel did evil in the sight of the LORD, and served the Baals, and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger.” (Also Ps. 78:5-8)
 - 这样的事情是如何发生的？他们忘记了神在申 6:1-9 所说的话。
How could this happen? They neglected Deut. 6:1-9.
 - 后果：
The result:
 - 士 21:25 说：“...各人任意而行。”拜偶像、混乱和败坏都是忘记神的后果。（耶 7:18-34；耶 19:13）
Judges 21:25...“everyone did that which was right in his own eyes.” Idolatry, chaos, and destruction are the result of forgetting God. (Jer.7:18-34 Jer. 19:13)
- ➔ 你的孩子能否纪念神？你正在为你家里的第二代、第三代、甚至第四代基督徒撒种吗？
Will your children remember or forget God? Are you planting seeds for 2nd, 3rd, and 4th generation Christians to come from your home?

今天的教会也同样如此。地方教会的能力取决于教会中家庭的属灵力量。

The same pattern is true for Christ's church today. The strength of local churches rests upon the spiritual strength of its families.

- 教会需要敬畏神的家庭。
Local churches need God-fearing families.
- 而且，一个人带领教会的能力，在一定程度上取决于他在带领家庭时所显出的能力。（提前 3:4、12；多 1:6）。
Moreover, a man's ability to lead in the church is partially determined by his proven ability to lead his family (1 Tim. 3:4,12; Titus 1:6).

推荐阅读：小约翰·麦克阿瑟所著《圓滿的家庭--神為家庭所繪的藍圖》；泰德·特里普《子女心，父母情》

Recommended reading: *The Fulfilled Family* by John MacArthur Jr.; *Shepherding a Child's Heart* by Tedd Tripp.

D. 委身于其他方面 Commitment to Others

1. 教会 The Church

- 委身于教会事工（加 6:10）
Committed to ministry in the body of Christ (Gal. 6:10)
- 成就“彼此”（见附录 I）
Fulfilling the “one anothers” See APPENDIX I
- 运用属灵的恩赐（林前 12；弗 4）
Using spiritual gifts (1 Cor 12; Eph. 4)

2. 世界 The World

- 传福音，使人作主门徒（太 28:19-20）
Evangelism and making disciples (Matt. 28:19-20)
- 在当地（“耶路撒冷”）和世界（“地极”）传福音（徒 1:8）
Both local (“Jerusalem”) evangelism and world (“the uttermost part”) evangelism (Acts 1:8)
- 我们的家庭氛围和关系，往往是与迷失的人交流的首要机会。我们的家应成为黑暗世界的一盏明灯。
The atmosphere and relationships within our home are often our first opportunity to communicate with the lost. Our homes should be a light to a dark world.
- ➔ 未信的人将在我们的家中看到灵命成长的印记——合一、拥有真知识，成熟和稳定，还是与他们在家中看到的一样——混乱、无知和动荡不安？
Will the world see the marks of spiritual growth: unity, true knowledge, maturity, and stability? Or will they see the same discord, lack of knowledge and instability they see in their own homes?

总结 Summary

作为父母，我们要遵行如下优先次序：

As parents we have priorities:

- 委身于主耶稣基督
A commitment to the Lord Jesus Christ
- 委身于配偶
A commitment to your Spouse
- 委身于家庭
A commitment to your Family
- 委身于其他方面
A commitment to Others

关键：我们对基督忠心和委身，将决定其他三项委身的果效。

KEY: The strength of our devotion and commitment to Christ will determine the effectiveness of the other three commitments.

我们下一节课要讨论“父母的目标”。

Next time, Part II of our outline, The Parent's Goal

默想原则

PONDERING THE PRINCIPLES

问题.....

QUESTIONS...

默想原则

PONDERING THE PRINCIPLES

1. 请阅读附录二：关于家庭作业的建议
Please read Appendix II: Suggestions for Using Homework.
2. 重读课程及相关的附录部分。这周找时间学习第一课“父母的优先次序”中涉及到的重要经文。
Reread the lesson and corresponding appendices. Allow time this week to study the many important Scriptures in this first section, The Parent's Priorities.
3. 评估你自己的委身状况。你渴慕神如同鹿渴慕溪水吗？根据课程中所提到的“真正得救信心的特征”，你需要在哪些方面成长？你从这一周开始，在这些方面可以做些什么？
Evaluate your own commitments. Do you thirst for God as the deer pants for water? Out of the section The Character of Genuine Saving Faith, where do you need to grow? What could you begin doing in one of those areas this week?

4. 复习婚姻关系的独一性。这种独一性对于你的孩子来说明显吗？他们需要机会观察你与配偶的关系，与他们和你的关系是截然不同的。父母可以一同评估日常是如何向孩子表明这个观念的。

Review the unique characteristics of the marriage relationship. Is this uniqueness apparent to your children? They need opportunities to observe that your relationship with your spouse is distinctly different from their special relationship with you. Evaluate together how you could regularly demonstrate this concept to your children.

5. 回顾你们作为丈夫和妻子的角色。

Review your roles as husband and wife.

- 请丈夫按照课程中简述的三种角色评价自己，比如仆人式领袖、爱人和学习者。你认为自己哪方面最强，哪方面最弱？为什么？从这一周开始你可以如何改进？关于你妻子的三种角色，你最欣赏哪一种？

Husband, evaluate yourself according to the three roles briefly described in the lesson, i.e. servant-leader, lover, and learner. Where do you think you are strongest? Weakest? Why? What improvement could you begin working on this week? Of the three roles described for your wife, where do you most appreciate her ministry to you?

- 请妻子按照课程中所述的角色评价自己，比如“尊重者”、帮助者和主妇。你认为自己哪方面最强，哪方面最弱？为什么？从这一周开始你可以如何改进？关于你丈夫的三种角色，你最欣赏哪一种？

Wife, evaluate yourself according to the roles described for you in the lesson, i.e. "honorer," helper, and homemaker. Where are you strongest? Weakest? Why? Choose something you could begin working on this week to make an improvement. Of the roles described for your husband, where do you most appreciate his ministry to you?

推荐阅读：斯图尔特·斯科特《敬虔的丈夫》12 和 13 章；玛莎·佩斯所著《贤德的妻子》9 和 10 章

Recommended Reading: *The Exemplary Husband* by Stuart Scott, chapters 12 and 13; *The Excellent Wife* by Martha Peace, chapters 9 and 10

6. 做管家和门徒训练者意味着什么？你曾经接受过别人的门徒训练吗？你曾经帮助别人成为门徒吗？讨论你以前在教养过程中是如何对子女进行门徒训练的。

What does it mean to be stewards and disciplers? Have you ever been discipled? Have you discipled someone else? Discuss how your previous discipling relationships relate to your parenting.

7. 回顾你当前参与服事的状况。你在积极地服侍教会吗？养育孩子不是一项排他性的事工。实际上，你的孩子通过观看和帮助你服侍其他人，将从中获益。

Review your present ministry involvements. Are you actively serving the body of Christ? Child raising is not an exclusive ministry. In fact, your children will benefit from watching and helping you serve others.

8. 你如何在所住的地方，为了基督的缘故，向失丧的人传讲福音？

How are you ministering to the lost in your area and for the cause of Christ in the world?

9. 通过调整你的时间安排，以配合你所确信的优先次序，完成对你的四个委身状况的评价（对主耶稣基督、配偶、家庭及其他）。这一周你能够开始做些什么来表明你的改变呢？
Complete your evaluation of all four of your commitments (to the Lord Jesus Christ, to your spouse, to your family, and to others) by adjusting your schedule to accommodate what you believe about your priorities. What can you begin doing this week that reflects that change?

第 2 课
Lesson 2

大纲
Outline

II. 父母的目标

A. 神对人的看法

1. 人性非本善。
2. 人性本恶。

B. 神对父母的指示

1. 神指示的实质
2. 执行神的指示
 - a. 教训 (*paideia*)
 - b. 警戒 (*nouthesia*)

II. The Parent's Goal

A. God's View of Man

1. Man is NOT inherently good.
2. Man is inherently evil.

B. God's Directions to Parents

1. The Essence of God's Directions
2. The Execution of God's Directions
 - a. Discipline (*paideia*)
 - b. Instruction (*nouthesia*)

2

第 2 课 Lesson 2

父母的目标 The Parent's Goal

回顾上一周的家庭作业
Review part of last week's homework

回顾第 1 课 “父母的优先次序” *Review Pt. 1 “The Parent's Priorities”*

I. 父母的优先次序 The Parent's Priorities

- A. 委身主耶稣基督，在生活的所有方面顺服他的主权
Commitment to the Lord Jesus Christ -- submission to His Lordship in all of life
- B. 委身于配偶，包括委身于你们的关系和角色
Commitment to Your Spouse -- to the relationship and the roles
- C. 委身于家庭，成为一个管家和门徒
Commitment to Your Family -- to being a steward and a disciple
 - 教会整体的力量依赖于每一个人和每一个家庭的力量。
The strength of the church as a whole relies upon the strength of individuals and families.
 - 教会领袖是从那些始终如一、有效、圣洁的家庭领袖中挑选出来的。
Church leaders are chosen from among those who have demonstrated consistent, effective, and holy leadership of their families.
 - 家庭的力量主要取决于基督在父母心中的位置，以及父母在孩子面前正直的基督徒生活。
The strength of the family depends primarily on the place of Christ in the hearts of the parents and the integrity of the Christian life they live in front of their children.

- 家庭的力量主要取决于基督在父母心中的位置，以及父母在孩子面前正直的基督徒生活。

The strength of the family depends primarily on the place of Christ in the hearts of the parents and the integrity of the Christian life they live in front of their children.

如果我们（教会）忽视了圣经关于家庭的教导，教会就没有担负起它首要的一项责任。

If we (the church) neglect the biblical teaching in regard to the family, the church fails in one of its primary responsibilities.

D. 委身于其他，包括在教会和世界中的委身

Commitment to Others -- in the church and the world

除了父母的优先次序，我们还需要讨论——

In addition to The Parent's Priorities, we need to discuss...

I. 父母的目标 The Parent's Goal

神借助圣经的原则和圣灵的能力，使基督徒父母们能够达成所有信徒们在生活中尽力追求的主要目标，包括家庭方面的——无论作什么，都要为荣耀神而行（林前 10:31）。

God has provided principles in the Bible and the Holy Spirit's power to enable Christian parents to meet the primary goal for all believers in regard to every endeavor of life, including their families: Whatever you do, do all to the glory of God (1 Cor. 10:31).

- 彼后 1:2-4 说，神已将一切关乎生命和虔敬的事赐给我们。
2 Peter 1:2-4 says God has given us everything we need for life and godliness.
- 彼得所说的认识，可以藉着明白圣经中的真理而获得（诗 19:7-9）。
This knowledge spoken of by Peter is gained through an understanding of truths found in Scripture (Ps. 19:7-9).

基督徒父母想要以敬虔方式养育孩子所需的一切知识，都能够在圣经中找到。

EVERYTHING CHRISTIAN PARENTS NEED TO KNOW TO RAISE THEIR CHILDREN IN A GODLY MANNER IS FOUND IN THE BIBLE.

- 提后 3:16-17，（阅读）圣经能预备我们行“各样的善事。”
2 Tim. 3:16-17 (read) Scripture equips us for “every good work.”

虽然圣经能预备我们行各样的善事，但是我们有能力行出来吗？

Scripture equips us for every good work, but do we have the power to obey it?

- 腓 2:13 说，因为你们立志行事，都是神在你们心里运行，为要成就他的美意。
Phil 2:13 says, for it is God who is at work in you, both to will and to work for His good pleasure.

未得救赎之人不为荣耀神而活（罗 1:18-23）。他们在神的普遍恩典下，因着遵循圣经关于家庭的原则，只能表面上得到一些好处。但是，只有那些因信他儿子属神的人，才能明白、实现并且蒙恩操练圣经原则的转变大能。

The unredeemed do not live to glorify God (Rom. 1:18-23). They can benefit ONLY SUPERFICIALLY from following biblical principles for the family under God's common grace. BUT, the transforming power of biblical principles can only be understood, realized, and practiced with blessing by those who belong to God by faith in His Son (i.e. redeemed parents).

- 林前 2:14 说：“然而，属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。”（讨论如何能够得救）
1 Cor. 2:14 “But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.” (Discuss how to be saved)

因此，当我们在一个遵行神旨意的家庭中，遵守并实践学到的所有原则，将产生极有果效的结果。

So...observance of all the principles we are learning will produce the most effective results when they are practiced in a home that follows God's design for the family.

- 在这样的家中，丈夫/父亲是主要的供应者和带领者（林前 11:3；提前 5:8），妻子/母亲优先考虑的是她的家和家人（多 2:4-5）。
In such a home, the husband/father is the primary provider and leader (1 Cor. 11:3; 1 Tim. 5:8). The wife/mother's priority is her home and family (Titus 2:4-5).

人们都愿意将正确的教义运用到家庭生活中，但是当父母没有扮演好神所设立的家庭角色并承担各自的责任时，家庭将失去许多圣经的应许和祝福。

There may be good intention to apply sound doctrine to family life, but many biblical promises and blessings will be forfeited when parents fail to abide by this basic divine structure of roles and responsibilities.

- 我们基督徒的终极目标就是为了荣耀神（林后 5:9）。
My ultimate purpose as a believer is to glorify God (2 Cor. 5:9).
- 为了实现这个终极目标，我们教养的目标是什么呢？
What is the goal of parenting so that we fulfill this ultimate purpose?

教养的目标是：The Goal of Parenting is:

成为神手中忠心的器皿，积极地按照圣经的原则教养子女。

TO BE A FAITHFUL INSTRUMENT IN GOD'S HANDS FOR ACTIVELY BRINGING UP MY CHILD ACCORDING TO BIBLICAL PRINCIPLES.

- 目标是成为一个忠心的器皿（管家）。
The goal is to be a faithful instrument (steward).

- 这个目标基于两个因素：神对人的看法和神对父母的指示。
This objective is based upon two factors: God's view of man and God's directions for parents.

A. 神对人的看法 God's View of Man

1. 人性 非本善。这也包括孩子！

Man is NOT inherently good. This includes children!

相反，我们看看三位知名的心理学家的观点：

In contrast, note the views of three well-known psychologists:

弗洛伊德说，

Freud says,

- 人是受本能支配的，人主要的本能有两种：爱和恨。
Man is an instinctual animal with 2 major instincts, love and hate
- 不要反对孩子基本的冲动，来扭曲他们的个性。
Don't warp their personality by opposing the child's basic drives

史金纳说，

Skinner says,

- 人出生时是一张白板。
Man is born a blank slate.
- 环境会影响这张白板。
Environment programs this blank slate.
- 家长只需要改变环境，就能造就孩子。
Parents need only to manipulate the environment and thus condition the child.

罗杰斯说，

Rogers says,

- 人是一朵花，如果他拥有“自我实现”的机会，就能绽放。
Man is a flower that will unfold if he has the opportunity to "self-actualize."
- 孩子天生良善，能够自我激励。
The child is self-motivated because of inherent goodness.
- 人基本上具有一些神性。
Man is basically a little god.
- 如果我们让孩子自由体会他的感受，使其能够实现自我，他必定“如花盛开”。
If we give the child freedom to get in touch with his feelings and become self-actualized, he will "blossom."

这些观点与圣经关于人罪性的教导并不相符。事实上，心理学没有正确认识到人真正的问题在于有罪的心，所以难以给出适当的解决办法。

Each of these views do not agree with the biblical teaching of the sinfulness of man. In fact, psychology's failure to rightly identify a person's true problem – a sinful heart – results in inadequate solutions.

人的目标是为了对自己有良好的感觉，只有这样才能做得更好（自尊运动）。这种非圣经观点已经渗入了教会，欺骗了众多信徒。

The natural man's goal is to feel good about himself and thus function better (the self-esteem movement). This unbiblical perspective has crept into the church and deceived many believers.

推荐阅读：约翰·麦克阿瑟著《聖經輔導入門--輔導原則與實踐的基本指南》第五章
Recommended Reading: *Introduction to Biblical Counseling* by John MacArthur and The Master's Seminary Staff, chapter 5.

与之相反，神对人的看法是：人不是良善的，而是——

In direct contrast, God's view of man is NOT that he is good, but that

2. 人性本恶。Man is inherently evil.

孩子也同样如此！

This also includes your child!

- 圣经有清楚的证据表明每一个人都是罪人。

The Bible gives clear evidence that everyone is a sinner.

罗 3:10-11 说：“就如经上所记：没有义人，连一个也没有；没有明白的，没有寻求神的。”

Rom. 3:10-11, “as it is written, THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD.”

罪会影响全人。（提多书 1:15）（阅读一些精选的经文） Sin affects the whole human being (Titus 1:15). (Read some of the selected Scriptures)	
意志 The will	约 8:34；罗 7:14-24；弗 2:1-3；彼后 2:19 Jn. 8:34; Rom. 7:14-24; Eph. 2:1-3; 2 Pet. 2:19
思想和悟性 The mind and understanding	创 6:5；罗 8:7；林前 1:21；弗 4:17 Gen. 6:5; Rom. 8:7; 1 Cor. 1:21; Eph. 4:17
感情和情绪 The affections and emotions	罗 1:24-27；提前 6:10；提后 3:4 Rom. 1:24-27; 1 Tim. 6:10; 2 Tim. 3:4
外在的言行 Outward speech and behavior	可 7:21；加 5:19-21；雅 3:5-9 Mark 7:21ff; Gal. 5:19-21; James 3:5-9

人性没有哪个地方或者哪个方面不受到罪的污染，也就是说，人是完全的堕落。
No area or aspect of human nature is untouched by sin = TOTAL DEPRAVITY.

不是所有罪人都同样的邪恶，但是所有人都完全无法从罪疚感中挣脱出来，并与神建立永恒的关系。罪疚不仅是一种情感，还是一个处境，这个处境由做了或没做什么而确定。

Not all sinners are equally evil, but all are utterly unable to rid themselves of the guilt of sin and establish an eternal relationship with God. Guilt is a position based upon actions taken or omitted, not just an emotion.

- 孩子就在这种罪恶的条件下进入了世界。孩子对于如何撒谎、如何自私或做错事无师自通。这些事情是从一颗有罪的心里自然生发出来的。

It is in this sinful condition that a child enters the world. A child need not be taught how to lie, to be selfish, or to do wrong. These things rise naturally from a sinful heart.

- 诗 58:3 说，大卫丝毫不怀疑人堕落开始的时间。

Psa. 58:3: David leaves no doubt as to when this depravity begins.

人甚至在母胎中，就与神疏远、分离。当婴孩一出母胎，他就与神疏远，从某种程度上显明了罪恶、弯曲悖逆的心。

Even in the womb, there is an estrangement, a separation, between God and man. When that baby comes out of the womb he will go astray, manifesting that sinfully bent heart at some point.

诗 51:5: 这节经文不是表示性交是罪，因为圣经赞扬婚姻里的亲密关系。（来 13:4；箴 5:15-20）经文的意思是人的生命刚刚被孕育的时刻，本质上就已经有罪了。

Psa. 51:5: This verse doesn't mean that the act of intercourse was sin, since the Bible exalts the physical aspect of marriage (Heb. 13:4; Prov. 5:15-20). It is saying that the very moment a human life is conceived, that life is a sinner by nature.

当婴孩在母腹中发育的时候，他的身体和思想也在发育，使其能够实现心中罪恶的意念。

As the child develops within the womb, he develops the physical and mental capacities capable of fulfilling the sinful intentions of his heart.

- 孩子有时在思想、说话或者行为方面会表现良好的事实（路 11:13；罗 2:14），不能证明他不是完全堕落的。因为这些“好”不能达到完全、终身的公义和完美的圣洁，让他能够凭此在神面前站立。（赛 64:6）

The fact that a child at times can think, speak, or act in a way which is relatively good (Luke 11:13; Rom. 2:14ff) does not disprove his total depravity, since this “good” can never approach that entire, lifelong righteousness and perfect holiness by which he can alone stand before God (Isa. 64:6).

每个孩子都是完全的堕落，因此完全需要救赎，所以必须教导他有关神的事，包括他的属性，他的律法，他的爱和饶恕。通过圣经让他知晓他在罪中的状况，以及他的罪在眼下和永恒里的可怕后果，没有任何外在的作为或行为能为他赚取救恩。（弗 2:8-9）

Every child is wholly fallen and hence wholly in need of redemption, so that he must be taught about God, His nature, His law, His love and His forgiveness. And he must be shown from Scripture his sinful condition and its horrible effects in time and eternity, and that no external works or behavior can earn him salvation (Eph. 2:8-9).

必须教导他信靠耶稣基督作为他的救主和生命的主。（约 3:16；徒 16:30-31）

He must then be taught to trust in Jesus Christ as his own Savior and Lord (Jn. 3:16; Acts 16:30-31).

因为所有的孩子都生来有罪并需要救赎，所以你必须关注他们的内心。关于人心，圣经是如何教导的呢？

Because all children are sinful from birth and need salvation, you must focus on their hearts. What does the Bible teach us about the heart?

- 圣经教导，人的心灵是生活的控制中心。
The Scripture teaches that the heart is the control center for life.
- 在创 8:21，神宣告“人从小时心里怀着恶念”。
Gen. 8:21 God declares that the “intent of man’s heart is evil from his youth.”
- 罪恶的根在心里，我们常想要满足自己的私欲。（雅 1:14、15）
The root of evil is within the heart. We want to fulfill our own lusts (James 1:14, 15).
- 箴 4:23 说，一生的果效是由心发出的。（可 7:21；耶 17:9）参阅附录 III：心之图
Prov. 4:23 A person’s life is a reflection of his heart (also Mark. 7:21ff; Jer. 17:9). See Appendix III: The Heart Diagram

因此，教养子女主要事关内在，要解决孩子内心的问题，而不仅仅是他行为上的问题。

So...the issue in parenting is primarily internal, dealing with the child’s heart, not only his behavior.

- 父母应该关注如何帮助孩子明白他的罪（通过教导神的律法），以及律法如何揭示人心是诡诈的，并且坏到极处。（耶 17:9）
The parent’s concern should be to help the child understand his sin (through exposure to God’s Law), and how it reveals a heart that is deceitful and desperately wicked (Jer. 17:9).

- 孩子必须明白罪恶给今生带来的悲惨结果，以及将来在地狱里的刑罚。（罗 6:23）教导要指向基督的十字架，并且强调人需要救主以及救主的作为。（林后 5:15；彼前 2:21-25）

A child must understand the tragic outcome of such sinfulness in this life, and also future punishment in hell (Rm. 6:23). Such teaching leads to the cross of Christ and underscores the need for and the work of the Savior. (2 Cor. 5:15; 1 Pt. 2:21-25)

- 一旦得救，人仍旧需要寻求解决内心的问题。他要心存谦卑，不断从罪中悔改，顺服神的话语，逐渐成圣（变得越来越像基督）。

Once saved, an individual must still seek to deal with issues in his heart. It is repentance from sin and obedience to God's Word from a humbled heart that leads to progressive sanctification (becoming more like Christ).

因此，教养子女必须定睛于基督，这有关于孩子的救赎和成圣。父母需要不断地带领孩子面对自己的罪，并且藉着相信耶稣流出宝血并且复活，回转归向耶稣，这是他们唯一的盼望。（林前 15:3-5）

Parenting, therefore, must focus on Christ—it is concerned with a child's salvation and then his sanctification. Fathers and mothers need to lead their children to continually face up to their own sin and turn to Jesus through faith in His shed blood and resurrection as their only hope (1 Cor. 15:3-5).

- 只有在基督里，确信有罪的孩子才能寻找到盼望、饶恕、救赎和活出讨神喜悦生活的能力。只有经历重生以后，内住的圣灵才会塑造孩子，彰显灵性的美德，结出圣灵真正的果子（弗 2:1-10）

It is only in Christ that the child who has experienced conviction of sin may find hope, forgiveness, salvation, and power to live in a manner which is pleasing to God. And only after regeneration does the indwelling Spirit shape the child and manifest spiritual virtue and the genuine fruit of the Spirit (Eph. 2:1-10).

- 因为基督徒教养不仅关乎孩子的行为，而是关乎救赎和成圣，那么圣经告诉我们要走哪条路才能达到我们的目标呢？

Since Christian parenting is not just concerned with the child's behavior, but with his salvation and sanctification, what does the Bible tell us is the way we go about reaching our goal?

我们必须明白神对人的看法，然后我们必须看——

We must understand God's View of Man and then we must look at...

B. 神对父母的指示 **God's Directions to Parents**

弗 6:4 说：“你们作父亲的，不要惹儿女的气，只要照着主的教训和警戒养育他们。”

Eph. 6:4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.

- 这条指示将帮助我们成为忠心的、合乎圣经要求的父母。
This is the directive which will help us reach our goal of being faithful, biblical parents.
- 父母不是永远正确的，但他们是神赐给孩子的首要权柄和教养的来源（箴 4:1-4）。这是一贯的模式。
Parents are not infallible, but they are the child's primary God-given authority and source of training (Prov. 4:1-4). This has always been the pattern.

《以弗所书》6 章 4 节明确告诉我们该如何养育子女。今天我们就从仔细查考这节经文开始。

Ephesians 6:4 gives us clear directions on how to raise children. Today we will start looking carefully at this verse.

1. 神指示的实质 The Essence of God's Directions

弗 6:4 中的钥节是，“养育他们”(ektrepho)。

In Eph. 6:4, we have the key phrase, “bring them up” (ektrepho).

这句话的意思是抚养、使其成熟、供给和支持。弗 6:4 的含义是，通过提供孩子长大成熟所需用的，来体贴关心孩子。换言之，孩子需要的就是教训和警戒。

This term means to rear, bring to maturity, provide, support. Here in Eph. 6:4 it would convey tenderly caring for the child by providing what the child needs to grow to maturity. Namely, what children need are discipline and instruction.

在希腊原文中，这是一个主动语态，“你们做父母的要养育他们”。

In the Greek language, this is an active voice, “You parents bring them up...”

- 而不是一个被动语态，像“你们这些被养育的孩子们”（被环境，如主日学等）。
It is not the passive voice which would sound like, “You children be brought up” (by environment, Sunday school etc.).
- 也不是一个中性语态，“孩子们，养育你们自己吧”（箴 22:6 也是以一个主动语态说“教养孩童”）。
It isn't a middle voice, “Children, bring yourselves up.” (Prov. 22:6 also says “train them up”... in an active voice.)

世人自视过高，拒绝承认孩子的堕落，在教养孩子方面比较被动，他们认为很多事情都不需要做。即使我们基督徒相信孩子的堕落，也没有在教养方面体现出来。

The worldly man's elevated view of himself allows him as a parent to be passive because it denies the depravity of the children. He doesn't see the need to do much. Even we as Christians may say we believe in the depravity of children, but our parenting may not reflect it.

但是圣经没有教导说孩子是无罪的，也没有说他取悦自己、我行我素的愿望是无罪的。他是有罪的（罗 3:10-18）。因此，这就更需要父母在“养育他们”上付出努力。

But the Bible doesn't teach that the child is neutral...that any aspect of his desire to please himself or rule himself is morally neutral. He is sinful. (Rom 3:10-18) It takes work, therefore, on the part of the parent to "bring them up."

基督徒不要想成为一个被动的家长。一个被动的家长缺少智慧，不去研读神的话，也不按着教训祷告（箴 1:1-7；雅 1:5）。

There is no place in Christian thinking for a passive parent. A passive parent lacks wisdom, fails to study God's Word, and fails to pray as instructed (Prov. 1:1-7; Ja. 1:5).

这种被动的教养方式导致许多借口，比如：

This passive approach to parenting results in many excuses such as:

- 这个阶段会过去的，孩子将会长大成熟
it is a passing stage, the child will outgrow it
- 怪罪于环境，等一段时间，环境总会改变
blame it on circumstances, wait awhile, circumstances will change
- 当孩子生病的时候不可能听话
sickness, the child can't comply when ill
- 魔鬼无处不在
demons, they are everywhere
- 一些“综合征”或“失调”
some "syndrome" or "disorder"

因为我们自己的罪和错误的想法，我们变得被动：

We become passive because of our own sin and wrong thinking:

- 我们不想付诸努力，我们懒惰。
We don't want to put forth the effort; we are lazy.
- 我们总是忙于其他事情，想在自己感兴趣的事上，甚至在“事工”上获得成功。
We are too busy with other things, "getting ahead" own hobbies, even "ministry."
- 拒绝相信事实。“我的孩子怎能做这样的事情？”毕竟，我们是一个基督教化家庭。（这在主日学或教会学校经常可以看到）。
A refusal to believe the facts; "my child could ever do something like that."
After all, we're a Christian family (many times this is seen in Sunday school or in the Christian school).

- 我们十分惊讶，太过于震惊而无法回应。
We're totally surprised, too stunned to respond.
- 我们原谅不好的行为，因为我们认为这很“可爱”。
We excuse poor behavior because we think it's "cute."
- 我们认为他们太小，无法学会。
We think they're too young to learn.

不要受骗：在其他生活领域的成功（比如做生意），不能保证教养子女也能获得成功。

Don't be deceived: success in one area of life...like business...does not guarantee success in parenting.

例子 Example

大卫是一个王，一个合神心意的人，然而他却是一个被动的、对孩子不上心的父亲。《撒母耳记》记载了他的三种景况以及三个不一样的儿子。大卫被公认为一位伟大的君王，军事家和音乐家，然而却是一个不称职的父亲。

David was a king, a man after God's heart, and yet he is a sad example of being a passive, preoccupied parent. Three situations, with three different sons, are recorded by Samuel for us. David is considered a great king, military man, and musician, and yet a poor father.

- 撒下 13:1-39：暗嫩强奸他玛，大卫无所作为，因此押沙龙杀死了暗嫩。
2 Samuel 13:1-39 -- Amnon rapes Tamar, David does nothing so Absalom kills Amnon
- 撒下 15-19：押沙龙想要篡权，大卫因他的罪，承受了更多的苦果。
2 Samuel 15-19 -- Absalom tries to take the kingdom, thus David reaps more consequences of his sin
- 王上 1:5-31：亚多尼雅称自己必要作王，大卫没有责备他。
1 Kings 1:5-31 -- David did not oppose Adonijah, who now says he will be king

我们必须主动承担养育孩子的任务，特别是父亲，当然不是说母亲的角色不重要（参箴 1:8；箴 31）。实际情况来说，她跟孩子在一起的时间更长，但是有时父亲需要特别的鼓励来参与教养子女。

We must actively pursue the task of bringing up our children. Particularly Dad Not saying that Mom's role isn't crucial (see Prov. 1:8; Prov. 31). Practically speaking, she is with the children more. But Dads sometimes need extra encouragement.

为什么？
Why?

- 父亲倾向于忽略他们的责任
Dads tend to neglect their duty
- 父亲在这个方面倾向于胆怯……放弃角色
Dads tend to be timid in this area...abdicate role
- 由于神让父亲在家中作头，父亲要直接向神负责。（林前 11；提前 3）
Dads are directly accountable to God due to His structure of headship (1 Cor. 11; 1 Tim. 3)
- 父亲倾向于认为当他们回到家，他们的工作就结束了。
Dads tend to think their work is over when they arrive home

一些父亲需要在门上放一个提醒标志：“现在你正踏入宣教禾场！”

Some Dads need a reminder over the door when they come home, “YOU ARE NOW ENTERING THE MISSION FIELD!”

除了是主动语态以外，“养育他们”是一般现在时态，表示持续的动作，即持续不断地养育他们。坚持，不要停。

In addition to being active, “bring them up” is in the present tense. This conveys continuous action: be continuously bringing them up. Keep at it. Don't stop.

- 教养子女是工作。如果我们坚持不懈地做，是可以做好的，但如果等到“以后”当我们“准备好”的时候，或者认为我们的孩子“准备好”的时候，需要处理的问题将如排山倒海而来。
Parenting is work. But if we do it continuously, it is manageable. If we wait until “later” when we are “ready” or we think our children are “ready”, the sheer number of issues that need to be addressed will be overwhelming.
- 举例：上幼儿园的第一天是个很好的例子。一些孩子不能自己系鞋带，不会打开午餐盒，不会自己上洗手间，不能整齐地排列自己的名字，老师与他们说话他们也不会回答，休息时间不会找事情做，或者无法保持上课安静。这些本来是在家中一点点学会的，现在却一股脑地交给了老师。
e.g. The first day of kindergarten is a good example...some children can't tie their shoes, open their lunch box, use the bathroom without help, print their name neatly on the line, answer the teacher when he/she speaks to them, find something to do at recess, or sit still in class. All of this could have been taught little by little at home. Now the teacher has all the work.
- 举例：更可悲的例子是，父母担心上初中的孩子面临同辈压力，然而，多年来他们却没有忠心地教导孩子关于敬畏和信靠神、独自对抗罪的重要性。
e.g. A more tragic example is the parent who is concerned about the peer pressure his Jr. Hi. student faces, yet who has not been faithfully instructing his child through the years about the importance of fearing and trusting God and standing alone against sin.

渐渐地，父母要么努力地成为神手中忠心的器皿，按照圣经的原则养育他们的孩子（像申 6 中的榜样），

Little by little parents are either striving to be faithful instruments in God's hands bringing up their children according to biblical principles (like the model of Deut. 6),

要么 Or,

他们忽视了这个责任（阅读箴 24:30-34，懒惰人的田地）。被动（懒惰）在圣经中是被定罪的。

They are neglecting this responsibility through passivity (read Prov. 24:30-34, the field of the sluggard). Passivity (laziness) is condemned in Scripture.

“养育他们”是一个主动的，持续的行为，也是一个命令，而不是一个选择。

“Bring them up” is active, continuous and finally, **it is an imperative**...a command, not a choice.

这不是一个友情提示或者建议……如果你愿意的话……或者如果心理学书籍认为父母应该……或者如果爷爷奶奶同意……或者如果我是你……或者如果方便或容易的话……或者如果是所谓专家所说。

This is not friendly advice or a suggestion...if you would like to...or if psychology books agree that parents should...or if grandparents agree...or if I were you...or if convenient or easy...or if what the so-called experts say.

神命令父母养育孩子：他给予我们权柄。我们不需要其他人的许可。

God commands parents to bring up their children: He gives them the authority. We need no one else's permission.

我们要主动地、持续地、带着权柄养育他们。

We are to bring them up actively, continuously, and with authority.

2. 执行神的指示 The Execution of God's Directions

为了遵行神的指示，在弗 6:4 中两个关键词我们必须明白：教训（管教）和警戒。

Two key words in Eph. 6:4 we must understand in order to fulfill God's directions are discipline and instruction.

a. 教训 (paideia)

Discipline (paideia)

这个词在希腊语中不止一种用法。在弗 6:4 的背景下，最好可以解释为训练的通用说法。

This word has more than one use in the Greek. In the context of Eph. 6:4 it can best be explained under the general heading of training.

父母要系统地训练孩子。为了实现训练的意图，可以使用的方法或者工具包括：规则，指南，限制，奖赏，纠正和规矩。

Parents are to systematically train their children. The methods or tools used to fulfill the intent of this term include rules, guidelines, restrictions, rewards, correction, and structure.

这种训练能够建立一个框架，帮助孩子养成智慧生活的好习惯。为了帮助孩子懂得哪些行为是智慧的选择，父母必须察看孩子生活的各个领域，比如他的日常规律、时间的运用、人际关系和责任。

It is this training that establishes a framework upon which good habits of wise living can be built. Parents must examine areas of a child's life such as his daily routine, use of time, relationships, and responsibilities in order to help their child learn what are wise choices of behavior.

孩子堕落本性在实际生活中的表现是他的愚蒙（箴 1:4）、无知（箴 7:7）、容易受骗（箴 15:5），很多时候鲁莽地冲向罪恶（箴 22:3），不知道如何智慧地使用时间。因此，孩子需要父母“养育他们”，也就是训练他们如何明智地生活。

A practical outworking of a child's depravity is his naiveté (Prov.1:4). Children lack understanding (Prov. 7:7), are gullible (Prov.15:5), and many times rush headlong into evil (Prov. 22:3). They don't know how to use their time wisely. Thus children need parents to "bring them up"...to train them how to live in a prudent manner.

为了帮助训练他们的孩子，家长需要建立家规。但是没有一套规则、指南和限制适用于所有的家庭。神赐给父母他的话来带领他们。根据从圣经原则而来的智慧，父母按着良心建立（并调整）他们的家规。在顺服父母的训练中，孩子需要学习听从权柄，圣经上说孩子这样做是主所喜悦的（西 3:20）。

To help train their children, it is necessary for parents to develop house rules. But one set of rules, guidelines, and restrictions does not fit all families. God gives parents His Word to guide them. With the wisdom that comes from biblical principles, parents set up (and adjust) their house rules according to their conscience. It is in submission to this training that children need to learn obedience to authority, the response Scripture outlines as the way that children please the Lord (Col. 3:20).

一个需谨记的要点：

A VERY IMPORTANT POINT TO REMEMBER:

教训不单单为了塑造孩子的行为，也是父母向孩子指明他需要耶稣的方法。当孩子违反了父母教导的标准时，正是给他解释他需要救主的机会。

Discipline is not only for the purpose of shaping a child's behavior. It is also a means by which a parent points a child to his need for Christ. When a child fails to live up to the standards which he is taught, it is an opportunity to explain his need for a savior.

阅读附录 IV：教养子女和旧约律法

SEE Appendix IV: Parenting and the Old Testament Law

有关训练子女的一个非常重要的方面：纠正。这意味着惩罚错误行为。父母的纠正帮助孩子学习非常重要的课程，即选择是有后果的。这就是撒种和收割的原则。

A further note about one very important aspect of training: correction. This means chastisement for wrongdoing. Parental correction helps a child learn the very important lesson that choices bring consequences...in other words, the principle of sowing and reaping.

纠正包括杖的使用，但不限于此。

Correction includes the use of the rod, but is not limited to it.

注意这些经文：箴 13:24, 19:18, 23:13-14, 29:15

Note these verses: Prov. 13:24; 19:18; 23:13, 14; 29:15

虽然那些不爱神和他话语的人说，杖责是一套过于老旧或残忍的方法，但是基督徒父母必须在这个方面顺服。我们能把这些经文从圣经中去掉吗？当然，神恨恶虐待儿童，基督徒父母也是如此。但是合乎圣经的纠正与虐待儿童毫不相干。以圣经的方式，慈爱地使用杖责实际上证明你爱你的孩子（箴 13:24）。

Though those who do not love God and His Word say that using the rod is outdated or cruel, a Christian parent must be obedient in this area. Do we cut the verses out of our Bibles? Of course God hates child abuse; so do Christian parents. But biblical correction does not relate to child abuse. Using the rod in a biblical, loving manner actually proves you love your child (Prov. 13:24).

虽然许多父母逃避他们的这部分责任，但是有时他们一定要反对孩子，这种冲突是有目的的。

Though many parents avoid this part of their responsibility, they must at times OPPOSE their children. But it is conflict with a purpose.

正如圣经所示，甚至像大卫、以利等先贤都失败于此（撒下 2:29, 3:13; 王上 1:6）。

As the biblical record points out, even David, Eli, and other patriarchs failed here (1 Sam. 2:29, 3:13; 1 Ki. 1:6).

你也许忍不住要放弃这部分训练，因为事实证明这个过程令人很不愉快。一些父母不想要任何麻烦和反抗，或者他们害怕伤害孩子的感情或创造力。

You may be tempted to abdicate this part of training your child because at times it proves to be an unpleasant experience. Some parents don't want the hassle and the resistance. Or perhaps they fear somehow harming the child's emotions or creativity.

- 也许父母曾经读过一些调查，试图将打屁股和暴力倾向联系起来。
Maybe parents have even read surveys which try to connect spanking with tendencies toward violence.
- 也许他们自己的父母从来没有运用圣经原则惩罚孩子。
Maybe their own parents didn't use biblical chastisement.
- 也许其他的父母曾经说过此方法对他们来说没有效果。
Maybe other parents have said it didn't work for them.

但是作为一个合乎圣经要求的父母，按神的方法教养意味着，我们必须乐意信靠神的话并且顺服。

But to be a biblical parent...to do it God's way...we must be willing to trust God's Word and be obedient in this area.

b. 警戒 (*nouthesia*)

Instruction (*nouthesia*)

与“教训”更宽泛的含义不同，“警戒”这个词则更加地具体。从字面上看，它表示“放进头脑里”，通常翻译为警告。

Unlike the general term discipline, this word is more specific. Literally, it carries the idea of “putting into the mind,” and is sometimes translated admonition.

使徒保罗在圣灵的默示下，选择这个词来表达教导孩子的重要性。通过口头警告、鼓励、建议和警告，我们教导孩子神的本性和作为，以及他对他们的要求。

The Apostle Paul chose this term under the Holy Spirit's inspiration to convey the importance of teaching our children. Through verbal admonition, encouragement, advice, and warning we instruct our children about the character and deeds of God and what He requires of them.

注意：箴 1:7 说：敬畏耶和华是知识的开端。

Note Prov. 1:7...The fear of the Lord is the beginning of knowledge.

神的话语是他赐给我们教养子女的工具，当他们偏离正道时，可以引他们回来。这就使子女教养成为完全属主的。当我们的孩子有足够理解力，我们教导他们神的伟大属性和我们回应神的正确方式。当他们处于试炼、难和悖逆的光景时，我们也必须将他话语的真理带给他们。圣经是大有能力的宝剑，它能剖开一个人的最深处——“心中的思念和主意”（来 4:12）。

God's Word is the tool He gives us to teach our children, and with it we appeal to them when they stray from what is right. This is what makes our parenting OF THE LORD. As our children mature in understanding, we teach them God's great attributes and what our response to Him should be. We also must bring the truth of His Word to bear in their trials, difficulties, and disobedience. Scripture is a powerful sword which convicts a person at the deepest level—the “thoughts and intentions of the heart” (Heb. 4:12).

在教养孩子时，教训和警戒要有适当的平衡。根据孩子的年龄和责任的不同，侧重点也有所不同。孩子越小，他需要越多的指导和规矩。孩子越大，父母能教导他越多的圣经真理。如果靠着神的恩典，孩子能够具有得救的信心，他从父母受到的教导能够让他有知错的心，这将帮助他自己作出负责任的选择。

As we bring up our children, there must be an appropriate balance between our discipline and instruction. The balance will shift depending upon the age and responsibility of the child. The younger the child, the more guidance and structure he needs. The older the child, the more a parent can teach the truths of Scripture. If by God's grace a child comes to the place of expressing saving faith, the teaching he has received from his parents can then become his own inner convictions which will help him make responsible choices himself.

看附录 V：亲子关系（描绘教训和警戒平衡关系的图表）

SEE Appendix V: The Parent-Child Relationship (a graph depicting the balance between discipline and instruction)

总结 Summary

在本课中，我们学习了父母的目标——按照圣经原则，忠心、主动地抚养我们的孩子来取悦神。

In this lesson, we looked at the PARENT'S GOAL—to please God by being faithful in actively bringing up our children according to biblical principles.

这个目标基于神看所有人都是罪人，包括我们的孩子。我们的目标建立在神对父母的指示上：照着主的教训和警戒养育孩子。

This goal is based on God's view that all people, including our children, are sinners. Our goal is also founded on God's directions to parents: to bring children up in the discipline and instruction of the Lord.

一个要反复思想的观念：

A THOUGHT THAT BEARS REPEATING:

我们教训和警戒的目的，不是仅仅为了让孩子遵守某些外在的行为标准。

OUR DISCIPLINE AND INSTRUCTION ARE NOT MERELY FOR THE PURPOSE OF CONFORMING OUR CHILDREN TO CERTAIN EXTERNAL STANDARDS OF BEHAVIOR.

换言之，作为基督徒父母，我们不是只简单地希望看到孩子循规蹈矩。我们永远不要过于看重孩子的行为，或者设想智慧的行为等同于与基督建立了关系。

In other words, our desire as Christian parents is NOT TO SIMPLY SEE OUR CHILDREN BEHAVE CORRECTLY. And we must never put our confidence in our child's behavior or assume that wise behavior equates to a relationship with Christ.

（关于父母如何通过教训和警戒向孩子传讲福音，我们将在以后的课程中讨论。）

(How parents use their discipline and instruction to evangelize their children is discussed further in later lessons.)

下一课：第 3 课 父母的挑战

NEXT LESSON: III. The Parent's Challenges

问题

QUESTIONS

默想原则

PONDERING THE PRINCIPLES

1. 回顾所学课程，包括附录和圣经经文。写下与本课内容有关的问题。

Review the lesson, including any appendices and Scripture passages. Write out any questions you have regarding the content of the lesson.

2. 假如你的非基督徒邻居，看到你的家庭与他们的不一样，向你求问一些教养子女的建议，你根据本课的学习，会如何告诉他们？为什么你会那样回答？

Suppose your non-Christian neighbors, seeing that your family is different than theirs, ask you for some parenting advice. Based on this lesson and your own study, what will you tell them? Why will you answer that way?

3. 父母的正确目标是什么？用自己的话说。你的目标合乎圣经吗？请写下你的目标，并且祷告坚持下去。

In your own words, what do you think is the proper goal for parents? Is your goal biblical? You may want to write out your goal and keep it with your prayer requests.

4. 仔细观察附录 III（心之图）和包含的经文。当你的孩子成熟以后，耶 17:9、箴 4:23、可 7:20-23 和来 4:12 中所含的真理如何影响你对孩子的教训和警戒？

Examine Appendix III (the Heart Diagram) and the included Scriptures. As your child matures, how should the truth of Jer. 17:9, Prov. 4:23, Mark 7:20-23, and Heb. 4:12 influence the discipline and instruction of your children?

5. 复习本课中有关弗 6:4 关于神对父母的指示。

Review the part of the lesson dealing with Eph. 6:4, God's Directions to Parents.

你常常会：

As a habit, are you:

- 有智慧地牧养你的孩子，还是粗暴地操控他们？
wisely shepherding your children, or roughly driving them?
- 更主动还是被动地承担父母的责任？
active or passive in your role as a parent?
- 随时根据孩子的年龄和成长情况，增加新的教养的内容？
staying current with your child, continuously working on new things according to their age and development?

- 假设适当的角色本身就是权柄，意识到养育子女是一个命令，而不是一种选择？
assuming an appropriate role as an authority, realizing that bringing them up is a command not an option?

根据以上的特点，思考自己在哪些方面做得好，哪些方面做得不好。你需要在什么地方改进？你要采取什么步骤进行彻底地改变？

Consider your own strengths and weaknesses in light of the above characteristics. Where do you need to improve? How can you take steps toward permanent change?

6. 当我们想到教训这个词的时候，常常出现在脑海里就是纠正的想法。回顾本课讨论训练的部分。看附录 V，亲子关系。记住极端的表现。没有规矩使孩子误以为他掌管一切，在多样的事情上反抗父母的指示。

Often, when we think of the word discipline, only the idea of correction comes to mind. Review the section in the lesson that discusses training. Look at Appendix V, the Parent- Child Relationship Chart. Remember the extremes. Too little structure allows the child to think he is “in charge” and resist his parents’ instruction on a variety of topics.

例如，一个 8 岁大的孩子回家就打开电视，不用征得家长的同意，也没有观看时间的限制。一个小时之后，父母让孩子去做家务或者练钢琴。可是，孩子却不听。为什么？过度地放宽孩子选择的自由，会让孩子觉得凡事他都可以自己决定，因此不尊重父母。

e.g. An 8 year-old is allowed to come home and turn on the TV without permission and with no restrictions as to how long he can watch it. After an hour has passed, the parent asks the child to do a chore or practice the piano. The child, however, resists. Why? Excessive leniency with his freedom of choice may allow the child to conclude that his decisions are always his own, thus dishonoring his parent.

另外，太多的规矩会令孩子感到受挫，因为他看不到与父母的沟通之道。这让他很生气。他需要成长的机会，从他自己的选择中去学习。

On the other hand, too much structure can frustrate a child because he doesn’t see a way to communicate with his parents. It may cause him to be angry. He needs opportunities to grow, learning from his own choices.

每个家庭的平衡点是不一样的，有时孩子与孩子也不同，因为每个人都是独特的。教养子女给了我们一个信靠神寻求智慧的绝佳机会，让我们记住，因着他的恩典和怜悯，他甚至会使用我们的错误、失败和罪去成就他的目的。（罗 8:28；腓 1:6）。

Finding this balance differs from family to family and sometimes even from child to child because of their uniqueness. Parenting is a wonderful opportunity to trust God for wisdom and to remember that in His grace and mercy He will use even our mistakes, failures, and sins to accomplish His purposes (Rom. 8:28; Phil. 1:6).

第 3 课
Lesson 3

大纲
Outline

III. 父母的挑战

A. 保持正确的动机

1. 取悦神还是取悦自己
2. 取悦神还是取悦他人
3. 信靠还是惧怕

B. 保持正确的中心

1. 合乎圣经的教养方式不复杂。
2. 合乎圣经的教养允许用不同方法运用圣经真理。
3. 合乎圣经的教养并不意味着会“立竿见影”。
4. 合乎圣经的教养明白父母影响的局限性。

C. 保持正确的平衡

1. 外在和内在
2. 自由和责任
3. 友善和权威
4. 主要问题和次要问题
5. 教养子女是唯一中心还是一个重要的方面

III. The Parent's Challenges

A. Keeping the Right Motivation

1. Pleasing God vs. Pleasing Self
2. Pleasing God vs. Pleasing Others
3. Trust vs. Fear

B. Keeping the Right Focus

1. Biblical parenting is not complicated.
2. Biblical parenting allows a variety of ways to apply biblical truth.
3. Biblical parenting does not involve “quick fixes.”
4. Biblical parenting understands the limitations of parental influence.

C. Keeping the Right Balance

1. External vs. Internal
2. Freedom and Responsibility
3. Friendship and Authority
4. Major issues vs. Minor issues
5. Parenting as the sole focus vs. parenting as an important focus

3

第 3 课 Lesson 3

父母的挑战 The Parent's Challenges

回顾第 1 课和第 2 课 *Review Pt. 1 & 2*

II. 父母的优先次序 The Parent's Priorities

- | | |
|-------------|-------------------------------------|
| A. 委身于主耶稣基督 | Commitment to the Lord Jesus Christ |
| B. 委身于配偶 | Commitment to Your Spouse |
| C. 委身于家庭 | Commitment to Your Family |
| D. 委身于其他 | Commitment to Others |

III. 父母的目标 The Parent's Goal

- | | |
|--------------|--|
| A. 基于神对人的看法 | Based Upon God's View of Man |
| B. 基于神对父母的指示 | Based Upon God's Directions to Parents |

回顾或强调上周部分家庭作业。

Review or highlight part of the Homework from last week.

在这一课，我们要来看——

In this lesson, we will look at...

III. 父母的挑战 The Parent's Challenges

当父母努力想要达到圣经弗 6:4 的教导“只要照着主的教训和警戒养育他们”的时候，会面临一些挑战。当父母想要寻求实用的建议，活出弗 6:4 中的指示时，应当记住下面列出的三条普遍指导原则。

There are certain challenges that parents face as they strive to reach the biblical directive of Eph. 6:4, to “bring them up in the discipline and instruction of the Lord.” Three of these challenges are described in the form of general guidelines parents ought to keep in mind as they look for practical suggestions to flesh out the biblical mandate found in Eph. 6:4.

A. 保持正确的动机 Keeping the Right Motivation

在教养子女的过程中很容易以结果为导向。要避免为了达到某种特定的实际结果而去做事。假如“结果”还可以，那么“方法”真的重要吗？

There is a real tendency to become only outcome oriented in your parenting. Avoid being motivated to do what you do in order to produce a particular practical outcome. If the “end” is okay, do the “means” really matter?

- 在民 20:8-13，摩西为百姓得到水（结果），但是因为他恼怒百姓而击打磐石（方法）惹来神的审判。

In Num. 20:8-13, Moses gets the water for the people (the end) but is judged by God for his anger against the people shown by his striking of the rock (the means).

- 方法（过程）与结局（结果）同样重要，甚至从某些方面来说前者比后者更加重要。事实上，这对于达成神的目的是至关重要的。

The means or process is just as important, in some ways even more important, than the end or the results. In fact, it is critical for accomplishing God's purposes.

- 神不在意某种方法是否“可行”，他在意的是父母和孩子内心的态度，认为这是属灵争战过程中的灵性问题。（林后 10:3-6；弗 6:12）

God is not concerned with whether a methodology is “working.” He considers the heart attitudes of the parents and the children to be spiritual issues fought on a spiritual battlefield (2 Cor. 10:3-6; Eph. 6:12).

- 神希望父母们忠心于他在圣经中提过的方法。他的方法包括具有正确的动机。你的动机是什么？说到父母的动机，主要表现在某种特定情况下，你为什么如此对待孩子？

God desires that parents be faithful to the processes He has outlined in Scripture. His process includes having the right motivation. What is your motivation? When it comes to your motives as a parent, why do you choose to do what you do in a given situation with your children?

父母一定要辨别以下正确和错误的动机：

Parents must distinguish between the following right and wrong motivations:

1. 取悦神还是取悦 自己 **Pleasing God vs. Pleasing Self**

父母必须以神的荣耀为动机。这个动机高于个人的幸福。（林前 10:31）

A parent's motive must be the glory of God. This is a higher motivation than personal happiness (1 Cor. 10:31).

这意味着我不能将孩子看作是神赐给我的，仅仅为满足我个人快乐的礼物，他们是属于他的。更进一步说，当一个孩子悖逆时，问题不是夺走了我的快乐。从一个自私的动机出发的教训和警戒，不会带来蒙福的改变。

This means that I cannot see children as a gift from God only for my own pleasure; they belong to Him. Further, this means that when a child disobeys, the problem is not that my own happiness has been interrupted. Discipline and instruction from a selfish motivation will not produce God-blessed change.

有的时候，父母认为训练孩子是件麻烦事。基督徒父母也许不会爽快地承认他们有以下想法：

Occasionally, parents view the training of their children as an inconvenience. Christian parents may not readily admit to thoughts such as:

- “我不该受这个罪。”
“I don't deserve this.”
- “我有权利拥有一个没有问题的孩子。”
“I have a right to a problem free child.”
- “我期望我的孩子永远不会欺负他的弟弟，不说谎，不扔下用过的餐具不管，不在学校考低分，等等”
“I expect my child never to pick on his little brother, lie, leave dirty dishes, get low grades in school ...”
- “我要因为孩子的问题困扰多长时间呢？”
“How long am I going to be troubled with problems with my children?”

然而，也可能是孩子妨碍父母做某事的时候，父母内心的态度。比如：这个孩子打扰我看电视。

However, this may be the attitude of their hearts when their child does something that hinders what the parent is doing. e.g. This child is disturbing my TV viewing.

哪里有罪人，哪里就会有问题；哪里有问题，哪里就会有不方便。有罪父母的家中当然少不了有罪的孩子。

As long as there are sinners there will be problems and as long as there are problems, things will not always be convenient or easy. Sinful parents have sinful children living in their home.

因此，父母必须把出现的问题，视为教导和训练孩子的机会，以此来荣耀神，而不仅仅是考虑自己的快乐。那么，正确的动机就是：“要得主的喜悦”（林后 5:9）。我们在每个境况下作出的选择，都要基于什么是神所喜悦的。

THEREFORE...Parents must view the problems that come up as opportunities for teaching and training that will bring glory to God, not merely bring about their own pleasure. This, then, is the right motive: “to be pleasing to Him” (2 Cor. 5:9). We must make choices in each situation based upon what will please the Lord.

例如：你的孩子悖逆。你知道按照圣经也许需要打他的屁股。但是你以前曾经做过，你不确定是否有效。所以，你的决定是否根据：

e.g. Your child disobeys. You know from Scripture that you may need to spank him. But you've done that before and you're not sure it works. So, do you make your decision based on:

- 什么会起作用？
What works?
- 什么使你感觉舒服？
What makes you feel comfortable?
- 其他人告诉你什么？
What other people tell you?
- 什么可以让孩子停止打扰你？（通过让步等任何不需采取行动就可以制止孩子的行为）
What will stop the child from bothering you? (give in, etc., anything to stop the behavior without requiring action)
- 什么对你来说是最容易的事情？
What will be easiest on you?

或者..... or...

你是否不管孩子回应与否，都会按照神所说的去做并得主的喜悦？你以正确的动机顺服圣经，会使你成为神手中合用的器皿。某种方法否是合乎圣经的教养原则，不是以孩子的回应来衡量的。父母行神眼中看为正的事，必然得福（雅 1:25）。

Will you do what God says to do, and therefore what pleases Him, whether or not your child ever responds to it? Your obedience to Scripture with the right motive makes you a faithful instrument in God's hands. The child's response is not necessarily the measure of biblical parenting. The parent who does what is right in the sight of the Lord will be blessed (James 1:25).

取悦神并荣耀他是有最大功效的动机。唯有这个动机才能产生盼望和忍耐。

Pleasing God and glorifying Him is the most powerful motive. It is the only motive that produces hope and perseverance.

另一个要辨别的重要动机是——

Another important motivation to distinguish is...

2. 取悦神还是取悦 其他人 Pleasing God vs. Pleasing Others

父母不要总想与他人攀比。

Parents must not allow themselves to be motivated by comparison with others.

这体现在两个方面：

This can be seen in a couple ways:

- 我希望孩子在学校表现良好，这样别人会认为我是一个好家长。
I want my child to be behaved and do well in school so others will think I am a good parent.
- 当孩子在公共场合行为不佳时，我会因别人如何看我而感到尴尬。
I am embarrassed when my child misbehaves in public because of what others will think of me.
 - 加 1:10 说：“我现在是要得人的心呢，还是要得神的心呢？”
Gal. 1:10, “am I seeking the favor of men or of God”
 - 西 3:22 区分何为“人所喜悦的”和“神所喜悦的。”
Col. 3:22 distinguishes “man-pleasers” from “God-pleasers”
 - 林后 10:12 说那些用自己度量自己的人是不明智的。
2 Cor. 10:12 says those who measure themselves by themselves are without understanding.

这不表示你不应该通过观察或与其他更有经验的父母交流来学习。我们所说的错误是指以其他家庭为终极标准。

This does not mean you shouldn't learn by observation or from interacting with other more experienced parents. We're referring to the error of making other families the ultimate standard.

- 例如，史密斯家每个周二晚上举行家庭灵修会，因此，我们也要这样做。
e.g. The Smiths have a family devotion night every Tuesday evening. Therefore, we will too.
- 例如，另外一个家庭要求当有人对孩子说话时，孩子要给予回应，因此我们也要这样做。
e.g. Another family requires their children to give a certain response when spoken to, so we will too.

- 例如，电视管理或孩子接受教育的形式（公立学校、私人学校、家庭教育），等等。
e.g. Particular rules regulating T.V., or what kind of schooling we will participate in (public, private, home), etc.
- 例如，用餐的具体规范。礼仪是用来表达对他人的关心，而不是为了夸人眼目。不同的家庭有不一样的用餐规矩，然而他们都是为了活出圣经的原则，因而取悦神。
e.g. Specific guidelines at the dinner table...Manners are a tool to show consideration of others, not for the purpose of impressing others. Various families may have differing rules and guidelines for meals. Yet they all may be seeking to live out biblical principles and therefore be pleasing to God.

重点：这些也许都是很好的想法或者事情，但是我们必须小心不要以错误的动机，去做好的事情。

The point: any or all of these may very well be good ideas or good things to do. But we must be careful not to do good things for wrong reasons.

为了决定正确的行为和教养方法，家庭之间的互相比较会引发问题。更糟糕的是，认为自己的方法是最“属灵的”，然后以此去论断其他家庭。

A problem arises when families compare themselves to other families in order to determine right behavior and parenting methodologies. Even worse is believing your own methodology is the most “spiritual” and then judging other families by it.

创建一些并不是从圣经而来的原则，并以此论断其他基督徒，这是由骄傲而来的严重问题。这种做法破坏了基督身体应该体现的合一和爱。（弗 4:1-3；林前 4:1-5）

It is a serious issue of pride to create non-biblical guidelines by which we judge other Christians. This destroys the unity and love that should characterize the body of Christ (Eph. 4:1-3; 1 Cor.4:1-5).

推荐阅读：爱德华·韦尔契所著的《亲爱的,别把上帝缩小了》

Recommended Reading: *When People are Big and God is Small* by Ed Welch.

第三个要辨别的重要动机是——

A third important motivation to distinguish is...

3. 信靠还是惧怕 Trust vs. Fear

父母要避免因错误的惧怕产生的动机（箴 3:5-8；约一 4:16-18）。我们必须明白在生活的各个方面包括教养子女方面，信靠神意味着什么，而不要被惧怕所驱使。

Parents need to avoid being motivated by the wrong kind of fear (Prov. 3:5-8; 1 Jn. 4:16-18). Rather than being motivated by fear, we must understand what it means to trust God in every area of our lives, including parenting.

- 有些父母担心，但凡他们有哪件事没做好，孩子就会失败。他们担心如果孩子成绩不佳，高考失利，就会前途渺茫。

Some parents fear that if they do not do everything right with their child, their child may be a failure. They fear what may happen in the future if their child does not get the high grades and score high on the gaokao.

- 还有些父母担心，如果不接受各种训练，或者没有严格遵守某种特定的教育方法，他们孩子的结局就是失败、在社会上抬不起头或者拒绝信仰。

Other parents fear that without multiple levels of training, or strict adherence to specific methods, their child will turn out to be a failure, a social embarrassment, or deny the faith.

许多年轻的基督徒夫妇信主时间不长，能够从一些智慧生活的榜样身上受益良多。教会需要提供这种机会。提多书 2 章鼓励年长的人教导年轻人处理各样家庭问题。

Many young Christian couples are new believers and can benefit from wiser role models. The Church is to provide this opportunity. Titus 2 encourages the older men and women to teach those who are younger about family issues.

此外，这不是说附加的训练和教导是不必要的，我们肯定能从运用圣经真理经验丰富的父母身上学到不少东西，但是我们必须信靠神。

Again, this is not to say supplemental training and teaching on parenting is unnecessary. We certainly can glean much from parents more experienced at applying biblical truth than we are. But, we must trust God.

- 信靠神意味着我们研读圣经，学习涵盖生活各个领域的圣经原则。我们提出问题，帮助我们有智慧地运用那些原则。我们向年长的、更有智慧的圣徒学习生活的技巧。同时，我们也信靠神的带领，并将选择的结果完全交托给他。

Trusting God means that we study Scripture to learn biblical principles for all areas of our lives. We ask questions that will help us be wise in applying those principles. We learn skillful living from older, wiser saints. But we trust God to guide us and we trust Him for the outcome of our choices.

- 鉴于我们作为父母失败过很多次，信靠神给予我们盼望。我们不是每次都能做出最好的决定。然而，我们坚信神的旨意不能因为我们的错误而受到拦阻（伯 42:2）。Trusting God provides hope in light of the fact that we fail many times as parents. We do not always make the best decision in every situation. However, we rest in the fact that God's will is not thwarted by our mistakes (Job. 42:2).

神所求的就是我们的忠心（林前 4:2）。

God's only requirement is our faithfulness (1 Cor. 4:2).

- 即使我们从未有机会得到其他家庭的实用建议，依靠圣经的指导就足够了。

Scripture is sufficient to guide us even if we never have the opportunity to learn what practical suggestions other families may have.

我们一定不要惧怕，要信靠神。

We must not fear...We trust God.

- 我们能够学习神的话语，以信心运用它，利用任何可承担的帮助……并始终祷告且相信神。

We can study God's Word, apply it with confidence, and take advantage of any help afforded to us...All the while praying and trusting God.

推荐阅读：毕哲思所著《信靠神——即使生命创痛》

Recommended reading, *Trusting God* by Jerry Bridges

除了持有正确的动机，父母还面临的挑战是——

In addition to keeping the right motivation, parents are challenged with...

B. 保持正确的中心 Keeping the Right Focus

这个话题是从我们曾经讲过的关于“动机”的内容引申出的。

This flows out of what we've already said in regard to "motivations."

1. 合乎圣经的教养方式不 复杂。

Biblical parenting is not complicated.

在太 22:37-40，耶稣赐下两条伟大的诫命：爱神和爱人如己。注意与太 23:4 论到法利赛人的说法作比较，“他们把难担的重担捆起来，搁在人的肩上”。

In Matt. 22:37-40, Jesus gives two great commands: love God and love your neighbor. Note the contrast in Matt. 23:4, to the Pharisees "tying up heavy loads and leaving them on men's shoulders."

- 同样地，父母可以轻易地变成与法利赛人一样，他们不满足于圣经所提供的答案。出于惧怕和挫败，他们为自己创建复杂的体系，或者跟随他人的方法，并且深受其害。

In the same way, parents can easily become like the Pharisees. They desire additional answers to what the Bible provides. Out of fear and frustration, they fall prey to creating their own complex system or following someone else's method.

- 我必须告诫你，要小心那些源于美国的亲子活动及教养方法。他们很多都会说，你要想孩子成功，就必须遵循他们的教养体系，并给你一系列需要遵行的规则。
I feel I must warn you about the many parenting movements and methods that have begun in the United States. There are many that say that you must follow their parenting system if you want your children to be successful. They give you a list of rules to follow.

父母用某种教养体系来代替忠心运用神的话语，来获得一种错误的自信。

Parents then gain a false sense of confidence by substituting a particular parenting system for the faithful application of God's Word.

- 没有正确的中心，教养子女会变得非常复杂吃力，这绝非神的本意。缺乏正确的中心，基督徒生活和事奉中的属灵教导也会如此。例如：有人将传福音、辅导，祷告等许多基督教的活动，变为非常复杂的、技术性强的活动，甚至只有神学博士才能理解。

Without the proper focus, it's easy to turn parenting into a much more complicated endeavor than what God intended. It's easy to do this with any spiritual discipline of the Christian life and ministry. For example, some make evangelism, counseling, prayer, and a host of other aspects of Christianity into very complicated, scientific endeavors to the point that a believer without a Th. D. scarcely understands them.

- 弗 6:4 最好地总结了按圣经教养子女的简单特点。这不表示其中没有挑战，或者没有进步的空间，其中的挑战使我们倚靠神，而不是我们自己。不论涉及教养子女、婚姻、工作、事工，还是理财等，单纯地倚靠神和他的资源是基督徒生活的真谛。

The simple character of biblical parenting is best summed up in Eph. 6:4. This does not mean there is no challenge involved, or that there is no place for learning how to be better. The challenges cause us to depend upon God, not ourselves. Simple dependence upon God and His resources is the essence of Christian life whether the issue is parenting, marriage, work, ministry, finances, etc.

另一个我们必须铭记的中心是——

Another focus we must keep in mind is...

2. 合乎圣经的教养允许用 不同 的方法运用圣经真理。

Biblical parenting allows a variety of ways to apply biblical truth.

换言之，不是“只有一种方法”。

In other words, there is not just “one way.”

- 在处理圣经没有提到的事情时，我们行事原则取决于对他人的爱（加 5:13）以及对他人的尊重（罗 14:19）。个人偏好本质上没有什么错，但是不应该与圣经的指示等量齐观。我们个人的观点总是会超出圣经的范围。

When dealing with matters not specifically addressed in Scripture, we must be governed by love for others (Gal. 5:13) and showing deference to others (Rom. 14:19). Personal preferences are not inherently wrong, but should not be equated with biblical directives. What is beyond Scripture is our opinion.

- 例如：面对下列选择：礼仪、教育、音乐、服装、娱乐，等等。对于上述例子的观念，一个家庭与另一个家庭会有不同。
e.g. Choices in such categories as etiquette, education, music, dress, entertainment, etc. One family may have convictions in these categories that differ from another family's convictions.

父母可以考虑其他人提出的实用建议，但是必须做出对于他们自己家庭而言最好的决定。
Parents can consider the practical suggestions of others but must make decisions as to what is best for their own family.

- 我们需要尽可能明确地区分圣经要求和个人观点，比如命令/原则和建议/应用之间的区别。

And we need to make clear distinctions, as much as is possible, between what is a biblical mandate and what is personal opinion...i.e. command/principle vs. suggestion/application.

- 我们能够谈论什么事曾有助于我们自己的家庭，以及我们在某件事上做相应选择的理由，但是我们绝对不能给每件事冠以“基督教化”的理由。

We can talk about what has been helpful in our own family and our own reasons for making a particular choice on an issue, but we must stop short of trying to “Christianize” everything we do.

第三个需要记住的中心是：

A third focus to keep in mind is...

3. 合乎圣经的教养并不意味着会“立竿见影”。

Biblical parenting does not involve “quick fixes.”

教养子女不是对某一特别问题提出一系列短期解决方案，而是多方面的、持续一生之久的关系。

Rather than a series of short-term solutions to a particular problem, parenting is a multi-faceted relationship that lasts a lifetime.

父母常常需要快速解决突发事件的方案。例如：当两个孩子争吵时，快速的解决方法就是把两个孩子分开，并喝令他们停止争吵。当事态平息之后，大家也就忘记了当时的情景。这里真正的问题是孩子内心的自私，而我们却用“速战速决”的方式让它过去了。你要做的，不是简单地让他们停止争吵，而是要利用此机会解决他们内心自私的问题。

Often parents want just a quick solution to an immediate problem. For example: Two children are arguing. The immediate solution is to separate them and tell them to stop it. The situation is then forgotten about since the argument is over. This is just a “quick fix” when the true problem is the selfishness in the heart of the child. Instead of simply finding a way to end the argument, you can use this opportunity to address the child’s heart issue of selfishness.

- 教养子女的中心是忍耐（加 6:9），我们需要进行“长途跋涉”。在许多情况下，我们是没有迅速和容易的解决方案的。

The focus here is on perseverance (Gal. 6:9). We’re in it for the ‘long haul.’ Many situations that come up don’t have quick and easy solutions.

- 我在教导孩子方面要忍耐。

I will have to persevere in teaching my child.

- 我在训练孩子方面要忍耐。

I will have to persevere in discipline.

- 我在为某件事祷告上要忍耐。
I will have to persevere in praying about an issue.
- 你只想立即从孩子恼人的问题或习惯中解脱出来吗？你为所面对的争战寻求快速解决方法吗？或者，你想要花一些时间祷告，处理孩子“心”的问题（箴 4:23；20:5），从而建造孩子品格，让他一生获益？如果你想这样，就需要花费时间和精力（包括做计划好的事情或处理意外事件）。
Do you just want instant relief from an irritating problem or habit your child has? Do you seek quick fixes for your own struggles? Or, do you want to take the time to prayerfully get to the “heart” of the issue (Prov. 4:23; Prov. 20:5) to gain a character victory that will last a lifetime? If so, this takes time and effort (both planned and unplanned!).
- 当父母和孩子同行，一起经历每天生活中的各种事情，孩子就一点一滴，日复一日地进行着学习（申 6:4-9）。家庭成员经历成功和失败时，需要彼此相爱、支持和饶恕。记住，你们在一起“长途跋涉”。
A child learns little by little, day by day, as parent and child walk together through the everyday issues of life (Dt. 6:4-9). Family members need to love, support and forgive one another through their successes and failures; remember, you're in it together for the 'long haul.'
- 我们“行善，不可丧志”（加 6:9）。哪怕你需要不止一次处理某个问题，也要忍耐。要刚强！你在建造持续一生之久的关系，你的努力将得蒙神的祝福。
We need not “lose heart in well doing” (Gal. 6:9). Even if you have to deal with an issue more than once...persevere. Be encouraged! You're building relationships that last a lifetime and your efforts will be blessed by God.

4. 合乎圣经的教养明白父母影响的 局限性。

Biblical parenting understands the limitations of parental influence.

父母无法控制他们努力教养之后的结果。但是神控制。

Parents cannot control the results of their parenting effort. God does.

- 腓 1:6 表明神会成全他所开始的工作。
Phil. 1:6 states that God will complete the work He begins.
- 加 5:22-25 说圣灵会结出果子。
Gal. 5:22-25 says the Spirit brings the fruit.
- 来 4:12 说神的话一针见血、大有能力的。
Heb. 4:12 declares that God's Word is what is quick and powerful.

我们的责任是以正确的动机忠心地去正确的事。

Our responsibility is to be faithful to do what we know is right, with the right motives.

你不能改变一个孩子的心，但圣灵可以，因为圣灵运用神的话语，并遵照神完全的旨意（耶 24:7；罗 10:13-17，信道是从听道来的）。你需要活出神的话语，教导神的话语，但是——

You cannot change a child's heart; only the Holy Spirit can as He uses the Word of God, in accordance with the perfect will of God (Jer. 24:7; Rom. 10:13-17, faith comes by hearing the Word of God). You need to live the Word, and teach the Word, but...

- 最终，孩子自己要向神负责。有朝一日每个人都要为自己的生活交账（结 18；罗 14:12）。孩子不能以父母的过错为借口，来推脱他们自己的罪。双方都要为他们各自的行为向神交账。

Ultimately, a child is accountable to God. Each person must give an account for their own lives someday (Ez. 18; Rom. 14:12). Children will not be able to blame their sin on the mistakes of their parents. Both will give an account for themselves for their own actions.

除了拥有正确的动机和恰当的中心，父母面临的第三种挑战是：

In addition to having the right motivation and the proper focus, a third challenge facing parents is...

C. 保持正确的平衡 Keeping the Right Balance

生活中处处都需要平衡。某个方面失去平衡是件容易的事，特别注意下列失衡的这些方面：

Balance applies to every issue of life. It is easy to be out of balance in some area. Watch especially for a lack of balance in these areas:

1. 外在和 内在。（登山宝训-太 5 和 6）

External and Internal. (Sermon on the Mount-Matt. 5 & 6)

例如：一味注重控制孩子的行为，而没有运用圣经和祷告来对付他的心。

i.e., Majoring on controlling the child's behavior without using Scripture and prayer to deal with his heart.

- 例如，在泰德·特里普所著《子女心，父母情》一书第 21 页：在处理一场玩具争夺大战时，父母可能简单地专注于外在的公正和公平，仅仅以谁先拥有玩具作为裁决，或者用表定时间，让他们轮流玩。

e.g. From Tedd Tripp's book *Shepherding Your Child's Heart*, page 21. A parent can simply focus on the external justice and fairness involved in a fight over a toy and simply decide who had it first, or get a watch to time them each for a turn.

- 那样对于一个 2 岁的孩子也许有帮助，他的思考能力很有限。但是孩子需要耐心地，慈爱地引导，让他们在爱中学会放弃他们的“权力”，宁愿让给别人，而不仅仅是“轮流着玩”。

That might help a 2-year old whose reasoning is still limited. But children need to be patiently and lovingly led to learn to give up their "rights" and prefer others in love, not just "take turns."

你不会想要把孩子训练成法利赛人，他们表面看起来不错，但是里面却是败坏（太 23: 23, 24, 27, 28）。长大成人后，他们言谈举止优雅得体，但他们却不认识基督。不要将遵守外在的规条和对耶稣基督救赎的认知混为一谈（路 18:9-30 年轻富足官员的故事；西 2:20-23）。

You do not want to train your child to become a Pharisee, where everything looks good on the outside but inwardly they are corrupt (Matt. 23:23, 24, 27, 28). As adults, they have all their table manners and “yes, sir’s” in place, but they do not know Christ. Don’t equate adherence to external regulations with a saving knowledge of Jesus Christ (Luke 18:9-30 the story of the rich young ruler; Col. 2:20-23).

在某种意义上，外在的约束对于孩子心灵的最后长成，收效甚微或者毫不相干。许多人的成长过程没有基督徒的影响，如今信靠基督并有幸参与到有意义的事工中。

In one sense, external controls have little or nothing to do with the final outcome of a child’s heart (Phil. 3:6). Many people whose upbringing was without a Christian influence have come to faith in Christ and now enjoy the privileges of useful ministry.

（更多的信息在第 4、第 5 课）

(More information about discipline in lessons 4 and 5.)

既要注意不要让外在和内在中失去平衡，也要避免下面的失衡：

Watch out for a lack of balance between the external and the internal. Also avoid a lack of balance between...

2. 自由和 责任（加 5:13,14；彼前 2:16）

Freedom and Responsibility (Gal. 5:13, 14; 1 Pt. 2:16).

这表示给予太多的自由，却没有与之平衡的限制和责任。不要太快给予孩子太多自由。

This means giving too much freedom on one hand with no balancing restrictions and responsibilities on the other. Don’t give too much freedom too soon.

- 例如：放学后，一个孩子宁愿选择去追求自己的快乐（阅读，玩耍），也不愿意去履行任何的责任，比如家务活、家庭作业，或者进行音乐方面的训练。当孩子小的时候，你帮他立规矩去做这些事情；等他他更有责任感的时候，就能够帮助制定和执行一些计划安排。

e.g. After school, a child left to himself may choose to pursue his own pleasure (reading, playing) rather than fulfill any responsibilities, like housework, homework, or music practice. When he is younger, he needs your structure to get it all done. When he is more responsible, he can help determine and implement the schedule.

孩子需要父母的指导，教导他们如何胜过自私的欲望。当孩子学习节制时，父母应该给予他更多的空间，显明何为责任。进一步教导人种的是什​​么，就会收什​​么（加 6:7）。

Children need parental guidance to teach them how to have victory over selfish desires. A parent should allow a child more freedom as the child learns self-control, thus demonstrating responsibility. Extending privileges teaches sowing and reaping (Gal. 6:7).

有的时候，父母控制得太多或专横，不允许孩子有失败的自由。但是智慧的父母明白从错误中学习的价值。

Sometimes a parent becomes unnecessarily controlling or overbearing, not allowing the child the freedom to fail. But a wise parent understands the value of learning from mistakes.

也要竭力平衡……

Also strive to balance...

3. 友善和 权威 Friendship and Authority

认识耶稣是我们最好的朋友，是一件大喜乐的事。事实上，当我们处于困境的时候，他召唤我们坦然无惧地，来到他的面前得蒙帮助（来 4:15-16）。但是我们亲近基督的这份信心，不能使我们失去对他的敬畏和尊重。换言之，我们与他的关系不容有一丝一毫的轻慢。耶稣是我们的朋友，但他也是我们的主（腓 2）。

It is a great joy to know that Jesus is our dearest friend. In fact, He beckons us to come boldly and freely to Him to receive help in our times of need (Heb. 4:15-16). But this confidence we have to approach Christ must never cause us to lose our sense of awe and respect for Him. In other words, we must not be presumptuous in any way in our relationship with Him. Jesus is our friend; but he is also our Lord (Phil. 2).

- 同样地，父母与孩子也可以成为好朋友。我们深爱着我们的孩子，随着时间的推移，他们变成我们更加亲密的伙伴（甚至是哥们）。但是，我们与孩子的友情和权威之间一定要存在适当的平衡。

In like manner, friendship is an aspect of the relationship parents enjoy with their children. We love our children dearly, and they become closer companions (and even peers) as time goes on. But a proper balance must exist between our friendship with our children and our authority over them.

一方面，我们不要让孩子太快和我们成为伙伴，否则会妨碍他们明白圣经要求孩子顺服父母的权威和教导。另一方面，如果我们总是运用权威，对待孩子十分严厉，我们会扼杀了一段美妙的、持续一生的友情关系。

On one hand, we must not allow our children to progress to this peer relationship too quickly or we may jeopardize their ability to understand the biblical requirement that children submit to parental authority and teaching. On the other hand, if we are heavy-handed with authority, we may stifle the progress toward a wonderful, lifetime friendship.

- 神赐予恩惠和智慧，使我们在这方面保持适当的平衡。

God gives the grace and wisdom to maintain the proper balance in this regard.

另外一个重要的平衡是：

An additional important balance is the one between...

4. 主要问题和 次要 问题 Major issues and Minor Issues

“蠅虫你们就濾出来，骆驼你们倒吞下去。”（太 23:23-24）
“straining at a gnat and swallowing a camel” Matt. 23:23-24

人实在很容易变得专横，看重一些不是明显的属灵问题。与心有关的问题才是主要问题。例如：相对于关注孩子洗不干净双手，我们更需要关注孩子把他的兄弟推开，因此他可以“第一个”洗手这件事。自私是心的问题，卫生也许不是。

It is easy to become overbearing, majoring on issues that are not clearly biblical. Issues involving the heart are major issues. e.g. We need to be more concerned with the child who pushes his brother out of the way so he can “be first” to wash his hands, than the child who washed his hands and they still are a bit dirty. Selfishness is a heart issue; hygiene may not be.

父母也必须明白下面的区别：

Parents must also understand the difference between...

5. 教养子女是基督徒生活的 唯一 中心和一个重要的方面

Parenting as the sole focus of the Christian life and parenting as an important aspect of the Christian life

作为基督徒，我们应该对我们的优先次序抱持一种合乎圣经的准确观点。养育我们的孩子是一个更宏伟的计划中的一部分。教养子女的确非常重要，但也不是一切的中心，使我们的生命之轮都围绕其运转。它只是众多需要优先考虑事项中的一项。我们必须履行基督徒的所有责任。我们活着是为了在所行的一切事上荣耀神（林前 10:31）。

As Christians, we should have a biblically accurate perspective of our priorities. Raising our children is part of a grander scheme. As important as parenting is, it cannot be the “hub” around which the “wheel of our lives” turns. It is one priority among many. We must be consumed with ALL our duties as Christians. We exist to glorify God in all that we do (1 Cor. 10:31).

当我们心存这种“永恒观”，我们作为父母的角色，会与神赐予我们的其他各项重要的责任保持平衡（比如敬拜，传福音，事奉他人，属灵的教训等）。绝对不要让教养子女消耗殆尽你的精力，让你全部生活都围着它转。

As we keep this “eternal perspective” in mind, our role as parents will be kept in balance with every other important duty God has given us (i.e. worship, evangelism, ministry to others, spiritual disciplines, etc.). Never let parenting consume you to the point where all of life revolves around it.

总结 Summary

我们做父母的目标是，忠心应用圣经原则，这一点并不复杂。但是在达成目标过程中，我们面临各种挑战。我们必须拥有正确的动机、中心和平衡。这些挑战使我们常常需要向神祷告，所以教养子女是我们信心历程的一部分。教养子女不仅仅是完成一项又一项的任务，而是信靠神的绝佳机会。

Our goal as parents--being faithful in applying biblical principles--is not complicated. But we face challenges in meeting the goal. We must have the right motivation, focus, and balance. These challenges keep us on our knees so that our parenting is part of our walk of faith. Instead of merely completing a list of “to do’s,” parenting is a wonderful opportunity to trust God.

下一周，是我们大纲的第四点，父母的角色：A. 管教者
Next week, is Point IV of our outline, The Parent's Roles: A. The Disciplinarian

默想原则
PONDERING THE PRINCIPLES

问题.....
QUESTIONS...

默想原则

PONDERING THE PRINCIPLES

1. 回顾本课，包括所有的圣经经文。
Review the lesson, including any Scripture passages.
2. 本课提到的三种错误动机（取悦自己，取悦他人和有罪的惧怕），你感到争战最大是哪一种（些）？请举例。你需要“脱掉”什么和“穿上”什么？你会怎么做？
Of the three types of wrong motives mentioned in the lesson (pleasing self, pleasing others, and sinful fear), which one(s) do you struggle with most? Give examples. What do you need to “put off” and “put on?” How will you do it?
3. 你能想到圣经中何处提到父母在子女问题上信靠神的例子吗（比如创 22）？并与一些负面的例子作比较（比如创 25）。根据你自省式的研读，请列举你需要信靠神的地方，包括在教养子女的一些具体方面，或者孩子生命中一些特殊地方。
Can you think of examples in Scripture where parents trusted God with issues concerning their children (e.g., Gen. 22)? Contrast these with some negative examples (e.g. Gen. 25). Based on your reflective study, list some specific aspects of parenting, or specific areas of your child's life, in which you need to trust God.
4. 教养子女是一个机会，让你认识到哪些想法需要被圣经重新塑造。什么惧怕的或其他有罪的想法是你需要消除的？为了帮助你做到这一点，请默想经文：诗 56:3；赛 41:10；箴 3:5-7 和腓 4:6,7。
Parenting is an opportunity to recognize where your thinking needs to be shaped by Scripture. What fearful or other sinful thoughts do you need to put off? To help in this regard, meditate on passages such as Ps. 56:3, Is. 41:10, Prov. 3:5-7, and Phil. 4:6,7.
5. 根据下列四个观点，对你教养子女作出评价：
Evaluate your parenting based upon these four perspectives:
 - 你曾经坚信某人的教养“方法”，而非日复一日，时时刻刻的信心历程吗？
Have you become confident in someone's parenting “method” rather than a daily, moment by moment walk of faith?

- 曾经有人用圣经以外的子女教养标准抨击过你吗？你这样抨击过别人吗？
Have you been judged, or do you judge others, by non-biblical standards concerning parenting?
- 你作为父母只关注快速解决问题的方法吗？如果你没有看到结果，会很快放弃吗？
Do you only focus your parental attention on quick solutions? Do you give up quickly on an issue if you don't see results?
- 你忠心地神的话告诉你的孩子，相信圣灵去影响他的心吗？还是你轻易认为自己就能改变孩子的心？你的行为是如何回答这两个问题的？
Are you faithfully imparting God's Word to your child, trusting the Holy Spirit to affect his heart? Or do you easily fall into the trap of thinking you can change your child's heart yourself? How do your actions answer these two questions?

6. 如上所述，对于每天发生在家里的日常问题，存在各种各样实用的解决方法。诠释这个事实，可以用一个熟悉的主题——礼仪。礼仪是向他人显示尊重和关心的方式。什么礼仪对你重要的是？你想让你的孩子如何与人打招呼、接听电话和在大人面前说话？在你的家中，当你给孩子们下达指令或者任务的时候，你想要他们作何反应？制订一个计划，与你的孩子在合理的方式下练习上述事项。

As stated, a variety of practical solutions exists to many of the day to day issues that occur in the home. A familiar subject that illustrates this fact is manners. Manners are a way to show respect and consideration of others. What manners are important to you? How do you want your children to greet others, answer the telephone, and address adults? In your home, how do you want your children to respond when you give them instruction or a task to perform? Develop a plan to work on these issues with your children in a reasonable manner.

7. 按照课程中所提到的平衡，看看你哪些方面做得好，哪些方面做得不好。制订一个计划，处理你感到争战最大的地方。

Identify your strengths and weaknesses in relation to each of the balances mentioned in the lesson. Develop a plan to address the areas in which you struggle the most.

第 4 课
Lesson 4

大纲
Outline

IV. 父母的角色

A. 父母是管教者

1. 不合乎圣经的管教
 - a. 过分地控制孩子
 - b. 带着怒气的管教
 - c. 只是因为孩子带来麻烦而管教
 - d. 缺乏鼓励的管教
 - e. 认为管教会阻碍创造力和潜能
 - f. 认为管教会扭曲孩子的性格
 - g. 没有及时纠正孩子的错误
 - h. 不忍用杖
2. 合乎圣经的管教
 - a. 是有爱心的

IV. The Parent's Roles

A. The Parent as a Disciplinarian

1. Unbiblical discipline
 - a. Depends excessively on controlling the child
 - b. Disciplines in uncontrolled anger
 - c. Disciplines just because the child is an inconvenience
 - d. Disciplines without a balance of encouragement
 - e. Thinks discipline will hinder creativity and potential
 - f. Thinks discipline will warp the child
 - g. Neglects timely correction
 - h. Withholds the use of the rod
2. Biblical discipline
 - a. It is loving

4

第 4 课 Lesson 4

父母的角色 The Parent's Roles

选择部分家庭作业，回顾已学课程。
Select a portion of the homework to review.

回顾第 3 课 “父母的挑战” *Review Pt. 3 “The Parent's Challenges”*

I. 父母的优先次序 The Parent's Priorities

II. 父母的目标 The Parent's Goal

III. 父母的挑战 The Parent's Challenges

A. 保持正确的动机 Keeping the Right Motivation

1. 取悦神还是取悦自己 Pleasing God vs. Pleasing Self
2. 取悦神还是取悦他人 Pleasing God vs. Pleasing Others
3. 信靠还是惧怕 Trust vs. Fear

B. 保持正确的中心 Keeping the Right Focus

1. 合乎圣经的教养方式不复杂。
Biblical parenting is not complicated.
2. 合乎圣经的教养允许用不同方法运用圣经真理。
Biblical parenting allows a variety of ways to apply biblical truth.
3. 合乎圣经的教养并不意味着会“立竿见影”。
Biblical parenting does not involve “quick fixes.”
4. 合乎圣经的教养明白父母影响的局限性。
Biblical parenting understands the limitations of parental influence.

C. 保持正确的平衡 **Keeping the Right Balance**

1. 外在和内在 External vs. Internal
2. 自由和责任 Freedom and Responsibility
3. 友善和权威 Friendship and Authority
4. 主要问题和次要问题 Major issues vs. Minor issues
5. 教养子女是唯一中心还是一个重要的方面
Parenting as the sole focus vs. parenting as an important focus

IV. 父母的角色 **The Parent's Roles**

对于父母来说，神给我们的责任是要作忠心的管家（林前 4:2），用圣经的原则抚养我们的孩子。我们要让孩子与神和好（林后 5:18）并且服侍主（西 3:20）。做父母的有责任承担不同的角色，来帮助我们实现最终的目标。

For those with children, God has given you the responsibility to be a faithful steward (1 Cor. 4:2) in using biblical principles to raise our children. We are to call our children to be reconciled to God (2 Cor. 5:18) and to serve the Lord (Col. 3:20). Our responsibility as parentings includes several different roles in order to help us fulfill our ultimate goal.

A. 父母是管教者 **The Parent as a Disciplinarian**

弗 6:4 说：“你们作父亲的，不要惹儿女的气，只要照着主的教训和警戒养育他们。”正如我们在第 2 课“父母的目标”中所说的，这节经文包含几个关键的词。

Eph. 6:4 says, “And fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.” As we said in Part II, The Parent's Goal, this verse contains several key phrases.

“养育他们”一词是个主动、持续的命令。我们提到过管教最好从训练这个方面来解释。管教的工具包括规则、指引、限制、奖赏、纠正和规矩。

The term “bring them up” is an active, continuous command. We noted discipline is best explained under the general heading training, which includes such tools as rules, guidelines, restrictions, rewards, correction, and structure.

一些所谓的“专家”（他们只是通过对孩子的观察得出结论）告诉我们，管教是无情和过时的，而且父母也不擅长做此事。然而，用有罪的思想去研究有罪的人，所得出的研究成果能有多大的可信度呢？他们的结论当然与圣经的明确教导是相悖的。下列经文仍旧适用于今日：

Some “experts” (who came to their conclusions merely through observation of children) tell us that discipline is harsh and out of date, and that parents are not proficient enough to do the job. What kind of trust, however, can one place in the results of sinful minds studying sinful man? Certainly, their conclusions contradict the clear teaching of Scripture. The following verses still apply today:

- 箴 13:24; 19:18; 23:13-14; 29:15（稍后阅读）我们不能因为文化的原因而忽视这些经文。

Prov. 13:24; 19:18; 23:13-14; 29:15 (READ LATER) We can't ignore these passages because of our culture.

有人质疑管教，说“许多被严厉管教过的人后来变得很恶劣。”但那不是用圣经原则管教的错……事实上，也许恰好相反，是不合乎圣经的管教导致的错误。让我们来看为什么管教会没有效果……换句话说，让我们来看一些不合乎圣经的管教的特征。

Some question discipline by saying that “many who were disciplined firmly turned out badly.” But that’s not the fault of biblical discipline. . .in fact, it may be the fault of unbiblical discipline. Let’s look at why discipline may not be effective. . .or in other words, let’s look at some characteristics of unbiblical discipline.

1. 不合乎圣经的管教 Unbiblical Discipline

a. 过分地控制孩子 Depends excessively on controlling the child.

管教太多，没有实现管教和警戒的平衡。只是一味纠正不能使孩子发生我们所希望的变化，因为孩子的内心并没有真正认识到错误。弗 6:4 要求对孩子的管教和警戒要平衡。

This is too much discipline without a balance of instruction. Correction alone does not produce the kind of change that we desire in our children because the child is not building inner convictions. Eph. 6:4 balances discipline with biblical instruction.

对孩子该纠正时须纠正，但是同时也要有教导。比如“下次你再遇到这样的事，神会希望你怎么做？”（“对于这种情况，圣经是怎么说的？”）

Correct the child when it is required, but also teach. I.e. “The next time you are in a situation like this, what would God desire you to do?” (“What does God’s Word say about this type of situation?”)

失衡的管教也许是：

Out-of-balance discipline may:

(i.) 激怒 孩子去反抗……他们失去希望，并以愤怒来回应。
Provoke a child to rebel...they lose hope and respond in anger.

(ii.) 阻止 孩子内心认罪的进程
Prevent the development of inner convictions.

- 你在纠正孩子的过程中，是否注意教导和讨论的平衡？
Is your correction balanced by your teaching and discussions with your child?
- 如果你仅仅依赖对孩子的控制来管教，那么当他认为你不在的时候，他会做什么或者说什么？
If you are depending merely on controlling your child, then what is your child doing or saying when he thinks you aren’t around?

- 你孩子在学校、教会等地方的名声如何？小心孩子在你面前假装乖巧。如果有人问，当你不在场的时候，你的孩子经常会不守规矩，请认真/谦卑地思考这个问题。

What is your child's reputation at school, church, etc.? Beware of hypocrisy. If others say your child is usually out-of-line when you aren't around, consider it carefully/humbly.

不合乎圣经的管教……

Unbiblical discipline...

b. 带着 怒气 的管教（箴 14:17；箴 16:32）

Disciplines in uncontrolled anger (Prov. 14:17, Prov. 16:32).

- 脾气火爆的父母永远不是好的管教者；他们的管教缺少一致性，对同样的过错会做出不一样的回应。

Explosive parents are never good disciplinarians; they are inconsistent - same offenses get different responses.

- 最糟糕的情况是父母正在因为与孩子无关的事情发怒（比如，工作遇到不顺心的事，并且把怒气带回家中）。

The worst response may be when the parent is angry over issues involving someone or something separate from the child (e.g. having a bad day at work and bringing their anger home).

- 父母也必须防范将未解决的怒气撒向孩子。

Parents must also be on guard against taking out unresolved anger on their children.

- 父母必须饶恕孩子，不要对他们有怨恨之心。

Parents must be forgiving with their children and not bitter at them.

推荐阅读：《如何把孩子引到基督面前》 Steve Shank (www.chinamuzhe.com)

Recommended reading: "Ways that Parents Provoke Their Children to Anger" by Steve Shank (www.chinamuzhe.com)

c. 只是因为孩子带来 麻烦 而管教

Disciplines just because the child is an inconvenience.

- 因为动机是自私的，所以失去了管教的目标。

The goal is lost because the motivation is selfish.

- 这种父母不管教孩子，除非孩子打扰了他。然后他可能因为许多事情而一下子都爆发出来（过去的、新的、当下的问题）。

This parent doesn't discipline unless the child is bothering him. Then he may explode for many things at once (old, new, current issues).

d. 缺乏 鼓励 的管教（来 3: 12; 帖前 5:14; 加 6:1）

Disciplines without a balance of encouragement. (Heb. 3:12; 1 Thes. 5:14; Gal. 6:1)

- 批评别人比赞美别人更容易。要留意你的孩子所做的正确的事，并且告诉他们那么做是对的！你的鼓励会成为孩子选择走正道的一个非常宝贵的动机。（你可以分享你个人的得胜经历，以及基督对你的劝勉。）

It's easier to criticize others than to praise them. Make the effort to catch your child doing things right and tell him! Your encouragement can be a very valuable motivation for children to choose the right way. (You may want to share illustrations from your own victories and Christ's encouragement to you.)

- 马丁·路德：“孩子不打不成器，这句话没错。但除了责打，当孩子表现好的时候，也需要给他一个苹果奖励奖励。”（巴克莱，《给加拉太人和以弗所人的书信》，见第 22-212 页。）

Martin Luther: "Spare the rod and spoil the child—that is true. But beside the rod keep an apple to give him when he has done well." Barclay, Letters to the Galatians and Ephesians, pp. 22-212.

- “寻找各种机会鼓励孩子。不要只是在他们不听话时管教他们，而要在他们行事正直、周到的时候予以奖励，特别是他们在不声张的情况下这样做事。为了得神的喜悦做好事，所得的奖励要远大过为了得奖赏才做好事的。”（*The Things You'll See: Notes to My Children on How They Were Raised* by Lawrence R. Lucas, pg. 56）

“Find opportunities to encourage your children. Do not only discipline them when they disobey, but reward them when they do an upright or thoughtful deed – especially if it is done “secretly.” Doing good for God's pleasure should be rewarded greater than doing good for the reward's sake.” (*The Things You'll See: Notes to My Children on How They Were Raised* by Lawrence R. Lucas, pg. 56)

e. 认为管教会阻碍 创造力 和潜能

Thinks discipline will hinder creativity and potential.

- 谁更有创意，是事半功倍的人，还是事倍功半的人呢？创造力和潜能实际上是通过管教来提升的。而且，“放纵的儿子使母亲羞愧。”（箴 29:15）

Who is more creative, the person who does more with less, or who does less with more? Creativity and potential are actually enhanced through discipline. Likewise, a child left to himself will bring his mother shame (Prov. 29:15).

不合乎圣经的管教……

Unbiblical discipline...

f. 认为管教会 扭曲 孩子的性格

Thinks discipline will warp the child.

- 有些人错误地认为管教是没有爱的，并且会导致孩子失去安全感。因此孩子长大后会变得暴戾、冷酷，或者无法融入社会。与之相反，圣经教导没有规矩才会产生最大的问题。若不管教孩子，愚蒙就会迷住他们的心（箴 22:15）。

Some wrongly believe discipline is unloving and leads to insecurity in a child.

Therefore, the child may grow up to be abusive, cruel, or a social misfit. In contrast, the Bible teaches that the greatest problems occur when there is no structure. Without discipline foolishness is left to reign in the child's heart (Prov. 22:15).

- 规矩给人最大的安全感。当人们清楚限制在哪里时，就能轻易地避免超出限制所带来的问题，从而享受在限制之内的益处。我们可以在日常生活中找到这样的例子。比如，每天重新排列交通标志和信号灯，或者每天规定机动车辆靠右还是靠左行驶，看看会发生什么事。

Structure produces the greatest security. When limits are known, it becomes simple to avoid the problems of exceeding them, and thus enjoy the benefits of meeting them.

We can find examples of this in everyday life. E.g. Simply rearrange the traffic signs and signals daily and see what happens. Simply change the side of the road you drive on daily and see what happens.

g. 没有 及时 纠正孩子的错误

Neglects timely correction.

- 趁有指望，管教你的儿子，你的心不可任他死亡。（箴 19:18）
Discipline your son while there is hope, and do not desire his death (Prov. 19:18).
- 因为断定罪名，不立刻施刑，所以世人满心作恶。（传 8:11）
Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil (Ecc. 8:11).
- 不要拖延管教：
Don't delay discipline by:

- 直等到孩子的习惯已经根深蒂固。

Waiting until the child's habits have become ingrained

- 任凭某个特定事情不断发生，而不解决它。（撒上 3:13）

Allowing a particular incident to continue without addressing it (1 Sam. 3:13)

最后，不合乎圣经的管教……

Finally, Unbiblical discipline...

h. 不忍用杖

Withholds the use of the rod.

- 不可不管教孩童，你用杖打他，他必不至于死。你要用杖打他，就可以救他的灵魂免下阴间。（箴 23:13, 14）
Do not hold back discipline from the child, although you beat him with the rod, he will not die. You shall beat him with the rod, and deliver his soul from Sheol (Prov. 23:13, 14).
- 不要犹豫施行必要的身体管教和纠正措施来赶除孩子内心的愚蒙。（箴 22:15）
Do not hold back from disciplining physically and giving out the measure of correction that is necessary to deal with the foolishness in the child's heart (Prov. 22:15).
- 不忍用杖打儿子的，是恨恶他，疼爱儿子的，随时管教。（箴 13:24）
He who spares his rod hates his son, but he who loves him disciplines him diligently (Prov. 13:24).
- 世人认为爱孩子就不要打他的屁股（他们视之为殴打）。从另一方面说，“如果一个人真的爱他的孩子，但是却不忍心责打他，那么他的孩子和那些被父母恨恶的孩子没有什么两样”（见《麦克阿瑟研读版圣经》，关于箴 13:24 的注释）。神说如果你不管教你的孩子，就是恨恶他。
The world says it is loving not to spank (which they equate with hitting or striking). On the other hand, "One who has genuine affection for his child, but withholds corporal punishment, will produce the same kind of child as a parent who hates his offspring" (The MacArthur Study Bible, note on Prov. 13:24). God says if you don't discipline your child, you hate him.
- 杖打和责备能加增智慧，放纵的儿子使母亲羞愧。（箴 29:15）
The rod and reproof give wisdom, but a child who gets his own way brings shame to his mother (Prov. 29:15).
- 用教训和警戒养育他们！不要“放纵”他们。
Bring them up with teaching and correction! Don't let them "go their own way."

总而言之，如此管教是不符合圣经的：过度依赖纠正，缺少与之相符合的警戒；带着怒气管教或者出于自私的动机而管教；缺少称赞的管教；拖延的管教；不忍用杖。

To summarize: Discipline is unbiblical when it depends excessively on correction without a balance of instruction; is done in anger or with selfish motives; is done without a balance of praise; is delayed; or if the rod is completely withheld.

让我们接着思考合乎圣经的管教有哪些些要点。

Let's go on to consider some essentials for biblical discipline.

2. 合乎圣经的管教 Biblical Discipline

- a. 是有 爱心 的 It is loving.

我们的主管教他所爱的人，是要他们得益处。（来 12:5-15）同样地，父母要充满爱心地管教孩子，因为这是神的命令，而且教导他们服从和节制都是必要的。如果父母是明智的、尽责的，那么他们为孩子所设定的限制将使孩子大受裨益。（来 12:6）

Our Lord corrects those He loves for their benefit (Heb. 12:5-15). Likewise, parents lovingly discipline because it is God's command and it is essential for teaching submission and self-control. If parents are wise and conscientious, limits they set for their children will produce great benefits (Heb. 12:6).

有益的限制可以：

Beneficial limits:

- (i) 提供良好的 学习 环境
Provide a good setting for learning

限制是日常生活中的界线，使你可以系统地养成良好的性格和行为习惯。它们也许包括一个计划表，用来教导孩子承担以下责任：仪容整理、家务活、家庭作业、体育活动或者音乐练习、每日灵修等等。一些家庭限制或家规也许取决于你的个人偏好（比如“在家里说话要柔和”）。

Limits are the boundaries of daily life that allow you to systematically work on good habits of character and conduct. They might include a schedule that teaches the child to meet his responsibilities in grooming, housework, homework, sport or music practice, daily quiet time, etc. Some of your family's limits/ house rules may be based on your preferences (i.e. "speak softly inside the house").

圣经没有规定孩子应该何时洗手、刷牙，或者梳头。但是神赋予父母在自己家里决定这些事情的特权和责任。孩子应该凡事听从父母，因为这是主所喜悦的（西 3:20）。

The Bible doesn't say how often a child should wash his hands, brush his teeth, or comb his hair. But God has given each parent the privilege and responsibility of deciding these things in his own home. And children are to obey their parents in all things for this is well pleasing to the Lord (Col. 3:20).

开始时，对于蹒跚学步的孩子，你可以用限制来培养他们良好的习惯和对权柄的顺服。他们做什么都是按照你的吩咐。然而，随着他们长大，你可以使用一些限制帮助他们明白神的话语，并且知道他们为什么要顺服。

Initially, with toddlers, you use the limits to develop good habits and submission to authority. At first, they do things just because you say so. As he matures, however, you can use the limits to cultivate an understanding of God's Word and the child's need to obey it.

例如，For example,

- “儿子，你每天需要设定一个时间做家庭作业，因为听话和预备好功课是对老师的尊重。最重要的是，你将会认真做任何事，好像是为父做的。”
“Son, you need to set up a time daily to do your homework because it shows respect to the teacher by being obedient and well-prepared for class. Most important, you'll be doing all your work heartily as unto the Lord.”

- 孩子越大、越有责任感，就能越多地参与自己人生的决策过程。这就是箴言中所说的智慧的生活（箴 1:2-7）。

The older and more responsible a child becomes, the more he can become involved in the decision-making processes of his own life. This is what the book of Proverbs refers to as wise living (Prov. 1:2-7).

除了提供良好的学习环境，有益的限制还可以……

In addition to providing a good setting for learning, beneficial limits...

(ii) 建立 秩序
Establish order

秩序涉及到自律、审慎、智慧生活和勤奋等美好的品质。父母制定他们所认为的必要规矩，会在家庭中培养这些品质。另一方面，懒惰、粗心、愚昧、缺乏节制会导致家庭生活的混乱。培养秩序，避免混乱，是智慧领导力的一个标志（提前 3:4；箴 31:10-31）。

Order is related to self-discipline, prudence, wise living, and hard work. Parents decide the necessary structure they believe will cultivate these characteristics in their home. On the other hand, laziness, carelessness, foolishness, and a lack of self-control can produce chaos in the home. Cultivating orderliness, not chaos, is a sign of wise leadership (1 Tim. 3:4; Prov. 31:10-31).

在指导和操练下，孩子能够学会有序地生活，比如：吃完早餐后，他们要整理仪表，完成家务，准备上学（或者你在家里所规定的其他事情）。如果一天之中你需要不断地告诉孩子下面该做什么，生活会变得非常杂乱无章，孩子越多就越混乱。

With instruction and practice, children can learn, for example, that after breakfast they need to complete their grooming, finish housework, and get ready for school (or whatever you decide in your home). If you constantly have to tell the children what to do next all day long, life is fairly chaotic, especially the more children you have.

你选择的秩序标准，也许包括如下家规：“拿出来的东西要收好；弄乱的东西要整理好；打开的东西要关好；开启的电器要关闭，”等等。

The standard of orderliness you choose may include such house rules as, “if you get it out, put it away; if you make a mess, clean it up; if you open it, close it; if you turn it on, turn it off,” etc.

有益的限制也可以……

Beneficial limits also...

(iii) 保护 孩子远离他无法处理的事情
Protect the child from things he cannot handle

我们生活在这个世界，却不属于这个世界。记住……孩子是天真的，容易上当受骗。滥交是败坏善行（林前 15:33）。他们没有成年人的成熟，不能对付世界上的罪恶。

We are to be in the world, not of the world. Remember...children are naive and gullible. Bad company corrupts good morals (1 Cor. 15:33). They cannot process the evil in the world with the maturity of an adult.

另外，有一些领域，参与其中或者其本身也许无所谓邪恶，但是因为孩子还不成熟，他们需要在一段时期内受到保护，免得受到这些领域的不良影响。因此需要在一些有影响力的领域给孩子设定限制/标准，比如……

In addition, there are areas which in and of themselves may not be evil but are areas which the child may need to be protected from for a time because of their immaturity. Limits/standards may therefore need to be set in influential areas such as...

- 手机、杂志、电视、电影、电脑活动等
Cell phones, magazines, t.v., movies, computer activities, etc.
- 过多地接触别人的不良行为
Exposure to excessive misbehavior from others
- 有关敏感话题的信息，比如性
Information concerning sensitive topics such as sexuality
- 与身体安全有关的活动
Activities related to physical safety
- “自由”时间或空闲时间
“Free” or idle time

孩子越小，就越需要接受如何使用时间的教育/训练。

The younger the child, the more nurture/training they need in how to use their time.

除了提供良好的学习环境，建立秩序和提供保护，有益的限制还可以……

In addition to providing a good setting for learning, establishing order, and providing protection, beneficial limits...

(iv) 帮助孩子 准备 面对生活中的各种局限
Prepare a child for the limits of life situations

他也许会受限于：

He may be limited by:

- 他的恩赐
his giftedness
- 他的赚钱能力
his income earning capability
- 他的知识
his knowledge
- 他的体能或健康
his physical abilities or health
- 机会
opportunity

你所设立的限制，或可帮助他对人生作好准备，或可导致他措手不及。

He will either be prepared or unprepared for life by the limits you set.

- (v) 显示 孩子需要教导
Reveal the need for teaching

例如：你规定孩子早上 7 点起床，准备上学。闹钟响了。可是孩子关掉闹钟，倒头又睡。现在你就可以借此机会教导孩子关于勤勉和懒惰、工作、责任、拖延等问题。

e.g. You set a limit for your child of rising from bed to get ready for school at 7 a.m. The alarm rings. Your child turns it off and gets back in bed. Now you have the opportunity to teach your child about the ant and the sluggard, diligence, work, responsibility, procrastination, etc..

- (vi) 表明 孩子没有能力保持标准，因此他需要一位救主。
Expose his inability to keep the standard and his need for a Savior

你的一些限制仅仅是“家规”而已（比如，早上某个时间起床）。但是你的一些家庭标准将直接来源于神的话。正如律法是训蒙的师傅，引我们到基督那里，神使用父母在家里设定的标准，揭露孩子的罪，吸引他到基督的面前（加 3:24，罗 5:20）。

Some of your limits are simply “house rules” (for example, rising at a certain time in the morning). But some of your house standards will be directly from God’s Word. Just as the law is the tutor to lead us to Christ, so God uses the standards parents set in the home to reveal the child’s sin and draw him to Christ (Gal. 3:24, Rom. 5:20).

例如，关于骂人：不要只是将规则停留在“不许骂人”上面。也许孩子能够做到这一点，并且认为只要做到这一点，他们就能被称为义（像法利赛人一样）。但是神的标准是：“污秽的言语，一句不可出口，只要随事说造就人的好话……”（弗 4:29）。这也基督完全生命的写照。

e.g. Name-calling: don’t leave the rule at just “no name-calling.” The child might conquer that one habit and then think they have righteous speech (like a Pharisee). “Let NO unwholesome word proceed from your mouth, but only such a word as is good for edification...” (Eph. 4:29). This is God’s standard which is illustrated in the perfect life of Christ.

神正是依照这完全的标准来审判世界。当孩子没有达到神的标准时，你有机会在爱心里纠正他，与他交流他内心的状况，并且告诉他基督愿意饶恕他。一个人如要得救，必须意识他若不在基督里就没有盼望。

It is by this perfect standard that God judges the world. When the child doesn’t meet God’s standard, you have the opportunity to lovingly correct him, interact with him about the condition of his heart, and tell him of the readiness of Christ to forgive him. An individual must realize his hopeless condition apart from Christ in order to be saved.

没有标准 ⇨ 没有罪 ⇨ 不需要救主
No standard ⇨ no sin ⇨ no need for a Savior

低标准 ⇨ 律法主义 ⇨ 不需要救主
Low standard ⇨ Pharisaism ⇨ no need for a Savior

神的标准 ⇨ 许多的罪 ⇨ 需要救主的恩典
God’s standard ⇨ sin abounds ⇨ need the Savior’s grace

至于基督徒，仍要以基督为标准。我们越遵从基督的话，就越像他的样式。当我们需要的时候，可以向他寻求恩惠和怜悯（来 4:16）。

For the Christian, Christ is still the standard. We are progressively conformed into His image as we obey His Word, and it is He whom we turn to for grace and mercy in times of need (Heb. 4:16).

如你所见，父母管教孩子不是单单地改变他们的行为；或者是“让他不要来烦我”；或者是让他保持安静（因此他就不会令我感到尴尬）；或者只是“让他明白谁说了算”。正确的目标是忠心地教导我们的孩子，使他们明白认识基督、爱基督，以及顺服神的话意味着什么。

As you can see, parents are not to discipline their children merely to change their behavior; or to “get him off my back”; or to just keep him quiet (so he doesn’t embarrass me); or just to “show him who’s boss.” The goal is to be faithful in teaching our children to understand what it means to know and love Christ and to be obedient to God’s Word.

总结 Summary

我们已经比较过不合乎圣经的管教和合乎圣经的管教。合乎圣经的管教是在爱里为孩子设立有益的限制，其中反映出神的属性。有益的限制可以提供良好的学习环境，在家中建立秩序，保护孩子，帮助孩子面对人生，显示孩子需要教导，最重要的是，表明孩子没有能力保持标准（他的堕落），因此他需要一位救主。因此，合乎圣经的管教把孩子引到基督那里。如果孩子真的信了主，管教还可以帮助他更像基督（逐渐成圣），这需要父母教导他如何按照圣经的原则作选择。

We have contrasted unbiblical and biblical discipline. Biblical discipline reflects God’s character in that it lovingly provides beneficial limits. These limits provide a good setting for learning, establish order in the home, protect the child, prepare the child for life, reveal the child’s need for teaching, and, most important, EXPOSE A CHILD’S INABILITY TO KEEP STANDARDS (his depravity) AND THUS HIS NEED FOR A SAVIOR. Biblical discipline, therefore, points a child to Christ. If truly converted, discipline also helps a child grow further in Christlikeness (progressive sanctification) by teaching him how to make life choices that reflect biblical principles.

问题

QUESTIONS

我们下一节课要继续论述“父母是管教者”。

NEXT LESSON, The Parent as a Disciplinarian continued

默想原则

PONDERING THE PRINCIPLES

1. 回顾本课，包括附录和圣经经文。

Review the lesson, including any appendices and Scripture passages.

2. 根据所列分类（“不合乎圣经的管教”和“合乎圣经的管教”），你的管教在哪些地方是趋向于背离圣经的？确定问题的根本原因，选择一些圣经经文进行默想，改变不符合圣经的思想（比

如，林前 13:4-5，腓 2:3-4 等）。

Based on the categories listed ("Unbiblical Discipline" and "Biblical Discipline"), where does your discipline tend to become unbiblical? Determine the root cause of your responses and select some Bible verses that you can meditate on to change any unbiblical thinking (e.g., I Cor. 13:4-5, Phil. 2:3-4, etc.).

3. 你在纠正孩子的时候，是习惯凭着你个人的偏好，还是将孩子的注意力引到神话语的原则上来？比如，如果你的孩子们正在争吵，你是因为受到打扰而简单地命令他们“不要吵！”还是用神的话（比如箴 20:3）来揭露争吵背后的有罪的心理动机（雅 4:1-3）？你的孩子越大，你就越要用明确的圣经经文来教训他，这将促进他内心认罪的过程。

Do you tend to correct your child based only upon your personal preferences, or do you draw his attention to principles in God's Word? For example, if your children are arguing, do you simply command them to "stop talking so loud!" because it bothers you? Or do you use God's Word (such as Prov. 20:3) to expose the sinful heart motivations that are behind the quarreling (Jms. 4:1-3)? The older your child, the more your instruction should clearly include specific Scripture which will challenge him toward the building of inner convictions.

- 列出对孩子常见的愚蠢和有罪的行为（比如说谎、吵架、发怨言、恼怒、自私、骄傲、悖逆等等）进行教导的经文。你可以查找圣经词语索引或浏览网络圣经工具如

www.yanjinggongju.com,

Construct a list of Bible verses that address the common foolish and sinful behaviors of children (e.g. lying, quarreling, grumbling, anger, selfishness, pride, disobedience, etc.). A Bible software tool such as www.yanjinggongju.com can help you, as can the appendix listing the "One Anothers."

- 至少想出一个你的孩子通常所面临的争战，并做好准备，在这周直接用神的话来处理这个争战。

Think of at least one common struggle your child has and prepare yourself this week to bring God's Word directly to bear on the situation.

4. 寻找机会鼓励孩子做正确的事（箴 12:25）。努力发现孩子的优点并且为此特别地称赞他。在教育孩子时，要注意纠正和鼓励的平衡。

Look for opportunities to encourage your child for doing what is right (Prov. 12:25). Diligently search for strengths and specifically praise your child for them. There needs to be a balance between correction and encouragement.

5. 检测你的孩子在他生活的各个方面是否足够节制。下面所列举的例子并非都表示有罪（或者适用于所有年龄阶段的孩子），但是孩子可能会在这些方面失控，表现出缺乏节制或行为失当。节制是一种美好的品质，有助于我们过箴言书中所说的智慧生活。

Evaluate your child's self-control in various areas of his life. Not all of the following examples represent sin (or apply to children of all ages), but a child can be out of control in these areas, demonstrating a lack of moderation or appropriateness. Self-control is a trait that helps lead to the wise living spoken of in Proverbs.

- 当你说“够了”的时候，你的孩子会停止玩闹/打斗/大笑吗？

Will your child stop playing/rough-housing/laughing loudly when you say "that's enough?"

- 你的孩子会控制他的食欲和欲望吗？或者他需要你的限制吗（箴 25:16）？
[比如，他是否总想吃零食和甜食，可能会养成贪食的习惯（箴 23:19-21）？]
Does your child control his appetites and desires, or does he need your limits (Prov.25:16)?
[e.g. Is he constantly craving for snacks and sweets, possibly developing the lifestyle of a glutton (Prov. 23-19-21)?]
 - 你的孩子常常说话过分或者不得体吗（箴.23:15,16）？他能在适当的时候保守秘密，表现出谨慎吗（箴 10:19; 12:23）？
Does your child tend to talk excessively or inappropriately (Prov. 15:4, 21:23, 29:20)? Can he keep information in confidence when appropriate, showing discretion (Prov. 10:19; 12:23)?
 - 你年幼的孩子在一个安静的环境中，能不总是“扭来扭去”吗（比如在教室、饭店、教堂）？
Can your younger child keep from excessive “wiggling” in a quiet setting (e.g. classroom, restaurant, church)?
 - 你的孩子是考虑后再行动，还是轻率地做决定或开口说话（箴 19:2；箴 18:13）？
Does your child think before he acts, or is he hasty in his decisions or speech (Prov. 19:2; Prov. 18:13)?
 - 你的孩子会习惯性地做白日梦，使自己被各样的小事分心吗（箴 18:1，2）？
Does your child habitually daydream, allowing himself to be distracted by every little thing (Prov. 18:1,2)?
 - 你的孩子在失望或身体不适的时候，会控制他的反应吗（箴 16:32）？
Does your child control his responses to disappointment or physical discomfort (Prov.16:32)?
 - 在适当的时候，他能够停止所做的事，哪怕是好的事情（特别是他最爱的活动）吗？
Is he able to stop doing even good things (especially his favorite activities) when it is appropriate to do so?
 - 你的孩子不用吩咐，也会去做正确的事吗（箴 6:6-11；箴 20:11）？
Does your child tend to do what is right, even without directions (Prov. 6:6-11; Prov.20:11)?
6. 阅读并思考箴 16:32 和 25:28。这两节经文比较的是哪两种类型的人？根据这些经文，拥有真正力量的证据是什么？
Read and consider Prov. 16:32 and 25:28. What types of individuals are being compared? What is the evidence of real strength according to these verses?

你的孩子脱离愚蠢的试探、寻求智慧生活的能力在一定程度上取决于他的自制力，这种自制力是你用爱的限制帮他养成的。你用规则、指导、奖赏、纠正等工具训练他，使他成熟起来。成熟有一个显著和必要的特征，就是节制。

Your child's ability to turn away from foolish temptation and pursue wise living will be determined partly by the self-control you help him develop through your loving limits. You are training your child, using rules, guidelines, rewards and correction to bring him up to maturity. One of the obvious and necessary manifestations of maturity is self-control.

至少选择一个你的孩子需要操练节制的方面，并为此祷告，求主带领你们制定一个计划，来帮助孩子在这个方面成长。为了评价孩子的进步情况，请常常参考本部分内容。

Select at least one area of life in which your child needs to work on self-control. Commit it to prayer, asking the Lord's guidance in developing a plan to help your child grow in this area. Refer to this section often in order to evaluate your child's progress.

7. 回顾本课要点和圣经经文以后，你还可以提出哪些应用原则，好使自己不单单听道，还要行道（雅 1:22-25）？

After reflecting on the main points and Scripture passages in this lesson, is there any other application you should make in order to be a doer not just a hearer of the Word (Jms. 1:22-25)?

第 5 课
Lesson 5

大纲
Outline

IV. 父母的角色

A. 父母是管教者

1. 不合乎圣经的管教
2. 合乎圣经的管教
 - a. 是有爱心的
 - b. 有智慧的
智慧的规则是：
 - i. 合理的
 - ii. 可确定的
 - iii. 有用的
 - (a) 奖赏
 - (b) 后果

IV. The Parent's Roles

A. The Parent as a Disciplinarian

1. Unbiblical discipline
2. Biblical discipline
 - a. It is loving
 - b. It is wise
Wise rules are:
 - i. Reasonable
 - ii. Definable
 - iii. Useful
 - (a) Rewards
 - (b) Consequences

5

第 5 课 Lesson 5

父母是管教者 The Parent as a Disciplinarian

选择部分家庭作业，回顾上次所学课程。
Select a portion of the homework to review.

回顾第 4 课 “父母的角色” *Review Pt. 4 “The Parent’s Roles”*

I. 父母的优先次序 The Parent’s Priorities

II. 父母的目标 The Parent’s Goal

III. 父母的挑战 The Parent’s Challenges

IV. 父母的角色 The Parent’s Roles

A. 父母是管教者 The Parent as a Disciplinarian

1. 不合乎圣经的管教 Unbiblical discipline
 - a. 过分地控制孩子
Depends excessively on controlling the child
 - b. 带着怒气的管教
Disciplines in uncontrolled anger
 - c. 只是因为孩子带来麻烦而管教
Disciplines just because the child is an inconvenience
 - d. 缺乏鼓励的管教
Disciplines without a balance of encouragement
 - e. 认为管教会阻碍创造力和潜能
Thinks discipline will hinder creativity and potential
 - f. 认为管教会扭曲孩子的性格
Thinks discipline will warp the child
 - g. 没有及时纠正孩子的错误

- Neglects timely correction
- h. 不忍用杖
Withholds the use of the rod
2. 合乎圣经的管教 Biblical discipline
效仿神的榜样：It follows God's example:
- a. 是有爱心的.....为孩子设定有益的限制：
It is loving...providing beneficial limits which:
- (i) 提供良好的学习环境 Provide a good setting for learning
 - (ii) 建立秩序 Establish order
 - (iii) 保护孩子 Protect the child
 - (iv) 帮助孩子准备面对人生的局限 Prepare the child for the limits of life
 - (v) 显示孩子需要教导 Reveal the need for teaching
 - (vi) 表明孩子没有能力保持标准，因此他需要一位救主
Expose the child's inability to keep the standard and thus his need for a Savior

本课我们继续讨论父母作为管教者的角色，看看合乎圣经的管教的另一个方面。它同样效仿神的榜样：

In this additional look at the Role of the Parent as a Disciplinarian, we'll view another aspect of biblical discipline. It also follows God's example in that...

b. 是智慧的 It is wise

智慧的规则是 Wise rules are::

(i) 合理的（不是负担）Reasonable (Not Burdensome)

人们很容易消极（就像一个活的负号），常常没有道理地说“不”。

It is easy to be negative (a "walking minus sign"), frequently saying "no" without good reason.

- 考虑一下孩子的能力和理解力：他们与你是不一样的。你能做到的他不一定能做到。

Consider the child's ability and understanding: they are not the same as yours. He can't always do what you can.

- 给孩子足够的时间去做你所要求的事（根据年龄和成熟度）。一个 3 岁孩子整理床铺所花的时间肯定要比 12 岁孩子所花的时间长。

Allow a fair amount of time to do what you have asked (depends on age and maturity). It takes a 3 yr. old longer to straighten a bed than a 12 yr. old.

只给予孩子能够明白的指导……比如“请自己叠被，穿鞋，梳头，吃早餐。”这对一个 8 岁的孩子来说没有问题，但对于一个 3 岁的孩子来说就太难了。

Only give as much instruction as the child can digest...i.e. “Please make your bed, put your shoes on, comb your hair, and come to breakfast.” This might be fine for a 8 yr. old, but possibly too much for a 3 yr. old.

要耐心地激发孩子的勤奋精神和责任感。与要完成的任务相比，要更多地注重孩子的努力和态度（西 3:23；传 9:10）。这有助于你对孩子有合理的期望。

Be patient as you challenge your child toward diligence and responsibility. Focus more on the hard work and attitude (Col. 3:23; 1 Sam. 16:7) than the task needing to be accomplished. This will help you be reasonable in your expectations.

智慧的规则是合理的，也是……

Wise rules are reasonable and they are also...

(ii) 明确的 Definable

给予清楚的指示。父母和孩子都必须清楚地明白要求（以及后果）。

Clear instructions are given. Both the parent and child must clearly understand the requirements (as well as consequences).

- 你是在下达命令，还是在提出建议？这一点要搞清楚。你必须有效地与孩子沟通各项要求。你的孩子必须学会如何留心听你的指示（箴 4:20-22）。（下一课会涉及沟通技巧。）

Are you giving a command or making a suggestion? Make this clear. You must effectively communicate the requirements to your child. Your child must learn how to pay careful attention to your instruction (Prov. 4:20-22). (Communication skills are covered in the next lesson.)

- 比如，“收拾你的房间。”（你需要根据孩子的年龄，更加具体地定义这个命令）是除尘，整理床铺，用吸尘器吸尘，还是整理抽屉？
e.g. “Clean up your room.” (You may need to define it more specifically, depending on age.) Dust? Straighten? Vacuum? Rearrange dresser drawers?

规则明确的一个好处是，它们是可以衡量的。

One benefit of having clearly defined rules is that they are measurable.

这有助于让孩子重复你所给出的指示，避免产生误解。

It may be helpful to ask the child to repeat the instruction you have given. This can prevent misunderstandings.

合乎圣经的管教是智慧的。智慧的规则是合理的，明确的，也是……

Biblical discipline is wise. Rules are established that are reasonable, definable and...

(iii) 有用的 Useful

我们作为管教者，必须像孩子证明顺服的福分和悖逆的严重后果。爱是顺服的最高动机（林后 5:9），但是圣经并没有忽视或否定因果原则，以它为工具来激励顺服和阻止悖逆。

In our role as the disciplinarian, we must demonstrate the blessings of obedience and the disastrous results of disobedience. Pleasing God is the highest motivation for obedience (2 Cor. 5:9), but the Bible doesn't ignore or negate cause and effect as a tool in stimulating obedience and deterring disobedience.

你可以在圣经中发现因果原则（比如，种什么就收什么）。

Throughout the Bible you find the principle of cause and effect (i.e. sowing and reaping).

- 因果原则强调我们选择的 结果（林前 9:24-27；加 6:7）。

Cause and effect emphasizes the results of our choices (1Cor. 9:24-27; Gal. 6:7).

- ...奸诈人的道路，崎岖难行。（箴 13:13-15）
...the way of the treacherous is hard (Prov. 13:13-15).
- ...正直人的路，是平坦的大道。（箴 15:19）在平坦的大道上更容易行驶。
...the path of the upright is a highway (Prov. 15:19). It's easier to travel on a smooth highway.

所以我们要问孩子：“你想要选择哪条路？”

So we ask our children: "Which way will you choose?"

- 因果原则 说明了离弃愚妄的生活、追求巧妙生活和智慧生活的益处（箴 15:5；箴 10:8）。

Cause and effect illustrates the benefits of leaving foolish living and pursuing skillful, wise living (Prov. 15:5, Prov.10:8).

但愿我们的孩子有朝一日离开家后，不会面对那么痛苦的教训。在他们年幼时，我们必须要用爱心教育他们，又要严格要求他们。

Prayerfully, our children will not have to learn difficult lessons once they leave home. We must deal with them lovingly, yet firmly, while they are young.

- 因果原则能够使人 悔改。

Cause and effect can lead to repentance.

神能够使用一个孩子愚蠢的选择所产生的后果，使他悔改。

God can use the consequences of a child's foolish choices to bring him to repentance.

- 因果原则展示了一个 对比（申 27, 28）。

Cause and effect demonstrates a contrast (Dt. 27, 28).

以色列百姓过了约旦河以后，六个支派的人站在基利心山上宣布顺服所带来的祝福。在山谷对面，其他六个支派的人站在以巴路山上宣布悖逆所带来的咒诅。这是神给以色列民上的非常形象的一课，说明他们不同的选择会产生截然不同的结果。同样地，在家里对孩子也要赏罚分明，使他们谨慎考虑他们的选择。父母要让孩子知道他们的行为所产生的“祝福”或与之相对的“咒诅”。

After they crossed the Jordan, the tribes from Mt. Ebal shouted the curses for disobedience across the valley to the tribes on Mt. Gerazim who were shouting the blessings of obedience. This was a tangible object lesson given by God to demonstrate the dramatic difference between their choices. Likewise, rewards and consequences in the home should depict a contrast that will cause our children to carefully consider their choices. Parents should present “blessings” as the opposite end of the spectrum from “cursings.”

- “你想要这个，还是……这个？”
“Do you want God’s blessing, or God’s cursing?”
- “你是想要我表扬你，还是……管教你？”
“Do you want my praise, or my correction?”

如你所见，教导因果原则的管教包括这两个基本的要素：奖励和惩罚。
As you can see, discipline that teaches cause and effect consists of these two basic elements: rewards and consequences.

(a) 奖励 REWARDS

无愧的良心、父母的称赞和特权，都是孩子因为顺服而得到的奖励。然而，有时父母想要更具体地奖励孩子（比如增加一项特权，授予新的特权，购买孩子早已中意的东西）。比如，父母可能会：

A clear conscience, parental praise, and privileges are the child’s reward for his obedience. On occasion, however, a parent may want to more tangibly reward the child (e.g. increase a privilege, grant a new privilege, purchase something the child has been interested in). For example, a parent may consider giving:

- 因为孩子完成一项挑战（家庭作业等）而给予一个特别的奖励
A special reward for meeting a challenge (schoolwork, etc.)
- 因为孩子额外的努力而给予一个奖励
A reward for extra effort
- 因为孩子在艰难的争战中得胜而给予一个奖励
A reward for success in a difficult struggle

(b) 惩罚 CONSEQUENCES

惩罚包含着痛苦.....要么是身体的不适(打屁股),要么是特权被剥夺。失去的特权可能包括:

Consequences involve pain...either physical discomfort (spanking) or pain from privileges that are removed. Lost privileges could involve:

正常的上床时间(被要求提前上床睡觉),特别的零食或点心,与家人在一起的时间,或者娱乐消遣(骑自行车,玩玩具,体育运动,电脑时间,看望朋友等)。特权的剥夺要因人而异,因为孩子的喜好是不一样的。当惩罚让孩子付出代价的时候,是最有效的。

Earlier than normal bedtime, special snacks/dessert, time with family, or recreation (bike-riding, toys, sports practice, computer time, visiting friends, etc.). The loss of privileges will differ between children, since they value things differently. Consequences are most effective when they cost the child something.

记住,神是生活中所有特权的来源。我们要教导孩子为一切感谢神。如此,失去某种特权就可以帮助孩子理解播种与收获的道理。一个对生活的任何特权都怀着朴素的感恩之情的孩子,是容易明白这些道理的,而不知感恩的孩子却难以从中得到教训。

Remember, God is the source of all of the privileges in life. We need to teach our children to be grateful to God for everything. Then the loss of any privilege will help the child understand sowing and reaping. An ungrateful child finds these lessons more difficult to grasp than a child who has a simple gratitude for any of the privileges of life.

为了更有果效,惩罚.....

To be most effective, consequences...

- 必须要 **实施** Must be enforced

不要自欺,神是轻慢不得的。人种的是什么,收的也是什么。顺着情欲撒种的,必从情欲收败坏;顺着圣灵撒种的,必从圣灵收永生。(加 6:7, 8)

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life (Gal. 6:7,8).

神是轻慢不得的,因为他所说的,他必定成就。孩子必须明白,神希望他们顺服父母(弗 6:1; 西 3:20)。不顺服必定会遭受后果。

God is not to be mocked because He does what He says He will do. Children must understand that God expects them to obey their parents (Eph. 6:1; Col. 3:20). Disobedience must therefore reap consequences.

- 必须不允许孩子 延迟顺服 **Must not allow lingering disobedience**

当父母给孩子指令时，要求孩子立即服从。如果孩子总是要等父母叫两遍、提高音量或数到 3 才能服从的话，这就会成为你将来一贯的模式。只说一遍，需要很强的原则性。设立“只说一遍就听”的规则真的不比“数到 3”困难多少，但能节约时间，省却麻烦。（The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 28.）

Immediate obedience should be required with any instruction given by the parent. If obedience is only required after asking a second time, raising the voice or counting to three, then this will be the pattern for future responses. It takes great discipline to only ask once. Setting the bar as “first-time obedience” is really no more difficult than setting it at “after a three-count” and saves time and frustration. (The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 28.)

当父母允许孩子不顺服的行为时，其实是在破坏神的期待。

Parents undermine God's expectations when they allow children to linger in disobedience.

- 例如，父母也许会对孩子说：“请到这里来”，然后就开始慢慢地数数“1……2……3……”。

e.g. A parent may say, “Come here please” to their child and then begin to slowly count “1...2...3”.

- 父母这样做是在教导一种错误的、难以实施的标准，而且在容忍孩子天生的叛逆倾向。父母不应这么做，而是要向孩子说明当你叫他们的时候，他们应该马上过来……并且不能一边数数一边等他们过来。如果他们不听话，要实施一贯的惩罚。延迟的顺服、部分的顺服和外表顺服而内心不服，其实都是不顺服。神要求的是完全的、毫无怨言的顺服。

This parent is teaching a wrong standard that is difficult to enforce, and is tolerating the child's natural tendency to disobey. Instead, explain that you expect them to come when you call...and call without counting. Consistently chastise if they don't obey. Delayed obedience, partial obedience, and external obedience without the right attitude are all examples of disobedience. God requires that obedience be complete and without complaint.

例如，在创 22:1-15 中，亚伯拉罕表现出了这种讨神喜悦的顺服。

e.g. Abraham demonstrated the kind of obedience that pleases God in Gen. 22:1-15.

父母不要接受孩子这样的回答：“我必须得做吗？”，“马上吗？”，或者“凭什么要我做？”这些都是不顺服的表达。

Parents, don't accept responses from your children like, "Do I have to?"; or "Right now?"; or "Why should I do that?" These are expressions of disobedience.

给孩子讲解规则很重要，而且要经常讲解。多数规则设立的理由是，孩子没有智慧在无规则的情况下做出正确的决定。如果我们给孩子讲解规则设立的原因，孩子就会渐渐有智慧和鉴察力，为他以后离开家或不再生活在规则之下做准备。同时，不论父母每次是否给出理由，孩子都要服从父母的指示。如果孩子要求父母给出理由，你首先要做的是，帮助他建立服从的意愿。

"Explanations for rules are important, and they should frequently be taught by the parent. Most rules are in place because the child does not yet have the wisdom to make the right decision without rule being in place. If the reason for the rules are explained, the child will grow in wisdom and discernment, preparing him for the day when he is out of the house and no longer under the house rules. At the same time, a child should obey the parent's instruction whether or not an explanation is given each time. If a child asks for an explanation, first establish his willingness to obey.

孩子可能会问起你制定的某个规则的理由。虽然你应当对所制定的每一条规则都有充足的理由（即使某条规则只是你个人的喜好，例如不要在房间里大喊大叫），但孩子的反应必须先是从服。

"A child may ask for a reason that a rule is given. While you should have a reason for every rule that you create (even if it is only your preference; e.g. no yelling in the house), the child's response must be obedience before an explanation is given.

在你还不清楚孩子的内心是否顺服时，先不要急于给他们解释理由。只有你清楚孩子愿意服从时，才可以选择给他们解释。没有明确的反应，就没有解释的空间。“讲道理是为了教导孩子，而不是为了换取他们的服从。”

(The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 26.)

"Do not be quick to give an explanation before the child's heart of submission is made clear. Once the child's obedient response is clear, then you may choose to explain the reason. Until the response is certain, there is no room for explanation. **"Explanations are to instruct, not to buy obedience."** (The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 26.)

- 一定要 前后一致 **Must be consistent**

“如果你再那么做，就要被打屁股了。”为什么不是现在呢？你曾经向孩子说过多少次这样的话，却没有贯彻到底呢？你给孩子的指示是好的吗？孩子听到并且明白了吗？如果是这样，那么就坚持到底。否则你将导致孩子形成断断续续的顺服。

“If you do that again you will get a spanking.” Why not now? How many times has the child heard you say that without following through? Did you give good instruction? Did the child hear and understand it? Then follow through. Otherwise you will be modeling intermittent obedience to your child.

- 一定要 诚实 **Must be honest**

不要使用你不能或者不愿意实施的惩罚来威胁你的孩子。圣经上说，我们的话，是，就说是；不是，就说不是。言行不一，就是假冒伪善。比如，你们正在度假的时候，你对孩子说：“你再不停止，我们就回家了。”你不会真的那么做；如果你真那么做了，就是在惩罚全家人。

Don't threaten your child with consequences you are unable or unwilling to implement. The Bible says to let your “yes” be yes and your “no” be no. Not living by your words is hypocrisy. e.g. You're on vacation and say, “If you don't stop, we're going to turn around and go home.” You won't really do this; and if you did, it punishes the entire family.

- “如果你不上车，我们就扔下你了。”
“If you don't get in the car, we are going to leave you.”
- “如果你再这样，我就让你禁足一年。”
“If you ever do that again, I'm going to ground you for a year.”

有效的惩罚必须实施，而且……

Effective consequences must be enforced and...

- 必须要 立刻执行 **Must be swift**

传 8:11 说：“因为断定罪名，不立刻施刑，所以世人满心作恶。”

Ecc. 8:11 Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men are given fully to evil.

立刻执行的惩罚所带来的不适，非常有助于年幼的孩子将过错与痛苦的后果联系起来。

The discomfort of swift consequences dramatically helps a young child associate the offense and the painful result.

另外，立刻执行的惩罚明确树立了神所赋予你的权柄。让小孩子清楚父母的权柄可以避免日后的许多问题。出于这个原因，孩子越小，被打屁股的次数越多。（同样地，当孩子日渐长大，会有一天打屁股不再管用，而其他的惩罚会变得更加有效。）

In addition, swift consequences clearly establish your God-given authority. Settling the authority issue with the small child can prevent many problems later. For this reason, younger children will be spanked more. (Likewise, as a child matures, a point should come when spanking is no longer necessary and other consequences become more effective.)

当实施惩罚时，不要因为口舌之争（“那不公平”）或互相推诿（“他先做的”）而偏离主题。箴 26:4 说：“不要照愚昧人的愚妄话回答他，恐怕你与他一样。”当我们容忍孩子的愚昧，而不立刻施以惩罚，会使我们的智慧和权柄受损。

When implementing consequences, do not get side-tracked with word battles (“That’s not fair”) or blame-shifting (“He did it first”). Proverbs 26:4 says not to answer a fool according to his folly lest we become like them. We compromise our wisdom and authority when we allow the child’s foolishness to keep the consequences from being swift.

- 必须基于孩子的年龄和成熟度
Must be based on the child’s age and maturity

然而，当孩子的理解力不断增强，也许要留存减轻惩罚的空间。

As the child grows in understanding, however, there may be a place for mitigating consequences.

孩子大一些时，聆听他的想法对你来说大有益处。这不但证明你关注他的想法，而且他在表达了自己的想法之后，更容易谦卑受教。更重要的是，这给了父母机会聆听孩子的心声，让孩子在表达自己观点的时候，显露出内心的问题，也为解决问题打开了大门。（(The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 48.)

Therefore, as they get older it is often profitable to listen to their side of the story. This not only demonstrates that you care about their thoughts, it also makes it easier for them to receive discipline when they have received a hearing. Most importantly, it provides the parent an opportunity to hear how the child is thinking. This will open the door for dealing with heart issues that are revealed by their explanation. (The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 48.)

比如，父母在决定惩罚之前，可以给孩子一些自我反省和认罪的时间。给较大的孩子一个机会来讨论事情所涉及的原则，可能会十分有益。

e.g. Parents may allow time for reflection and conviction before deciding consequences. It may be very profitable to allow older children an opportunity for discussion of the principles involved.

比如，由于孩子对自己的失败虚心认错，父母可选择减轻或者取消惩罚，以彰显神的怜悯。

e.g. Parents may choose to illustrate God's mercy by lessening or even canceling the consequences due to the child's tender-hearted response to his own failure.

惩罚必须要实施，要基于孩子的年龄和成熟度，还要……

Consequences must be enforced, based on the child's age and maturity and...

- 必须基于 过错的本质

Must be based on the nature of the offense

努力分辨悖逆（不仅是外在行为上，还有内心态度的表达上）与坏习惯或者懒散的习惯的区别。最强的惩罚应该留着对付叛逆。

Make efforts to discern the difference between rebellion (not only outward behavior, but also expressions of inner attitude), and bad or sloppy habits. The strongest consequences should be reserved for rebellion.

不要借口要用“有创意”的方式纠正孩子，而不打他的屁股。你应该（几乎总是）因为孩子各种悖逆的行为而打他屁股，包括顶嘴、不尊重、撒谎、不道德的行为，以及其他必须改变的严重罪恶行为。谎言的背后往往隐藏着其他罪。要迅速并严肃地对待撒谎的问题，绝对不能姑息。当孩子的“过错”更多在于懒散的习惯而不是悖逆，其他惩罚方式比打屁股能更有效地纠正和警戒孩子（比如，当一个孩子没有完成指定的任务，或者做事粗心大意，可以让他干更多的活儿）。

Do not hide behind “creative” correction to avoid spanking your child. You should spank (almost always) for acts of rebellion, including talking back, disrespect, lying, immoral behavior, and other significant sinful behaviors that must change. More than any other sin, lying opens the door to other sins since it is use to cover up other sin. Deal with lying swiftly and seriously; it is never to be tolerated. Consequences other than spanking are effective for correcting and instructing a child when the “offense” is more related to sloppy habits than rebellion (e.g. when a child doesn't complete an assigned task or does his work in a careless manner, more work may be added).

许多时候打屁股是最仁慈的惩罚方式。因为整件事已有定论……了结了，过去了。当为一个明确的目标，并且时间与所犯的过错相当，剥夺一些权利是有用的。但是，漫长的纠正方式可能会产生相反的作用。随着时间的推移，那样的惩罚对孩子不再有影响。

Many times spanking is the most merciful. The total event is concluded...over and done. Taking away privileges is useful if it is done for a clear purpose and the time involved is appropriate to the offense. Long and drawn out forms of correction, however, can be counter-productive. They lose their impact over time.

- 必须有 爱心 和 节制

Must be done in love and with self-control

我们在前面已经说过这个问题，让我再重复一遍：神看重你管教孩子的动机和态度。你管教孩子，是出于对神、对孩子爱，而不是出于自己的怒气和沮丧。

We have talked about this in an earlier lesson, but let me remind you that your motive and attitude when giving consequences is important to God. You must discipline because of your love of God and your child, not out of anger or frustration.

- 回答柔和，使怒消退；言语暴戾，触动怒气。（箴 15:1）

A gentle answer turns away wrath, but a harsh word stirs up anger (Prov.15:1).

- 弟兄们，若有人偶然被过犯所胜，你们属灵的人就当用温柔的心把他挽回过来；又当自己小心，恐怕也被引诱。（加 6:1）

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted (Gal. 6:1).

- 应（尽可能地）提早说明

Should be stated ahead of time (as much as possible)

这有助于避免父母因为怒气产生过激反应，导致不公正的“惊奇”。

This can help prevent unjust “surprises” from a parent who may be merely reacting in anger.

看附录 VI：用杖的建议

SEE Appendix VI: Suggestions When Using the Rod

看附录 VII：确定、改变和培养习惯的简单原则

SEE Appendix VII: Simple Principles for Identifying, Changing, and Developing Habits

当你管教孩子的时候：

As you discipline your child:

- 强调你会根据孩子的选择而给予奖励或惩罚。
Stress that you give rewards or penalties because of the child's choice.
- 强调不只是你，神也同样关注他的行为。
Stress the fact that it is God who is concerned with his behavior, not just you.
- 反复教导行为源自于内心。
Re-teach that behavior originates in the heart.

- 给孩子忠告：惩罚的目的不仅是为了改变他的行为。最终是为了让他明白他没有能力达到神的标准，他惟一的盼望在于神的赦免，并且只有靠着基督，他才能够改变。
Counsel the child that consequences are not just for the purpose of changing his behavior. Ultimately, they are to impress on him his inability to meet God's standards, and that his only hope is for forgiveness, and that power to change is through Christ.

总之，In Conclusion,

要多多劝勉：孩子必须知道他的父母和神都喜悦或讨厌的某些行为和态度。

Encourage a lot: the child must know that his parents and God approve as well as dislike certain behavior and heart attitudes.

要多多祷告：你需要神的帮助（箴 3:5, 6）

Pray a lot: you need God's help in this (Prov. 3:5,6)

不必对每个问题都大惊小怪：孩子的失败不表示世界末日的来临。不要放弃；你要走的路还很长。事实上，孩子的失败（和伴随而来的认罪和内疚感）恰恰是你教训和劝诫他的良机。你可以借此强调他没有盼望的处境，他对于救恩的需要，和单单从基督而来的力量。

Every problem is not major: the child's failure does not mean the end of the world. Don't give up; you're in it for the "long haul." In fact, a child's failures (and his accompanying conviction of sin and guilt) are opportunities for teaching and counseling. These events allow you to stress his hopeless condition, his need for salvation, and the strength that comes through Christ alone.

对问题的反复要有心理准备。孩子和我们的一样，可能会重复犯罪和恢复坏习惯。惩罚不能根除我们的罪的本性。并且，坏习惯可能会因为父母在某个特定的问题上放松警惕而再次出现。我们开始给予“警告”和“提醒”，而不是坚持一贯的惩罚和不断地为孩子、为得智慧而祷告。

Expect to visit problems again. Sin and bad habits with children, as with us, may reappear. Consequences don't eradicate our sin nature. Also, bad habits can occur again because parents let down their guard on that particular issue. We start giving "warnings" and "reminders" instead of following through, being consistent, and continually praying for the child and for wisdom.

要信靠主，他是信实的。他甚至会使用我们的错误来成就美事。不要忧虑；如果你认为这次没有处理好某件事，还可以有另外的机会！

Trust the Lord. He is faithful. He even uses our mistakes for good. Don't worry; if you don't think you handled something right this time, you may get another chance!

问题

QUESTIONS

看附录 VIII：育儿的简单计划

SEE Appendix VIII: SIMPLE PLAN FOR CHILD REARING

我们下一节课要讨论“父母是老师”

NEXT LESSON, The Parent as a Teacher

默想原则

PONDERING THE PRINCIPLES

1. 回顾所学课程，包括附录和圣经经文。

Review the lesson, including any appendices and Scripture passages.

2. 你在家中为每一个孩子设定了哪些规则（包括家规）、指导、限制等等？它们公平合理吗？评价这个规矩的是否合适。你如何依据每个孩子的年龄和责任程度来作出调整？这个规矩需要经常审查。考虑定期召开家庭会议。这是一个表扬孩子优点的良机，他们对你的要求有什么不解，也可以借此机会澄清。他们的想法和建议有助于在家里营造充满爱的、团结的氛围，还可以在智慧领导力上为你提供宝贵的见解。

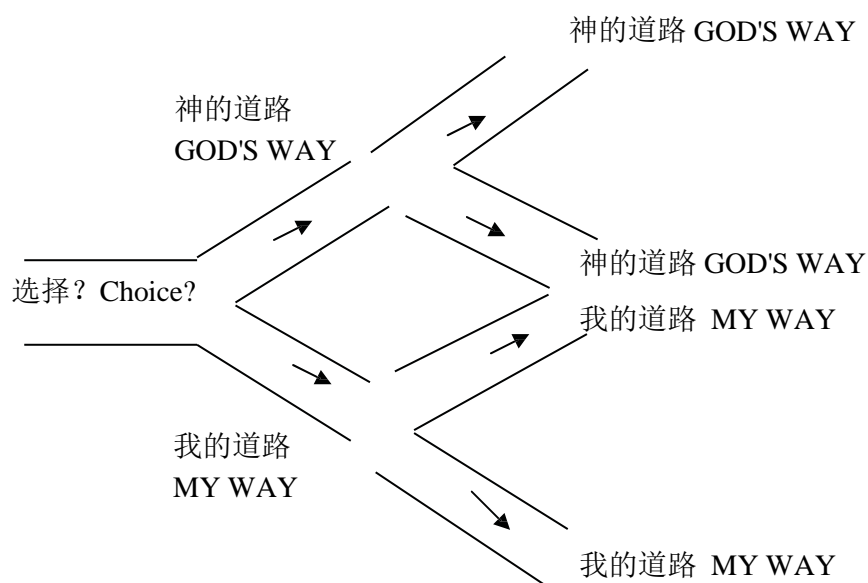
What rules (including house rules), guidelines, restrictions, etc. do you have in your home for each child? Are they reasonable and fair? Evaluate the appropriateness of this structure. How would you adjust it based on the age and level of responsibility of each child? This structure needs frequent review. Consider having a periodic family meeting. This can be a wonderful opportunity to praise your children's strengths and clarify any confusion about the requirements you have for them. Their ideas and suggestions can provide you with valuable insight for wise leadership, in addition to developing a loving, team atmosphere in your home.

3. 本课说明奖励和惩罚有助于孩子明白因果原则，或者播种与收获的原则（箴 13:13, 18；加 6:6, 7）。因此，你的教养工作大多要致力于帮助孩子学习如何做出明智的选择。

This lesson stated that rewards and consequences are useful in helping the child understand the principle of cause and effect, or sowing and reaping (Prov. 13:13,18; Gal. 6:6,7). Much of your parenting, therefore, will be devoted to helping your child learn how to make wise choices.

生活的选择会形成习惯，如图所示：

Life's choices, which form habits, could be illustrated like this:



如图所示，如果一个孩子经常选择自己的道路，而不听从圣经智慧的忠告，他更可能在将来每一个决定上继续选择自己的道路（箴 14:12；传 8:11）。惩罚是一个工具，用来帮助孩子认真思考他的选择是智慧的还是愚蠢的。

As observed from this chart, if a child constantly chooses his way rather than what the wise counsel of Scripture proclaims, he will be more likely to continue to choose his own way with each subsequent decision (Prov. 14:12; Ecc. 8:11). Consequences are a tool that can help a child carefully consider the wisdom or folly of his choice.

另一方面，当孩子开始选择神的道路，而非他自己的道路时，能够在将来的决定中明白这样做的益处。无愧的良心、父母的劝勉、其他人的敬虔的榜样和（某些情况里的）奖励会帮助孩子学习选择神的道路的智慧（箴 9:9；来 11）。

On the other hand, a child who begins to choose God's way over his own can learn the benefit of doing so in future decisions. A clear conscience, parental encouragement, the godly example of others, and rewards (in some cases) help the child learn the wisdom of choosing God's way (Prov. 9:9; Heb. 11).

4. 惩罚应与过错相当。尽可能提前申明惩罚也会有帮助。

Consequences should be appropriate to the offense. It is also helpful to state consequences ahead of time as much as possible.

例如，应该教导孩子如果他们不殷勤工作（西 3:23），那么他们除了需要完成最初的任务之外，还会被分配到更多的工作（受到更加严密的监督）。

e.g. Children should be taught that if their work isn't done with diligence (Col. 3:23), then in addition to completing the original task, more work may be assigned (with closer supervision).

a. 当惩罚与过错直接相关时，对于教导孩子通常是最有益的。要尽可能避免你的直接反应造成的专断的惩罚，相反要经过深思熟虑，决定如何才能使孩子得益处（来 12:6-11）。Consequences associated directly with the offense are usually the most beneficial in instructing the child. Whenever possible, avoid arbitrary consequences that are based more upon your immediate reaction than careful consideration of what would benefit the child (Heb. 12:6-11).

b. 当孩子没有完成任务时，要避免不断地“提醒”他。这时需要的是惩罚。惩罚对于帮助孩子学习为自己的行为负责非常重要。不断的“提醒”实际上会抑制孩子的学习，当然也会令父母感到沮丧。

Avoid the constant practice of “reminding” your child of his duty when he doesn't complete it. There needs to be consequences. Consequences are crucial in helping your child learn to take responsibility for his actions. Constant “reminders” may actually inhibit your child's learning, and are certainly frustrating for the parent.

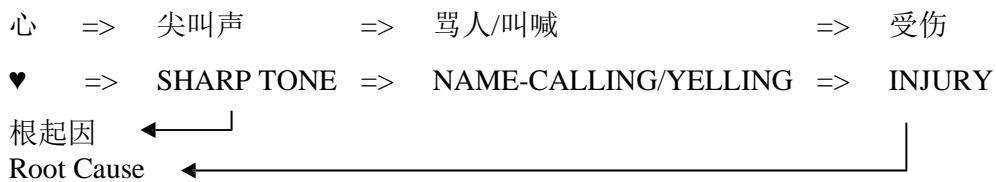
c. 孩子越小，就越要向他们经常地、清楚地解释惩罚。孩子越大，越能更好地明白原则。The younger the child, the more important it is to frequently and clearly explain the consequences. Older children can better understand principles.

d. 评价一下你家中惩罚的实施情况。它们是否尽可能地与过错相当？

Evaluate the use of consequences in your home. Do they fit the offense as much as possible?

5. 你何时决定纠正你的孩子？举例来说，如果你有两个不能和睦相处的孩子，当你听到他们尖叫时，你会干预吗？你是等到他们开始骂人和叫喊，还是等到有人受伤后才开始干预？你越早地对付罪，越容易解决明显的行为问题和与之相应的内心的问题。你让孩子沉溺于罪中的时间越长，需要解决的问题会越多。愚妄若不经制止，通常会导致更多的罪（传 8:11）。

When do you decide to correct your children? For example, if you have two children who are not getting along, do you intervene when you hear sharp voices? Do you wait for name calling and yelling, or until an injury has occurred? The earlier you deal with sin, the easier it is to deal with the overt action and the corresponding heart issue. The longer you allow your children to linger in their sin, the more issues there will be to settle. Foolishness unchecked generally results in greater manifestations of sin (Ecc. 8:11).



如图所示，在事情刚发生的时候处理，要比叫喊和造成伤害之后处理少花费许多时间（箴 4:23）。As you can see from the illustration, it takes less time to deal with an issue at the beginning than later after yelling and possible injury has occurred (Prov. 4:23).

因为你的被动或拖延，在你孩子的生命中有哪些问题正在恶化？

What issues are you allowing to progress in your child's life because of your passivity or procrastination?

6. 评价你家中用杖的情况。

Evaluate the use of the rod in your home.

- 你何时使用？
When do you use it
- 如果你已结婚，对于如何用杖你们能达成一致吗？孩子是否看到你们二人为了他们的益处而团结合作？
If married, are each of you in agreement as to how it is used? Do your children see the two of you working as a team for their benefit?
- 你的孩子明白纠正的意义，并能从中成长吗？
Are your children understanding the correction and growing from it?

7. 看完附录 VII——《确定、改变和培养习惯的简单原则》后，回答下列问题：

After looking at Appendix VII - Simple Principles for Identifying, Changing, and Developing Habits, answer the following questions:

- 你的孩子有哪些习惯需要改变？当不需要用杖时，你常常忽视问题吗？
What habits does your child need to change? Do you tend to neglect issues when the rod is not required?

- 有没有你一直用杖，但是却应该用其他惩罚来处理的问题？
Are there any issues for which you have been using the rod that should be dealt with using other consequences?
- 有没有你应该用杖，而不用其他惩罚来处理的问题？
Are there any issues for which you should be using the rod instead of other types of consequences?

在本周借着祷告制定一个计划，帮助你的孩子改掉坏习惯，培养好习惯。经常提示圣经经文来引导他的思想。

Prayerfully make a plan this week that will help your child change bad habits and in their place develop good habits, always noting passages from Scripture that should guide his thinking.

8. 确定神希望你使用的其他的应用原则，做一个行道者，而不仅仅是听道者（雅 1:22-25）。
Identify any other applications the Lord would have you make in order to be a doer and not just a hearer of the Word (James 1:22-25).

第 6 课
Lesson 6

大纲
Outline

B. 父母是老师

1. 父母如何教导？

- a. 树立榜样
- b. 生活环境
- c. 提问 和回答
- d. 正式的教导时间

2. 父母教导什么？

- a. 敬畏神
 - (i.) 认识神
 - (ii.) 敬拜神
 - (iii.) 取悦神
- b. 降服与顺服权柄

B. The Parent as a Teacher

1. How Do Parents Teach?

- a. Through example
- b. In life situations
- c. By questions and answers
- d. Formal teaching time

2. What Do Parents Teach?

- a. Fear of God
 - (i.) Knowing God
 - (ii.) Worshipping God
 - (iii.) Pleasing God
- b. Submission and Obedience to Authority

6

第 6 课 Lesson 6

父母是老师 The Parent as a Teacher

复习家庭作业。
Review homework.

回顾第 5 课 “父母是管教者” *Review Pt. 5 “The Parent as Disciplinarian”*

- I. 父母的优先次序 **The Parent's Priorities**
 - II. 父母的目标 **The Parent's Goal**
 - III. 父母的挑战 **The Parent's Challenges**
 - IV. 父母的角色 **The Parent's Roles**
 - A. 父母是管教者 **The Parent as a Disciplinarian**
 - 1. 不合乎圣经的管教 Unbiblical discipline
 - 2. 合乎圣经的管教 Biblical discipline
 - a. 是有爱心的 It is loving
 - b. 有智慧的 It is wise
- 智慧的规则是: Wise rules are:
- (i.) 合理的 Reasonable
 - (ii.) 可确定的 Definable
 - (iii.) 有用的 Useful
- 运用 Utilizing
- (a) 奖赏 Rewards
 - (b) 后果 Consequences

父母的第二个角色是.....

The second role to examine is...

B. 父母是老师 The Parent as a Teacher

弗 6:4 劝诫（“放在心里”）指导建立内心的信念

Eph. 6:4 Admonition (“putting into the mind”) Instruction to build inner convictions

神给父母的命令是教养子女，使他们走当行的道，而教导是完成神命令的主要方式之一。虽然教导的结果在神手里，但是父母们必须明白一些重要的条件或前提，才能使他们的教导产生最大的果效。

Teaching is one of the primary means of fulfilling God's directions to parents in training their children in the way they should go. Though the result of the teaching is up to God, there are a few important conditions or prerequisites parents must understand to maximize the effects of their teaching.

家庭课堂的前提

PREREQUISITES FOR THE FAMILY CLASSROOM

- 认识到孩子不明事理（understanding 在《箴言》中被译为“聪明”），需要被教导。所罗门说到他写《箴言》的目的时，十分明确地提到这一点。

Recognize that a child lacks understanding and needs to be taught. Solomon makes this clear as he states his purpose in writing Proverbs.

要使人晓得智慧和训诲，分辨通达的言语，使人处事领受智慧、仁义、公平、正直的训诲，使愚人灵明，使少年人有知识和谋略。（箴 1:2-4）

To know wisdom and instruction, to discern the sayings of understanding, to receive instruction in wise behavior, righteousness, justice and equity; to give prudence to the naïve, to the youth knowledge and discretion (Prov. 1:2-4).

由于孩子常常不够成熟和愚蒙，他们需要在知识和智慧上面长进（运用知识）。

Since our children are often immature and foolish, they need to grow in knowledge and wisdom (knowledge applied).

- 认识到孩子学习的过程是循序渐进的。
Realize that children learn incrementally.

我们的教导从他们出生开始，直到我们离开这个世界才结束。这样的学习持续一生。在人生的道路上，我们随处都可以找到机会教导孩子。

Our teaching begins at their birth and ends at our death. This learning lasts a lifetime. The opportunities to teach are everywhere along the path of our lives.

例如，你想要你的孩子以纯洁之身步入婚姻吗？那么你要从何时开始这方面的教导呢？仅仅因为你不想告诉一个 2 岁的孩子有关“生命的真相”，并不表示你不可以教导守贞的概念以及合宜的身体接触。

e.g. Do you want your children to enter marriage with physical purity? When does that teaching begin? Just because you don't give the "facts of life" to a 2-yr-old doesn't mean you aren't teaching the concepts of purity and appropriate physical intimacy.

- 孩子从很小的时候就开始在家里观察你与配偶之间爱意的表达和每个人端庄的态度（或者不端庄的态度）。

Your children watch your gestures of affection with your spouse and everyone's modesty (or lack thereof) in the home from the time they are very young.

- 他们会听到你如何评论别人在公开场合不适宜的示爱举动。

They listen to your comments about inappropriate affection by others in a public setting.

- 他们会听到你看的电视节目以及你对世界关于情感和浪漫观点的评论。

They listen as you watch TV. and comment about the world's view of affection and romance.

这种教导是循序渐进、逐渐积累起来的。智慧的父母学习如何看待神的所有标准，并将其分解为不同的课程，使孩子可以一步一步地、日复一日、年复一年地消化和吸收。

This kind of teaching is progressive and cumulative. The wise parent learns how to look at all of God's standard and break it down into lessons which can be absorbed bit by bit, day by day, year by year.

- 要求孩子在你教导的同时操练自制力。

Require that children exercise self-control when you are teaching.

孩子们必须在以下方面操练自制力：

Children must exercise self-control in regard to their:

- 行动（比如静坐）

Movements (e.g. sitting still)

- 口舌 [比如（雅 3:2）保持安静并且运用合宜的话回应他人]

Mouths [e.g. (Jms. 3:2) being quiet and using appropriate language in their responses to others]

- 思想 [比如（箴 18:15）留心听教训、任务和他人所说的话]

Minds [e.g. (Prov. 18:15) paying careful attention to instructions, tasks, and others]

当孩子逐渐学会仔细观察他的环境，并且约束自己的行为使之与特定的环境相称，就会产生这种自制力。

This kind of self-control comes as a child progressively learns to carefully observe his setting and limit his activity to what is appropriate for that particular setting.

一个缺乏或完全没有自制力的孩子很难从父母或其他教导的人那里学习。因此父母必须不断要求孩子操练自制力和集中注意力。开始的时候，这也许对于年幼的孩子来说很困难，但是在你不断的要求下，他的技巧会不断提高。

A child with little or no self-control may have difficulty learning from parents and others who would teach him. So parents must consistently require their children to exercise self-control and pay attention. This may be difficult for the young child at first, but he will develop increasing skill as you consistently require it.

明白了这些大的前提之后，我们需要具体回答两个问题：第一，父母如何教导；第二，父母教导什么？

With these broad prerequisites understood, two questions need to be answered more specifically: HOW do parents teach? And, WHAT do parent teach?

1. 父母如何教导？How do parents teach?

至少有四种方式：

There are at least four ways:

a. 树立 榜样 Through example

你生命的见证（林前 11:1；腓 3:17）

The testimony of your life (1 Cor. 11:1; Phil. 3:17)

这包括神如何拯救你、赐福你，以及不断在你生命中动工，使你在祂里面成长。

This includes how God saved you, has blessed you, and how His ongoing activities in your life are causing you to grow in Him.

父母们必须明白他们是孩子效法的榜样。（腓 4:9）这在教导技巧和品格方面是有效、实用的方法。

Parents must understand that they are models for their children to follow (Phil. 4:9). This is a powerful, practical method of teaching skills and character qualities.

这种效法榜样通常包括 4 个步骤：

This kind of modeling usually involves 4 steps:

○ 父母做，孩子 看。Parents act and the child watches.

○ 父母做，孩子 帮忙。Parents act and the child helps.

○ 孩子做，父母 帮忙。The child acts and parents help.

○ 孩子做，父母看；或者父母当时不在场，之后看孩子 做得如何。

The children act and parents watch or are not present, and then follow up.

父母既能以这种方式教导一种技能，比如怎样铺床，也能以此解决品格方面的问题，比如吃饭和探访患病的邻居（有同情心）。

Parents can teach in this manner, whether it is a skill such as how to make a bed, or a character issue, like taking a meal and visiting with a sick neighbor (being compassionate).

例如，学习铺床。第一，孩子看妈妈如何做；第二，孩子帮忙拉床单，帮忙整理；第三，孩子开始自己做，妈妈只是帮忙；最后，孩子能够出色完成任务。一旦把任务交给他们，我们就不要在细节上过多干涉。

e.g. In learning to make a bed, first the child watches Mom. Second, the child begins to help pull up the sheet, then straighten it up. Third, the child begins and Mom just helps. Finally, the child is able to complete the task with excellence. Once the job is theirs, resist micro-managing.

b. 生活 环境 In life situations

当摩西向以色列人重申神的律法时，他说：

When Moses reminded Israel of the Law, he told them . . .

也要殷勤教训你的儿女，无论你坐在家里，行在路上，躺下，起来，都要谈论。（申 6:7）

and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up (Dt. 6:6-7).

最好的教导是在生活中，包括你的家庭环境……你家庭独有的经历。

Teaching is best done in the MILIEU of life...in your family's setting and home environment...unique to your family

- 在危机之中，比如试炼、忧伤、失败、疾病、学校问题
In times of crisis such as trials, times of sorrow, failures, illness, school problems
- 当考虑做选择、决定的时候
When considering options, decisions
- 与朋友有矛盾
Difficulty with friends
- 父母的工作情况、失业
Parents' work situations, unemployment
- 当前的事件
Current events

不是只有管教的时候，我们才在教导和训练孩子做出智慧的选择。这种教导应当贯穿在一整天当中，包括早餐、晚餐时间，孩子们放学后的时间。要常常和孩子讨论我们顺服会得神的喜悦以及罪所带来的负面结果。(The Things You'll See: Notes to My Children on How They Were Raised by Lawrence R. Lucas, page 8.)

The time for teaching, for instructing in making wise choices, is not just when it is time to discipline, but throughout the day. At breakfast, at dinner, as they return home from school. Always be discussing God's pleasure at our obedience and the negative consequences of sin. (*The Things You'll See: Notes to My Children on How They Were Raised* by Lawrence R. Lucas, page 8.)

生活的境况使你有机会证明神话语的大能和实用性。弄清楚孩子的想法和计划，利用这些机会去辅导他（箴 20:5）。

Life's situations are your opportunity to demonstrate the power and relevance of God's Word. Draw out your child's thoughts and plans and use these opportunities to counsel him. (Prov. 20:5).

c. 提问 和回答 **By questions and answers**

神指示以色列人使用一些象征性的记号（比如逾越节），引发子孙后代内心的疑问。（书 4:5-7，出 12:26-27）

God instructed the Israelites to use symbols like Passover to create questions in the minds of the children (Josh. 4:5-7, Ex. 12:26-27).

学会问孩子一些发人深思的问题，并仔细评估他们的反应。另外，父母应该准备好回答孩子们提出的一些比较深刻的问题。

Learn to ask thought-provoking questions of your children and carefully evaluate their responses. In addition, parents should be ready for thought-provoking questions from their children.

利用孩子天生的好奇心来进行实例教学。耶稣经常对门徒如此行。（太 13 章；约 9:1-3）

Use the child's own natural curiosity for object lessons. Jesus often did this with the disciples (Matt. 13; John 9:1-3).

鼓励提问。寻找机会聆听孩子们关于这一天的想法，并回答问题。例如，睡觉前是父母帮助孩子以思想神来结束一天的好机会。

Encourage questions. Look for opportunities to be available to listen to their thoughts about the day and answer questions. For example, bedtime can be a wonderful opportunity for a parent to help a child finish a day by reflecting on God.

例如：“为什么奶奶不爱耶稣？”“为什么亚当一定要犯罪？”“什么是进化论？”等。

e.g. “Why doesn't Grandma love Jesus?”, “Why did Adam have to sin?”, “What is evolution?”, etc.

给自己留出空闲时间。仔细聆听。针对孩子提出的问题给出答案，要比给出某个他们从未想过的问题的答案，更有助于教导。

Be available. Listen carefully. It is helpful to teach by answering a person's own question rather than only giving them answers to questions that are not being asked.

d. 正式的教导时间 Formal teaching time

家庭灵修，家庭敬拜，一起看一本书等。

Family devotions; family worship; reading a book together, etc.

选择一个好时间、好方法和好的主题（寻求多样性）。箴言是一卷很棒的书，可以一节一节或者一章一章地阅读。它是所罗门给他儿子们的教训。

Select a good time, method, and subject (seek variety). Proverbs is a wonderful book, verse by verse or chapter by chapter. It was Solomon's instruction to his sons.

在整个教导过程中，你要力求真实、简明和直接。尽可能地运用例子和对比。让孩子明白，你不仅喜欢指导他，而且期待他能学以致用。教导时，要有乐趣，只要合宜，随时随地展现你的幽默。

In all your teaching seek to be genuine, concise, and straightforward. Use illustrations and contrasts whenever possible. Let your child know in the way you teach that you not only enjoy instructing him but also expect him to apply what he learns. Have fun. Use humor whenever and wherever appropriate.

推荐阅读：泰德·特里普，玛吉·特里普《陶塑子女心：将真理铭刻在孩子的心上》
Recommended Reading: *Instructing a Child's Heart* by Tedd Tripp & Margy Tripp

2. 父母教导什么? What do parents teach?

只有神能改变人心。但是父母有责任忠心地、正确地活出并教导神的话语（申 6:1-7；西 3:16）。

Only God can change the heart. But parents are responsible for faithfully and accurately living and teaching the Word (Deut. 6:1, 7; Col. 3:16).

我们在第 1 课父母的优先次序中构建了一个大的框架，以此作为开始。这个框架的内容包括：委身于基督、婚姻、家庭以及其他方面。真心希望我们的孩子在同样的领域也能有委身。

The Parents Priorities in Lesson 1 form a broad framework with which to begin. They were: a commitment to Christ, to marriage, to family, and to others. Prayerfully, our children will develop commitments in these same areas.

因为圣经与这些委身息息相关，所以我们教导孩子圣经，盼望我们的孩子信靠基督，遵循圣经，并且智慧地生活。要想智慧地生活，孩子们必须学会将圣经真理应用于生活的每个方面。

We therefore teach the Bible as it relates to these commitments with a hope towards our children trusting Christ, observing Scripture, and living wisely. To live wisely, children must learn to apply biblical truth to every issue of life.

下面的分类只是代表了父母应该教导孩子的几项具体和基本的主题：

The following categories represent only a few specific and essential topics which parents should teach their children:

a. 敬畏神 **Fear of God**

敬畏耶和华是智慧的开端，认识至圣者便是聪明。（箴 9:10）

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding (Prov. 9:10).

“这种恭敬、渴慕、顺服的敬畏之心是所有属灵知识和智慧的基础。虽然不信的人有一套对生命和真理的看法，但是，他只有与神建立起敬畏的救赎关系，才能有真正的或最终的认识。注意这个过程：1) 教导神；2) 学习神；3) 敬畏神；4) 认识神；5) 效法神的智慧。”

“This reverential awe and admiring, submissive fear is foundational for all spiritual knowledge and wisdom. While the unbeliever may make statements about life and truth, he does not have true or ultimate knowledge until he is in a redemptive relationship of reverential awe with God. Note the progression here: 1) teaching about God; 2) learning about God; 3) fearing God; 4) knowing God; and 5) imitating God’s wisdom.

“敬畏神是一种内心的状态。在这种状态下，一个人原本的态度、意志、情感、行为和目标都被换成了神的（参诗篇 42:1）。”麦克阿瑟研读版圣经，关于箴 1:7 的注释。

“The fear of the Lord is a state of mind in which one’s own attitudes, will, feelings, deeds, and goals are exchanged for God’s (cf. Ps. 42:1).” The MacArthur Study Bible, note on Prov. 1:7.

至于我们的孩子，这意味着要帮助他们形成“神的意识”，这样他们才能够明白活在神的同在中是什么意思（箴 15:3；诗 139:1-4）。培养孩子对神的敬畏，至少包括三件事情：

In regard to our children, this means helping them develop a “God- consciousness” so that they understand what it means to live life in His presence (Prov. 15:3; Ps. 139:1-4). Developing a fear of God in our children involves at least three things:

- (i) 认识神（耶 9:23-24；约 17:3；腓 3:8-11）
Knowing God (Jer. 9:23-24; Jn. 17:3; Phil. 3:8-11)

我们需要教导孩子神的属性和大能的作为。我们通过使用简单的词语，可以给非常小的孩子教导神的属性。

We need to teach our children God's attributes and mighty deeds. His attributes can be taught to very young children, even though we may need to use simple terminology.

- 例如，有一首儿歌唱到：“我的神又大，又强又全能，样样事情都可以为我们做。”我们通过这首歌可以教导神的全能、全在、全知和对个人关顾的属性。

e.g. Using a song like, "My God is so big, so strong and so mighty; there's nothing my God cannot do for you and me." God's attributes of omnipotence, omnipresence, omniscience, and personal care can all be taught.

- 例如，在沙滩上，你可以提醒孩子，正如波浪来来往往一样，神应许过我们的所有事，他一定会信实地成就。

e.g. At the beach, you remind the child that just as the waves continue to go in and out, God is faithful to do all He says He will for us.

- 诗篇 139 是强调这些真理的伟大诗篇。

Psalms 139 is a great text to reinforce these truths.

(ii.) 敬拜神（出 34:14；诗 29:2；诗 150；约 4:23-24）

Worshipping God (Ex. 34:14; Ps. 29:2; Ps. 150; Jn. 4:23-24)

人生的全部就是敬拜神以及回应关于神的真理。我们如何生活表明我们在敬拜谁或什么（来 13:15,16）。

All of life is an opportunity for worship, to respond to truth about God. How we live demonstrates who or what we worship (Heb. 13:15,16).

不存在“神圣又世俗”思想，我们所有人要么敬拜神，要么敬拜我们自己的欢愉、欲望、道路，如同拜偶像一般（林前 10:31）。

There can be no "sacred vs. secular" thinking. All of us are either worshipping God or our own pleasures, desires, and ways as idols (1 Cor. 10:31).

你的孩子对食物、电脑游戏、电视、音乐和其他爱好的态度是什么？当有人需要他帮助时，他可以轻易将它们放在一边，还是心不甘情不愿？当他人又需要的时候，你的孩子是否有什么习惯或者追求不容易放下？即使“很好”的兴趣爱好也能产生恶欲和贪婪，与拜偶像一样（西 3:5）。（利用他们为自己而活的自然本性引入福音主题。基督为他们的自私担当了刑罚，因此他们能得以赦免。）

What is your child's attitude toward food, computer games, T.V. time, music, and other pleasures? Does he easily or reluctantly put them aside when someone needs his help? Is there any habit or pursuit your child will not readily set aside for the needs of others? Even "good" hobbies can bring out fleshly lusts and

covetousness which amounts to idolatry (Col. 3:5). (Use their natural tendency to live for themselves as a bridge into the gospel. Christ paid the penalty for their selfishness and thus offers them forgiveness.)

正如我们了解自己在哪些方面容易犯罪是非常重要的，我们也需要留心孩子身上特有的软弱。每个孩子都是独一无二的。

Just as it is important to be aware of your own sinful tendencies, you also need to watch out for your child's particular weaknesses. Each child is unique.

- 教导孩子 个人 敬拜是什么意思（太 6:1-18）。

Teach your child what it means to worship God privately (Matt. 6:1-18) .

他能自己阅读圣经并有所发现吗？关于祷告和默想，你将给孩子教什么？他将记住哪些经文和章节，使自己不会得罪神（诗 119:11）？

Can he read and find things in the Bible himself? What will you teach about prayer and meditation? What verses and passages will he memorize so that he won't sin against God (Ps. 119:11)?

- 教导孩子 团体 敬拜的本质。

Teach your child the essentials of corporate worship.

你可以通过家庭敬拜得以实现，并且应该通过积极参与当地教会给孩子做榜样（来 10:24,25）。

This can be accomplished through times of family worship, and should be modeled through active involvement in a biblical local church (Heb. 10:24,25).

你想要孩子建立对神的爱。但是，他如果不认识神，就不能爱他；如果没有人给他教过圣经，他就不能认识神。

You want your child to develop a love for God. He can't love one whom he does not know. He can't know God without being taught the Word.

推荐阅读：J. I. 巴刻《认识神》；斯图尔特·斯科特《敬虔的丈夫》第 7 章
Recommended reading: *Knowing God* by J.I. Packer; *The Exemplary Husband* by Stuart Scott, chapter 7.

- (iii.) 取悦 神（林前 10:31；林后 5:9,15；加拉太书 1:10；西 3:20，23）
Pleasing God (1 Cor. 10:31; 2 Cor. 5:9, 15; Gal. 1:10; Col. 3:20, 23)

这包括帮助孩子学习做出合乎圣经的决定（箴 3:5,6）。你的孩子倚靠他自己的见识吗？或他在一切的事情上（包括做决定）都认定主，相信神不会让他走弯路？

This includes helping children learn to make decisions biblically. (Prov. 3:5,6) Does your child lean on his own understanding? Or in all his ways (including decisions) will he acknowledge the Lord, believing that God will make his paths straight?

- 例如，教导他如何选择朋友、兴趣爱好、为什么吸毒是错的、是否去参加这个或另一个活动，等等。
e.g. Teach about how to choose friends, hobbies, why drugs are wrong, whether to go to this activity or another, etc.
- 例如，关于未来：如何以及何时买车、如何选择大学、如何选择专业、寻找配偶的标准，等等。
e.g. Concerning the future: how and when to buy a car, how to choose a college, how to choose a profession, what to look for in a spouse, etc.
- 例如，人们做决定的时候，总是倾向于问“有什么不好的地方？”当我们的孩子面对一个选择的时候，我们也需要帮助他们想清楚“有什么好的地方？”
e.g. When making decisions the tendency is merely to ask “What’s wrong with it?” When our children are faced with a choice, we also need to help them think through “What is good about it?”

现在就让他们做决定并且面对后果，这样他们就能学会如何做出尊崇神的选择。

Let them make decisions now and deal with the consequences so that they can learn for themselves how to make God-honoring choices.

参见附录 9：帮助评判生活中的“灰色地带”
SEE Appendix IX: Help with the Gray Areas of Life

教导孩子正确地敬畏神，包括帮助他们明白认识神、敬拜神和取悦神的意义。

Teaching children a proper fear of God involves helping them understand what it means to know God, worship God, and please God.

除了敬畏神，父母还必须教导孩子……

In addition to the fear of God, parents must teach their children...

b. 降服和顺服权柄（弗 6:1,2）Submission and Obedience to Authority (Eph. 6:1,2)

神的权柄是无限的，我们应该在一切事上顺服他。同样，他也将有限的权柄赐给某些人（institution 的一个意思是“熟悉的人”）。我们的孩子需要明白，神要求他们去尊敬和顺服这些有限的、会犯错的人。通过认可和顺服这些神所任命的掌权者，他们就是在顺服神（罗 13:1-7）。

God’s authority is limitless and we are to obey Him in all things. Also, He has given limited authority to the following human institutions. Our children need to understand God’s requirement for them to honor and obey these finite, fallible institutions. In recognizing and obeying these God ordained authorities, they are obeying God (Romans 13:1-7).

- 父母 弗 6:1-3
Parents Eph. 6:1-3
- 老师 彼前 2:13
Teachers 1 Pet. 2:13
- 政府 罗 13:1-7
Government Rom. 13:1-7
- 教会 来 13:17
Church Heb. 13:17
- 雇主 西 3:22
Employers Col. 3:22

降服是一方对处于另一方权柄之下的认可。

Submission is the recognition that one is under the authority of another.

顺服是以适当的行为和态度回应权柄的责任。神要求完全的顺服和一个正确的心（创 22；撒上 15）。家显然是孩子学习降服和顺服权柄的训练场所，尤其是依据第五条诫命和以弗所书 6 章 1、2 节。

Obedience is the obligation to respond to that authority with the appropriate action and attitude. God requires that obedience be complete and with a right heart (Gen. 22; 1 Sam. 15). The home is the obvious training ground for a child to learn submission and obedience to authority, especially in light of the 5th commandment and Eph. 6:1,2.

你们作儿女的，要凡事听从父母，因为这是主所喜悦的。（西 3:20）

Children, be obedient to your parents in all things, for this is well-pleasing to the Lord (Col. 3:20).

顺服必须以教训和示范的方式来教导。

Obedience must be taught by precept and example.

你在生活中是降服和顺服的好榜样吗？你的孩子看到你甘心乐意地承认掌权者的地位吗（比如教会领袖和政府）？你遵守交通规则吗？妻子们，孩子看到你们心甘情愿地顺服丈夫吗？丈夫们，你们如何谈论雇主呢？

Is your life a good example of submission and obedience? Do your children see you cheerfully acknowledging roles of authority such as church leadership and government? Do you obey the traffic laws? Wives, do your children see you willingly submit to your husband? Husbands how do you speak about your employer?

不尊重权柄，会严重阻碍你或者另外的权威人物的所有教导（技巧、品格或者数学口诀）。父母们，在帮助孩子顺服你、以遵行神给他们直接的命令上，你们绝不能失败。

Without respect of authority, ALL other kinds of teaching (skills, character, or math tables) by you or any other authority figures could be severely hindered. Parents, you must not fail in helping your children fulfill God's direct command for them to be obedient to you.

因为顺服从根本上讲是内心的问题，而非仅指外在行为，所以智慧的父母寻找机会证明内在真实改变的需要。当一个孩子不能降服和顺服，父母可以教导他们关于人的堕落以及人需要一位救主。

Since obedience is ultimately a matter of the heart rather than simply external behavior, the wise parent looks for opportunities to demonstrate the need for true, inner change. When a child fails to submit and obey, parents can teach them about human depravity and their need for a Savior.

我儿，你若领受我的言语，存记我的命令，
侧耳听智慧，专心求聪明，
呼求明哲，扬声求聪明。
寻找它，如寻找银子，搜求它，如搜求隐藏的珍宝，
你就明白敬畏耶和华，得以认识神。
因为耶和华赐人智慧，知识和聪明都由他口而出。
他给正直人存留真智慧，给行为纯正的人作盾牌。（箴言 2:1-7）
My son, if you receive my sayings, and treasure my commandments within you,
Make your ear attentive to wisdom, incline your heart to understanding;
For if you cry for discernment, lift your voice for understanding;
If you seek her as silver, and search for her as for hidden treasures;
Then you will discern the fear of the Lord, and discover the knowledge of God.
For the Lord gives wisdom; from His mouth come knowledge and understanding.
He stores up sound wisdom for the upright; He is a shield to those who walk in integrity
(Prov. 2:1-7).

父母们，孩子对你们教训的态度是这样的吗？如果不是，你能做什么来挑战他们如此行呢？

Parents, is this your child's attitude toward your instruction? If not, what can you do to challenge them in this regard?

在这节关于父母担任老师角色的重要一课里，我们看到为了有效地践行以弗所书 6 章 4 节，父母必须谨记几个前提：孩子不明事理必须被教导，孩子学习的过程是循序渐进的，他们缺乏自制力。我们也学习父母要如何教导：为孩子树立榜样，在生活中随时教导，通过提问和回答教导，通过正式的方式教导。我们也看了父母教导什么，其中涉及到两个重要的主题：敬畏神，以及降服和顺服权柄。下一节课，我们将继续来看父母作为老师的角色。

In this important lesson concerning the role of the parent as a teacher, we saw several prerequisites parents must remember in order to effectively fulfill Eph. 6:4: children lack understanding and must be taught; children learn incrementally; and they lack self-control. We examined HOW parents teach: by their example, in life situations, by question and answer, and through formal instruction. We also began to look at WHAT parents teach and considered two crucial topics: fear of God, and submission and obedience to authority. Next lesson, we'll continue with our look at The Role of the Parent as a Teacher.

问题 QUESTIONS

默想原则

PONDERING THE PRINCIPLES

复习课程，包括附录和圣经经文。

Review the lesson, including any appendices and Scripture passages.

1. 本课讲述了四种基本的指导方法：效法榜样、环境背景、提问回答和正式教导。在这些方法中，你的强项和弱项是什么？你在这四种方法中保持平衡吗？为了让你的教导更加信实、有效，你能够做哪些改变？

Four basic methods of instruction were described in the lesson: modeling, milieu, question and answer, and formal teaching. In which method are you strongest and weakest? Do you maintain a balance among these four methods? What changes can you make in order to be more faithful and effective in your teaching?

2. 你使用哪种正式教导的方法（比如家庭灵修等）？针对这种方式，你有什么样的建议或将要做出哪些改变？

What methods of formal teaching do you use (e.g. family devotions, etc.)? What proposals or changes in this manner of teaching your children would you like to make in the future?

3. 研读箴 1:7；箴 31:30；伯 1:1-8。在约伯的一生中，他敬畏耶和华的结果是什么（箴 14:2, 14:26, 16:6）？一个蒙福的家庭是敬畏神的家庭。你对主的敬畏之心在增长吗？如果你最近没有学习过这个重要的主题，你也许需要：

Study Prov. 1:7, Prov. 31:30, and Job 1:1-8. In Job's life, what does the fear of the Lord result in (Prov. 14:2, 14:26, 16:6)? A blessed family is a God-fearing family. Are you growing in the fear of the Lord? If you haven't recently studied this vital topic, you may want to:

- 对“敬畏主”进行主题研究

Do a topical search on the “fear of the Lord”

- 阅读 A. W. 陶恕所著的《认识至圣者》
Read *Knowledge of the Holy* by A. W. Tozer
- 阅读：爱德华·韦尔契所著的《亲爱的，别把上帝缩小了》（特别是 6、7 和 13 章）
Read: *When People Are Big and God Is Small* by Ed Welch (particularly Chs. 6, 7 and 13)
- 学习神的属性
Study the attributes of God

这个认识会让你更好地敬拜神以及更深地认识神。你对神的敬畏会让你遵守他的诫命并恨恶罪吗？（传 12:13；箴 8:13）

This knowledge should lead you to greater worship and a greater God-consciousness. Does your fear of God cause you to keep his commandments and to hate evil? (Ecc. 12:13; Prov. 8:13)

4. 评价孩子对你教训的回应。

Evaluate your child's response to your instruction.

- 你孩子最初的反应是可亲的、展现出他灵里的降伏吗？如果不是，你容忍了孩子的哪些最初的回应，使得你在孩子心目中的权威受损（比如言语反应、表情等）？你想要看到孩子怎样回应？这周你可以采取什么步骤帮助孩子改变？

Is your child's initial response gracious, displaying a submissive spirit? If not, what type of initial responses are you tolerating that may compromise your authority in the mind of the child (i.e., verbal responses, facial expressions, etc.)? What responses would you like to see in their place? What steps can you take this week for helping your child change?

- 你的孩子给父亲、母亲不同的回应吗？为什么？
Does your child respond differently to one parent as compared to the other? Why?
- 评价孩子们可能会有的几种回应：
Evaluate the following possible responses from children:

- | | |
|-----------------------|--|
| ○ “我非做不可吗？” | “Do I have to?” |
| ○ “为什么？” | “Why?” |
| ○ “我不想去。” | “I don't want to.” |
| ○ “相反，我能……？” | “Instead, can I...?” |
| ○ “这不公平。” | “It's not fair.” |
| ○ “我的朋友不必做，为什么我非得去做？” | “My friends don't have to, so why do I?” |
| ○ “你不会懂的。” | “You don't understand.” |
| ○ “我不能去做。” | “I can't do it.” |

作为父母，帮助你的孩子学会按照圣经的原则去评价他们的回应，确定是否蒙神喜悦。

As a parent, help your child learn how to assess their responses in light of biblical principles to determine if they are pleasing to the Lord.

5. 评估下列例子。了解孩子的过错、性格和年龄将如何影响你纠正他们的方式？

Evaluate the following example. How does understanding the offense, the child's character, and his age influence correction?

例如，在颁布和实行一项特定的“家规”——午餐后收拾碗盘，看看这个家中谁会得到奖赏或者惩罚？为什么？

e.g. After giving and implementing a particular “house rule” for cleaning up after lunch, who may receive a reward or consequence in this family and why?

- a. 一个孩子把自己用过的餐具放在洗碗池里，却没有按照家长的吩咐把它们洗干净？
（不完全的顺服）

A child who sets his dish in the sink instead of rinsing it off and washing it as he was told?
(partial obedience)

- b. 一个孩子玩了好长时间电脑，才来收拾他的餐具？（拖延）

A child who plays on the computer for a long while and then comes to take care
of his dishes? (procrastination)

- c. 一个孩子直接离开了厨房？（忘记或者是完全的悖逆）

A child who just leaves the kitchen altogether? (forgetfulness or outright disobedience)

- d. 一个孩子立即顺服，不过阴沉着脸、撅着嘴和满脸的不高兴？（不尊敬的表情）

One who obeys right away but who has what appears to be a sulky, pouting, angry face?
(disrespectful expressions)

- e. 一个孩子将自己用过的餐具都洗干净？（尽了自己的责任）

A child who completely washes all his dishes? (did his duty)

- f. 在未经要求的情况下，一个孩子默默地但是甘心乐意地把所有人的餐具都洗干净。
（做事主动的人）

A child who quietly, but cheerfully, washes everyone's dishes without being asked.
(self-starter)

有些人在某种程度上感到内疚，但为什么内疚呢？有些人做了，但是做到什么程度呢？

Some are guilty to an extent, but guilty of what? Some worked, but to what level?

违背命令导致的内疚，是因为叛逆、懒散还是因为明显的不尊敬态度？根据孩子的年龄大小、一次无心之过或是已形成常态、是否对于一个或几个孩子来说是一个新的要求，违背命令和导致的后果是截然不同的。

Are the guilty in violation because of rebellion, sloppiness, or an apparent disrespectful attitude? The violation and consequence may differ based on age of the child, whether it is a one-time, careless mistake as opposed to a pattern, or whether for one or more of the children it is a new requirement.

一个孩子如果平时忠于完成自己的任务，他只需要一个温柔的“提醒”。一个孩子也许需要做一项额外的家务。一个孩子也许需要在下一次用餐后收拾所有人的餐具。一个或者几个孩子需要因为完全的悖逆和/或者不尊敬的表情被打屁股。

One child might only need a gentle “reminder” if he is usually faithful to complete his tasks. One might need to do an additional chore. One might need to do everyone’s dishes at the next meal. One or more might need spankings for outright disobedience and/or disrespectful expressions.

如何对待两个顺服的孩子呢？一个仅仅完成了他的任务。持续的忠心是一定值得称赞的，但是做事主动者配得更大的奖赏（也许是新规定的上床时间，或者其他特权等）。

What about the two children who were obedient? One only did his duty. Continued faithfulness is definitely praiseworthy, but the self-starter deserves the greatest reward (maybe a new bedtime, or other privilege, etc.).

要常常记得教导孩子合适的圣经经文，有意识地将你的管教深化于孩子的心中。孩子需要学会如何将他自己的心和行为与圣经的标准作比较。

Always remember to thoughtfully direct your discipline at the heart of your child by teaching appropriate Bible passages. The child needs to learn how to compare his own heart and behavior against the standard of Scripture.

正如你所见，有效地教导和纠正一个孩子，是需要耐心和智慧。

As you can see, it takes patience and wisdom to effectively teach and correct a child.

6. 评价你对于以前课程的应用情况，你取得了哪些进步？你的行为需要在哪些地方作出调整，你的计划在哪些方面需要重新考虑（箴 16:9；22:6）？记住成长是循序渐进的。不要厌倦做正确的事情！

As you review applications from previous lessons, what progress have you made? Where do you need to adjust your actions and reconsider your plans (Prov. 16:9; 22:6)? Remember that growth is incremental and progressive. Don't grow weary in doing well!

7. 为了行道，而不仅仅是听道，确定主希望你在生活中应用的其他方面（雅 1:22-25）
Identify any other applications the Lord would have you make in order to be a *doer* and not just a *hearer* of the Word (Jms. 1:22-25).

第 7 课
Lesson 7

大纲
Outline

B. 父母是老师

1. 父母如何教导？

2. 父母教导什么？

- a. 敬畏神
- b. 降服与顺服权柄
- c. 如何对付 罪 。
- d. 合乎圣经的 沟通
- e. 去爱和服侍他人
- f. 如何解决欲望、期望和失望
- g. 按照圣经处理试炼
- h. 管家
- i. 合乎圣经的职业道德
- j. 关于婚姻的圣经原则

C. The Parent as a Teacher

1. How Do Parents Teach?

2. What Do Parents Teach?

- a. Fear of God
- b. Submission and Obedience to Authority
- c. How to Deal with Sin
- d. Biblical Communication
- e. To Love and Serve Others
- f. How to Deal with Desires, Expectations, and Disappointments
- g. To Handle Trials Biblically
- h. Stewardship
- i. A Biblical Work Ethic (Col. 3:23, Ecc. 9:10)
- j. Biblical Principles Concerning Marriage

7

第 7 课 Lesson 7

父母教导什么？ What Do Parents Teach?

回顾第 6 课 “母是老师”
Review Pt. 6 “The Parent as Teacher”

- I. 父母的优先次序 The Parent's Priorities
- II. 父母的目标 The Parent's Goal
- III. 父母的挑战 The Parent's Challenges
- IV. 父母的角色 The Parent's Roles
 - A. 父母是管教者 The Parent as a Disciplinarian
 - B. 父母是老师 The Parent as a Teacher
 - 1. 父母如何教导？ How Do Parents Teach?
 - 2. 父母教导什么？ What Do Parents Teach?
 - a. 敬畏神 Fear of God
 - (i.) 认识神 Knowing God
 - (ii.) 敬拜神 Worshipping God
 - (iii.) 取悦神 Pleasing God
 - b. 降服与顺服权柄
Submission and Obedience to Authority

除了敬畏神和降服与顺服权柄，父母还有其他许多重要的主题要教导孩子，包括：
In addition to the fear of God and submission and obedience to authority, parents also have many other important topics to teach, including:

c. 如何对付罪

How to Deal with Sin

敬畏耶和华，在乎恨恶邪恶……（箴 8:13 上）

The fear of the LORD is to hate evil...Prov. 8:13a

(i.) 对付 个人 的罪 **Dealing with personal sin**

不要自以为有智慧，要敬畏耶和华，远离恶事。（箴 3:7）

Do not be wise in your own eyes; fear the LORD and turn away from evil. Prov. 3:7

我们应该要省察自己，并且乐意接受他人的责备（诗 139:23、24；箴 6:23, 15:5、31、32, 27:5、6 上）。

We should be willing to examine ourselves and receive reproof from others (Ps. 139:23, 24; Prov. 6:23; 15:5, 31, 32; 27:5, 6a;).

- 愚妄人藐视父亲的管教，领受责备的得着见识。（箴言 15:5）
A fool rejects his father's discipline, but he who regards reproof is sensible. (Prov. 15:5)
- 这包括对我们的罪负责，不推卸责任、给自己找借口、合理化或淡化过错。
This includes taking responsibility for our sin without blame shifting, making excuses, rationalizing, or minimizing the offense.

当我们犯罪的时候，神要求我们悔改……心思意念的转变会导致行为的转变。

When we sin, God requires REPENTANCE... a change of mind that leads to a change in behavior.

教导你的孩子悔改，包括：

Teach your children about repentance, including:

- 圣灵能使人认罪（诗 51；约 16:8-11）以及为罪感到忧愁（哥林多后书 7:10）。
The Holy Spirit's role in bringing conviction of sin (Ps. 51; John 16:8-11) and sorrow over sin (2 Cor.7:10).
- 如何通过承认和知罪，得到神的饶恕（箴 28:13；太 7:3-5；约壹 1:8、9）。
How to receive God's forgiveness through confession and acknowledgement of sin (Prov.28:13; Matt. 7:3-5; I Jn. 1:8,9).
- 在任何必要的时候寻求与他人和好的重要性（太 5:23-24）。
The importance of seeking reconciliation with others whenever necessary (Matt. 5:23-24).
- 在必要和合适的情况下有关补偿的要求（路 19:8）
About the requirement for making restitution when necessary and appropriate (Luke 19:8)

- 他们如何从失败中学习。鼓励他们为下一次做好准备。问他们下一次会做得有什么不同。

How they can learn from failure. Encourage them to be ready for next time. Ask them what they could do differently next time.

将这些真理教导孩子，并且给孩子树立榜样，祷告神使他们的心理真正的悔改。同样，父母不要只对孩子说“不要做”什么，而不告诉他们“要做”什么（不是告诉孩子该“脱去”什么，而是告诉他们要“穿上”哪些正确的想法和行为）。

Teach and model these truths to your child and pray that God will bring true repentance in their heart. Also, be careful of being only a “don’t” parent without instructing the child about the right thing to “do” (i.e., putting on right thinking and behavior in place of what has been put off).

看附录七：确定、改变和培养习惯的简单原则

SEE Appendix VII: Simple Principles for Identifying, Changing, and Developing Habits

(ii.) 对付 他人 的罪 **Dealing with others' sin**

圣经概括出对他人罪的各种反应：

The Bible outlines various responses to the sin of others:

- 解释“躲避”的时机，使他们不致陷入他人的罪中（箴 4:14、15；创 39:12；林前 15:33）。

Explain times to flee so they don't get caught up in the sin of others (Prov. 4:14,15; Gen. 39:12; 1 Cor. 15:33).

- 教导以善报恶的重要性（罗 12:17-21）。

Teach the importance of returning good for evil (Rom. 12:17-21).

- 强调成为使人和睦之人的重要性（罗 12:18）。

Stress the importance of being a peacemaker (Rom.12:18).

《罗马书》12 章 10 节说：这需要放弃自己的权利或者个人的偏好，为别人舍命牺牲（约 15:13；腓 2:3-8）。

Rom. 12:10 says this may require giving up their own right or personal preference, laying down their own life in sacrifice for others (John 15:13; Phil. 2:3-8).

教导孩子如何以一种既有爱心又很坚定的方式面对罪（太 18:15 及以下；太 5:23 及以下；加 6:1；彼前 3:8、9）。

Teach your child how to confront sin in a loving but firm manner (Matt. 18:15ff; Matt. 5:23ff; Gal. 6:1; 1 Pet. 3:8, 9).

推荐阅读：谢恩德 所著的《我们和好吧！和平使者解决冲突之道》。
Recommended reading: *The Peacemaker*, by Ken Sande.

- 教导饶恕他人的重要性（弗 4:32）。
Teach the importance of forgiving others (Eph. 4:32).

饶恕他人，表示你不会以过犯待他们。
To forgive another means you don't use the offense against them.

比如你：
For example, you:

- 不会旧事重提伤害他们。
Don't bring it up again to harm them.
- 不会往来传舌。
Don't gossip about it.
- 不会毫无必要地纠结于曾经发生的事情（腓 4:8）。
Don't needlessly dwell on what has happened (Phil.4:8).

饶恕包括选择不再记念（即不会按照他们所做的对待他们），正如神待我们一样（赛 43:25；耶 31:34）。饶恕的次数是无限的（太 18:21-35；路 17:3、4），这对于维护家里家外各种健康的关系至关重要。

Forgiveness involves choosing not to remember (i.e. not to act toward another person based on what they have done), like God does for us (Is. 43:25; Jer. 31:34). It is required in unlimited amounts (Matt. 18:21-35; Luke 17:3,4) and is essential for maintaining healthy relationships both within and outside the family.

推荐：约翰·麦克阿瑟所讲的《圓滿的家庭--神為家庭所繪的藍圖》。
Recommended reading: "The Fulfilled Family" by John MacArthur, Jr.

d. 合乎圣经的沟通 Biblical Communication

污秽的言语，一句不可出口，只要随事说造就人的好话，叫听见的人得益处。
（弗 4:29）

Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear (Eph. 4:29).

智慧人的舌善发知识；愚昧人的口吐出愚昧。（箴 15:2）

The tongue of the wise makes knowledge acceptable, but the mouth of fools spouts folly (Prov. 15:2).

帮助你的孩子认识到良好的沟通具备下列要素：

Help your child identify the following elements of good communication:

(i.) **倾听** (箴 18:13、15、17)
Listening (Prov. 18:13, 15, 17)

倾听的能力并非与生俱来的。孩子们需要明白倾听的重要性，以及如何倾听、何时倾听。我们如果想听得快，说得慢，就要在听完整个事情之前不作回答，允许别人把话说完。

Listening skills are not inherent. Children need to understand the importance of listening as well how and when to listen. We are to be quicker to hear than speak, not answering before we have heard the matter, allowing others to finish.

注意：打断别人的谈话（如果没有正当理由），表明对人的不尊重和缺乏自制（箴 17:27-28）。因此，父母需要教导孩子尊重他人和耐心的重要性，并给孩子做出榜样。

NOTE: Interrupting a conversation (when there is no valid reason) shows disrespect and a lack of self-control (Prov. 17:27-28). Parents therefore need to teach and model to their children the importance of respect and patience.

教导孩子在**必要情况下**，以合适的方式去打断别人说话。

It might be helpful to teach an appropriate way for your child to interrupt when it is NECESSARY.

(ii.) **说话** **Speaking**

教导孩子如何通过有益的讨论去接触其他人。有效的交谈包括：

Teach your children how to reach out to others through edifying discussion. Effective conversation involves:

- 在合适的时候，乐于参与谈话。
A willingness to engage in and contribute to conversations when appropriate
- 所说的话在内容、动机、语气和音量上都是合宜的（箴 15:1, 16:21）。
Speech that is edifying in content, motive, tone, and volume (Prov. 15:1; 16:21)
- 谈话的多少恰如其分（不会太沉默，也不会话太多）
The right amount of talking (not too little, or not too much)
- 给予交谈的对象合适的回应
Responses appropriate to the people being addressed

比如，在操场上与另一个孩子随意聊天，相对于在课堂上回答老师问题或者回应一个家长的要求。

e.g. speaking to a child casually on the playground vs. answering a teacher in class or responding to a parent's request.

- 沟通也包括如何按照圣经的要求与家人讨论问题（比如时事）。家庭聚会比如一起吃饭，是进行这种谈话的好机会。

Communication also includes how to discuss issues (like current events) biblically with the family. Family gatherings such as meals are a great opportunity for this.

注意：你孩子说话的内容以及他如何说话，表明他内心所想的（太 12:34 下）。根据孩子的年龄大小，智慧的父母不能总停留在对孩子说“不要这样说！”相反，要问一些这样的问题：“为什么你会那样想？”或者“你那样说的目的是什么？”除了学习如何说合宜的话，孩子们也需要智慧的父母引导，学习如何省察他们的动机。

NOTE: What your child says and how he says it is an indication of what is in his heart (Matt. 12:34b). Depending on the age of the child the wise parent must go beyond, “Don’t say that!” Instead, ask such questions as, “Why are you thinking that?”, or, “What are you wanting when you say something like that?” In addition to learning how to speak appropriately, children also need wise parental guidance in learning how to examine their motives.

圣经明确提到愚蠢的言语，比如：

Scripture clearly addresses foolish speech tendencies such as:

- 说谎（箴 12:22；西 3:9）。极力对付所有的不诚实。
Lying (Prov.12:22; Col. 3:9). Deal strongly with all dishonesty.
- 浮躁和尖锐的话（箴 12:18，29:20）
Rash, sharp words (Prov. 12:18; 16:24; 29:20)
- 夸口（诗 75:4；雅 4:16）
Boasting (Ps. 75:4; James 4:16)
- 说闲话（箴言 11:13；17:9）
Tattling (Prov. 11:13; 17:9)
- 管闲事（箴 26:17；帖后 3:11）
Meddling (Prov. 26:17; 2 Thess. 3:11)
- 说是非（罗 1:29；林后 12:20；提前 5:13）
Gossip (Rom. 1:29; 2 Cor. 12:20; 1 Tim. 5:13)

- 抱怨和发牢骚（腓 2:14）
Grumbling and whining (Phil. 2:14)
- 争论（箴 20:3；腓 2:14）
Arguing (Prov. 20:3; Phil. 2:14)
- 不合宜的幽默（箴 26:18,19；弗 5:4）
Inappropriate humor (Prov. 26:18,19; Eph 5:4)

父母必须要认真考虑他们自身在言语方面的示范作用，以及对孩子产生的影响。

Parents must carefully consider the influence of their own example in the area of speech and its powerful effect on their children.

记住：舌头是有力的工具，可以用来造就（弗 4:29）或者摧毁他人（箴 18:21）。自制力可以解决生活中很多问题，其中包括用词不当。要常常告诫你的孩子，让他们把错误的言语当作罪向主承认。

REMEMBER: the tongue is a powerful instrument and can be used either to edify (Eph. 4:29) or devastate others (Prov.18:21). Self-control solves a multitude of problems in life, including those associated with an unwise choice of words. Always admonish your child, though, to confess their wrong speech to the Lord as sin.

当你看到孩子有罪的沟通时，要在爱中严厉地管教他。你的管教要让孩子明白，神关心我们如何互相说话（诗 19:14）

When you oppose your child's sinful communication, be willing to discipline him lovingly, but firmly. Your discipline drives home the point that God cares about how we speak to one another (Ps. 19:14).

看附录十：沟通的四个原则

SEE Appendix X: Four Helpful Principles of Communication

e. 去爱和 服侍 他人

To Love and Serve Others

圣经所说的爱是“圣爱”（agape），意味着牺牲自己给予别人，不求任何回报……爱不可爱的、不值得爱的人。

Biblical love is agape love, which means sacrificial giving without a motive for any reciprocation...love of the unlovable, love of the unworthy.

以基督的方式爱其他人，不是因为他们配得，而是因为基督为我们作了榜样——当我们还作罪人的时候，他就爱了我们（罗 5:8）。一个罪人向其他罪人表现出爱和关怀，是向世人所做的有力见证。

Loving others Christ's way isn't based on their merit, but on His example of loving us while we were yet sinners (Rom. 5:8). And sinners showing love and deference to other sinners is a powerful testimony to the world.

凡事不可结党，不可贪图虚浮的荣耀，只要存心谦卑，各人看别人比自己强。
(腓 2:3)

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself. (Phil. 2:3)

我们对他人的爱要效法神的样式。(约 13:34, 15:12; 弗 15:12; 腓 2:3-9)

Our love for others should follow God's example (John 13:34, 15:12; Eph. 5:2; Phil. 2:3-9).

留意基督在地上事奉的这些特点：

Note these characteristics of Christ's earthly ministry:

- 他不自私；他很慷慨。
He was not selfish; he was generous.
- 他向我们表明想要得到，就要放弃个人的“权利”。
He showed us that the way to gain was to give up one's "rights."
- 他自己付上代价，去满足他人真实的需要。
He met the genuine needs of others at His own expense.
- 他选择视他人利益重于自己的利益。
He chose to view others' interests as more important than His own.
- 他在牺牲的爱里，从不偏待人。
He was impartial in His sacrificial love.

基督的榜样与孩子自私的本性正好相反。

Christ's example is the opposite of the selfish tendency of children.

例如，谨防你的孩子们互相“厚此薄彼”，或者当他们的小伙伴来的时候，会自私地不管他们的弟弟（雅 2:1-9）。

e.g. Beware of your children "playing favorites" with one another, or selfishly ignoring their little brother while their buddy comes over (Jms. 2:1-9).

孩子在以下情况会做何反应？

How does your child respond when someone:

- 从他的手中拿走玩具？
Takes a toy out of his hand?
- 未经同意就骑上他的新自行车？
Jumps on his new bike without asking?
- 有人说“能让我先做吗？”
"Says, "Can I be first instead of you?"

- 有人说“你的那块比较大，能给我吗？”等。
Says, “Your piece is bigger, can I have it?” etc.

- Agape 的爱包括的基本要素，如体贴别人和表现恩慈。
Agape love involves basics like being considerate and showing kindness.

例如，餐桌礼仪，即使不是自己的“份内之事”也会帮忙倒垃圾，在无人要求的情况下清理其他人“洒了的牛奶”，把最后一块饼干留给弟兄或姐妹，等等。

e.g. Table manners, emptying the trash even though it's not your “job”, cleaning up someone else's “spilt milk” without being asked, letting a brother or sister have the last cookie, etc.

- Agape 的爱包括忍耐（弗 4:1、2）和包容。
Agape love includes forbearance (Eph. 4:1,2); being tolerant.

谨防你的孩子以其他人的利益为代价，过分强调个人偏好。

Beware of your children being overly picky about their own personal preferences at the expense of other's interests.

例如，当一个孩子必须按照“他的”方式玩游戏。

e.g. when a child has to play the game “his” way

在《腓立比书》2 章 3 节，保罗谈到“结党”。“这个希腊词有时被翻译为‘纷争’，指党派之争、竞争对抗，派别偏见……指骄傲促使人们努力按照自己的方式行事”（麦克阿瑟研读版圣经，有关腓 2:3 的注释）。

In Philippians 2:3, Paul speaks about “selfish ambition.” “The Greek word which is sometimes rendered ‘strife’ because it refers to factionalism, rivalry, and partisanship... speaks of the pride that prompts people to push for their own way” (The MacArthur Study Bible, note on Phil. 2:3).

- Agape 的爱不包括苛刻的态度。
Agape love excludes having an overly critical spirit.

教导孩子《哥林多前书》13 章中神的标准——爱要“凡事包容，凡事相信，凡事忍耐”。在家中爱并服侍其他人，是为了训练孩子建立友谊，乃至以后的婚姻。

Teach your children God's standard of a 1 Corinthians 13, “bears all things, hopes all things, endures all things” kind of love. Loving and serving others in the home is the training ground for friendships, and later, marriage.

看附录一：关于彼此的命令

SEE Appendix I: The “One Anothers”

f. 如何解决欲望、期望和失望

How to Deal with Desires, Expectations, and Disappointments

少有财宝，敬畏耶和华，强如多有财宝，烦乱不安。（箴 15:16）

Better is a little with the fear of the LORD than great treasure and turmoil with it (Prov. 15:16).

神允许我们拥有许多欲望。但是父母必须教导孩子，当欲望变成期望时会发生什么事（比如，我们**必须**拥有才能得满足）。当圣经使用具有否定意义的“私欲”一词时（雅 1:14-16），表示欲望已经成为支配的动机（任何对我们来说，比神的旨意更加重要的欲望）。

God allows us to have many desires. But parents must teach their children what happens when desires become expectations (i.e. something we **MUST** have to be content). When the Bible uses the term “lust” in a negative sense (James 1:14-16), it’s referring to desires which have become ruling motives (any desire more important to us than God’s will).

当遇下列情形，欲望被认为是期望（私欲）：

A desire can be recognized as an expectation (lust) when:

- 为了得到，例如对人和环境等的操控（参创 27 章的雅各），我们情愿去犯罪。

We are willing to sin in order to get it, including manipulation of people, circumstances, etc. (cf. Jacob Gen. 27).

- 当我们得不到的时候，我们会生气，并且情愿在态度和行为上犯罪，例如自怜、撅嘴、抱怨、沉默、生闷气、报复、打斗、争吵。（林前 10:6-14；雅 4:1-3）

We are upset and willing to sin both in attitude and action when we don’t get it, examples are self pity, pouting, grumbling, silence, seething, retaliation, fighting, quarreling (1 Cor. 10:6-14; Jms. 4:1-3).

教导孩子认识控制内心渴望的重要性：

Teach your child to see the importance of controlling their cravings for:

- 物质方面的东西 Material things
- 其他人的反应 Responses from others
- 愉悦 Pleasure

任何事物，即使是好的，也能变成偶像。

Anything, even good things, can become IDOLS.

注意：这些欲望的根源在于自私，如果父母没有通过教训和智慧的限制来加以遏制的话，也许会变为“贪婪，与拜偶像一样”（西 3:5）。所有的事（物质方面的东西、其他人的反应、愉悦）都是合法的，但不是所有的事都有益处。一个孩子不应该被这世上的任何事情所奴役。（林前 6:12；约壹 2:15,16）

NOTE: These cravings are rooted in selfishness and if left unchecked by parental instruction and wise limits may grow into the “covetousness which is idolatry” (Col. 3:5). All things (material things, responses from others, and pleasure) are lawful, but not all things are profitable. A child should not become enslaved to anything in this world (1 Cor. 6:12; 1 Jn. 2:15,16).

当孩子的欲望没有得到满足时，他们会不高兴。他们处理失望的方式，反映出此事对他们的重要性。孩子的失望，给予父母机会去温和地将他们指向神和生命的终极问题之一：

Children will be displeased when their desires are not met. The manner in which they deal with their disappointment will reflect the importance of the issue to them. A child's disappointment is an opportunity for the parent to gently point them to God and one of life's ultimate issues:

我愿意将我的欲望交托给神和他对我一生的至高安排吗？

Am I willing to entrust my desires to God and His sovereign plan for my life?

我是知足的还是好争吵的？（腓 4: 11-13；提前 6:6-10）

Will I be content or contentious? (Phil. 4:11-13; 1 Tim. 6:6-10)

推荐阅读：：谢肯德《直指冲突的核心》（www.chinamuzhe.com）

Recommended reading: “Getting to the Heart of Conflict” by Ken Sande
（www.chinamuzhe.com）

g. 按照圣经处理试炼（罗 8:28,29；雅 1: 2-8；林后 12:7-10；箴 3:3-5）

To Handle Trials Biblically (Rom. 8:28,29; Jms. 1:2-8; 2 Cor. 12:7-10; Prov. 3:3-5)

心中自是的，便是愚昧人；凭智慧行事的，必蒙拯救。（箴 28:26）

He who trusts in his own heart is a fool, but he who walks wisely will be delivered.
Prov. 28:26

正如圣经明确教导，试炼是每个人生活的一部分（对父母和孩子都是一样）。对于孩子来说，试炼也许包括：

As the Bible clearly teaches, trials are a part of life for everyone (parents and children alike). For children, trials might include:

- 失去朋友
Losing friends
- 转学
Changing schools

- 疾病或者长期病痛
Illness or chronic pain
- 争战于罪和坏习惯
Struggle with sin and bad habits
- 当父母不同意自己的决定时仍然顺服他们
Obeying parents when they don't agree with the decision

孩子必须得到父母的言传身教，以在面对试炼的时候信赖和倚靠神。孩子应对试炼的能力，与认识神的主权和目的直接相关。试炼不表示神没有掌权或者他不在于乎。相反，他允许试炼临到是为了我们的益处。（哀 3:31-40；诗 115:3；诗 119: 71,75）

Children must be taught by precept and example to trust and depend on God during these times. The ability to handle trials is directly related to recognizing God's sovereignty and divine purposes. Trials do not indicate that God isn't in control or that He doesn't care. Instead, He allows them for our benefit (Lam 3:31-40; Ps. 115:3; Ps. 119: 71,75).

在经历试炼期间，教导孩子提出下列问题可能会有帮助：

It might be helpful to teach your children to ask questions like these during times of trial:

- 神能够阻止这事发生吗？ Could God have stopped it?
- 他做了吗？ Did He?
- 为什么不呢？ Why not?

父母可以帮助孩子按照圣经回答这些问题。当他们面对新的试炼时，需要想起在以往的试炼中神的看顾和信实。这是他们将要传承给他们孩子的产业。因此，要在生活的各样处境下培养对神的感恩之心。

Parents can assist their children in answering these questions biblically. They will need to remember God's care and faithfulness in past trials as they face new ones. This is part of the heritage your children will pass on to their children. So cultivate gratitude to God in every situation of life.

推荐阅读：毕哲思所著的《信靠神--即使生命创痛》；亚当斯博士所著的《基督徒的難處》。

Recommended reading: *Trusting God* by Jerry Bridges; *Christ and Your Problems* by Jay Adams.

h. 管家 Stewardship

神所求于管家的，是要他有忠心。（林前 4:1-3）

God requires faithfulness of a steward (1 Cor. 4:1-3).

关键在于教导孩子重要的是成为：

It is crucial to teach children the importance of being:

(i) **时间的好管家 Good stewards of time**

浪费的时间，永远也追不回来。

Time wasted is irretrievably lost forever.

- 指教我们怎样数算自己的日子……诗 90:12

Teach us to number our days...Ps. 90:12

- 要爱惜光阴……弗 5:16

Redeem the time...Eph. 5:16;

- 不要浪费机会……太 25:14-30

Don't waste opportunities...Matt. 25:14-30

- 如果给孩子太多空余的时间，他们就会缺乏自制。

Children may struggle with self-control if allowed too much idle time.

例如，约翰没有什么事做，于是他就去招惹乔伊、偷吃零食，或者“玩”一些他不应该玩的东西。

e.g. Johnny doesn't have anything to do, so he bugs Joey, sneaks a snack, or "plays" with something that he shouldn't.

- 如果给孩子太多空余的时间，他们就会挑战父母的权柄。父母如果不建立足够的限制，帮助孩子学会合理使用时间，就会陷入与孩子不必要的争战之中。

Children may struggle with parental authority if allowed too much idle time. Parents who do not establish sufficient limits to help their children mature in their use of time may get into unnecessary struggles with their children.

例如，玛丽拥有太多的自由（权力）去选择她想做的事情，所以，当父母要求她做某事时，她会反抗他们的权柄。

e.g. Mary has so much freedom (authority) to choose what she wants to do, that when her parents ask her to do something, she resists their authority.

- 如果经常允许孩子浪费时间，他们将养成糟糕的工作习惯而且会变得懒惰。

Children will develop poor work habits and a tendency toward laziness if allowed to waste time regularly.

记住：当孩子不成熟且不明事理的时候，智慧的父母需要引导他如何正确地运用时间。随着孩子变得更加负责任，就可以获得自己做决定的特权了。

REMEMBER: A child's immaturity and tendency toward foolishness requires

wise parental guidance in how to appropriately use his time. As children become more responsible, they gain privileges in making decisions themselves.

在孩子成为时间的好管家的同时，我们必须教导孩子成为以下几方面管家的重要性。Along with being good stewards of time, we must teach children the importance of being...

- (ii.) 他们 能力 和 身体 的好管家。（帖前 4:3-8；林前 9:24-27）
Good stewards of their abilities and bodies (1 Thess. 4:3-8; 1 Cor. 9:24-27).

- (iii.) 物质 方面的好管家（他们自己的和其他人的）。
Good stewards of material blessings (their own possessions and those of others).

这包括教导你的孩子如何有智慧地管理金钱。如果你选择给孩子一些零用钱，或者支付他们做某些家务活的报酬，就要尽早开始教导他们如何将给神的奉献和积蓄预留出来。同样，当他们买玩具时，教导他们如何智慧地花钱。

This includes teaching your children how to handle money wisely. If you choose to provide your child with an allowance, or payment for certain jobs around the house, start early in teaching them how to set money aside as an offering to the Lord and for savings. Also, teach them how to spend their money wisely when it comes to purchasing toys, etc.

孩子需要学习不滥用或者无视神所赐予的**任何东西**。

Children need to learn not to misuse or neglect ANYTHING God has given.

- i. 合乎圣经的 职业道德（西 3:23；传 9:10）
A Biblical Work Ethic (Col. 3:23, Ecc. 9:10)

工作是神对每个人计划的一部分，包括年幼的孩子们。正如前面所说的，孩子浪费时间的倾向，会导致糟糕的工作习惯和懒惰。帮助你的孩子学习回答下列问题：

Work is a part of God's plan for everyone, including young children. As already indicated, a child's tendency to waste time can lead to poor work habits and laziness. Help your child learn the answers to the following questions:

- 我们如何工作？How do we work?

在《箴言》6:6-11，蚂蚁被认为是一个智慧的榜样，不需外在的提示，就能完成工作。

In Proverbs 6:6-11, the ant is considered a wise example of fulfilling responsibility without external prompting.

…都要从心里作，像是给主作的，不是给人作的。（西 3:23）凡你手所当作的事，要尽力去作。

...heartily, as unto the Lord, not unto men (Col. 3:23). Whatever is in your hand to do, do it with all thy might.

孩子需要殷勤、负责任地做事，并坚持到任务完成。不要容忍孩子马虎、心不在焉，或者表现出不好的态度（发牢骚或者抱怨）。

Children need to work diligently and responsibly, persevering until the task is completed. Do not tolerate a sloppy, half-hearted effort or an attitude that appears “sour”(whining or complaining).

- 我们为何工作？ Why do we work?

首先是取悦神（西 3:23）。

First of all, to please the Lord (Col. 3:23).

另外，工作是神满足我们的个人需求（帖后 3:10）和他人需求（弗 4:28）的基本方式。工作是帮助他人的机会（不是一份苦差事），并且是富有成效的。

In addition, work is God’s primary way of meeting our own needs (2 Thess. 3:10) and the needs of others (Eph. 4:28). It is an opportunity (not a drudgery) to help others and be productive.

孩子应该从很小的时候就学到辛勤工作是生命的一部份，必须在他们所做的一切事上操练勤奋。当他们很小的时候，可以学着清理，帮助做一些家务事。当他们长大一些，甚至可以承担一些家外的责任。神喜悦我们勤奋工作，而不是以不情愿的态度对待工作。孩子和父母一样，必须学习不要以闲暇、安逸为偶像。

Children should learn from the earliest years that hard work is a part of life, and they must practice being diligent in all they do. When they are very young, they can learn to clean up after themselves, and help with work around the house. As they get older they can even take on responsibility outside the home. God is pleased when we work diligently rather than begrudgingly. CHILDREN, LIKE PARENTS, MUST LEARN NOT TO MAKE AN IDOL OUT OF LEISURE.

看附录 XI：工作伦理的特征

SEE Appendix XI: The Character of the Work Ethic

j. 关于 婚姻 的圣经原则（弗 5:22-33；彼前 3:1-7；箴 31:10-31）

Biblical Principles Concerning Marriage (Eph. 5:22-33; 1 Pet 3:1-7; Prov. 31:10-31)

从幼年时期，孩子们就可以学习神对丈夫和妻子的要求。家是孩子为了拥有尊崇神的关系，学习控制私心、以圣洁和尊贵守着自己的身体的理想训练场所（帖撒罗尼迦前书 4:4）。这些功课将在日后对他们大有帮助。

From the earliest years, children can learn God’s requirements for husbands and wives. The home is the ideal training ground for learning to control selfishness and to

possess one's body in sanctification and honor (I Thess. 4:4) in order to have God-honoring relationships. These lessons will help them in the future.

记住：你每一天都在示范这一主题。另外，当你教导孩子敬畏神、顺服权柄、对付罪、懂得如何沟通、对付欲望、期望和失望、按照圣经应对试炼、做个好管家、有职业道德以及什么事合乎圣经的父母，你就是在预备孩子成为神所期望的那种丈夫和妻子。

Remember: you are modeling this topic by example everyday. Additionally, you can prepare your child to be God's kind of husband or wife as you instruct your child to: fear God; submit to authority; deal with sin; communicate appropriately; deal with desires, expectations, and disappointments; handle trials biblically; be a good steward; have a work ethic; and what it means to be a biblical parent.

推荐阅读：斯图尔特·斯科特著《敬虔的丈夫》；玛莎·佩斯著《贤德的妻子》。
Recommended Reading: *The Exemplary Husband* by Stuart Scott, *The Excellent Wife* by Martha Peace

总结 Summary

父母要通过言传身教向孩子教导神的话语。你认为这主要是牧师的工作吗？或者这是主日学老师的工作？还是你的工作呢？你的孩子见到你读圣经吗？当有事情发生时，他们听到你是用神的话语还是你自己的想法回答呢？

Parents are to teach the Word of God by precept and example to their children. Do you think this is primarily the pastor's job? The Sunday school teacher's job? Or your job? Do your children see you read your Bible? When issues come up, do they hear you answer with God's Word or your own opinion?

正如你所见，我们需要研究许多话题，并且作好准备教导孩子。总的来说，我们要像带门徒那样教养子女，使他们明白神的标准，以及他们不能依靠自己的力量达到这些标准。在神的帮助下，你将他们带到基督面前，他能满足他们所有的需要。

As you can see, there are many topics which we need to study and be prepared to teach our children. In general, we are trying to disciple our children so that they understand God's standards and their inability to live by them on their own strength. With God's help, you can guide them to Christ, Who is sufficient for all that they need.

问题

QUESTIONS

默想原则

PONDERING THE PRINCIPLES

1. 回顾课程，包括附录和圣经经文。

Review the lesson, including any appendices and Scripture passages.

2. 你是否殷勤教导孩子，对个人的罪作出合乎圣经的回应？你是否忠心地挑战孩子，使他们认识到自己的悖逆、自私和骄傲等都是罪？你的孩子是否心甘情愿地认罪？

Are you diligently teaching your children the biblical response to personal sin? Do you faithfully challenge your children to identify their disobedience, selfishness, and pride, etc. as sin? How willing are your children to admit their sin?

当罪破坏了家庭成员之间的关系时，你是否要求大家以合乎圣经的方式和好？你在家中示范过什么是合神心意的悔改吗？

Do you require biblical reconciliation between family members when sin has broken fellowship? Are you modeling biblical repentance in your home?

记住：虽然你不能改变一个孩子的心，但是你是神手中的器皿，为将他的真理放在孩子的良心里。然后将结果交托给神。

Remember: Though you cannot change a child's heart, you are an instrument in God's hands for bringing His truth to bear on your child's conscience. Then trust God for the results.

3. 关于交（或远避）什么样的朋友，以及成为什么样的朋友，你会如何教导你的孩子呢？（看箴 1:10, 17:17, 18:24, 22:24; 林前 15:33）

What will you teach your children regarding the kind of friends to have (or avoid), and the kind of a friend to be? (See Prov. 1:10; 17:17; 18:24; 22:24; 1 Cor. 15:33)

4. 清教徒理查德·巴克斯特如此论到孩子和闲暇时间：

Puritan Richard Baxter says of children and leisure:

“对于体育运动和娱乐项目，只要够他们健康和快乐所需的程度即可，不能多到让他们的心思意念转离更好的事情，使他们不去看书，不完成其他工作，更不能多到引诱他们走上赌博或贪婪之途。孩子必须要参加一些便利的运动，以保持他们身体健康和思想敏捷，最好的选择是那些让他们的身体得到充分锻炼的运动，而不是那种让他们动不起来的游戏……必须要限制他们的时间，玩耍不可以成为他们的工作。从他们一开始使用理性和言语的时候，就要教给他们更好的东西。不要让孩子到五六岁时，还什么都不做，只会在玩耍中浪费时间。其实孩子在很小的时候就就能学习，所学到的还能为将来的学习做好准备。”

“For sports and recreations, let them be such, and so much, as may be needful to their health and cheerfulness; but not so much as may carry away their minds from better things, and draw them from their books or other duties, nor such as may tempt them to gaming or covetousness. Children must have convenient sport for the health of the body and alacrity of the mind; such as well exerciseth their bodies is best, and not such as little stirreth them... Their time also must be limited them, that their play may not be their work; as soon as ever they have the use of any reason and speech, they should be taught some better things, and not left till they are five or six years of age, to do nothing, but get a custom of wasting all their time in play. Children are very early capable of learning something which may prepare them for more.”

你给孩子的工作有什么特点和有用性？他倾向于懒惰还是勤奋？你的孩子通常会完成你交代的任务吗？你可以教给孩子什么技能，使他在家中能更好地帮助你？

Of what quality and usefulness is your child's work? Does he tend toward laziness or diligence? Does your child complete tasks that you assign? What skills could you teach your child so he is more helpful in your home?

5. 你的孩子需要在管家的哪个方面成长？

In what areas of stewardship does your child need to grow?

- 他如何处置他的零用钱？为了让孩子学习管理金钱的目的，通过给他们一些零用钱可以教导圣经有关储蓄、支出和给予的原则。与一些给孩子零用钱的家庭谈话。你认为在家中处理这件事最智慧的方式是什么？当你的孩子观察你的消费习惯和对物质的看法，他们针对管家学到了什么功课？

How does he handle his money? An allowance, for the purpose of learning money management, may be useful to teach biblical principles of saving, spending, and giving. Talk with a few families who give allowances to their children. What do you think is the wisest way to handle this issue in your family? What are your children learning about stewardship as they observe your own spending habits and view of material things?

- 你的孩子在运用他的时间和才能方面，学到了要追求卓越和忠心（不是完美）功课吗？他对待音乐练习、体育训练和家庭作业等的态度如何？他在哪些方面需要你的鼓励和教导，使他能正确地运用神所给他的恩赐？

Is your child learning to pursue excellence and faithfulness (not perfection) in the use of his time and talents? What is his attitude toward music practice, sports practice, his schoolwork, etc.? In what areas does he need your encouragement and teaching so that he properly uses the gifts God has given him?

6. 一般情况下，你孩子的言语是造就他人，还是拆毁他人？请再次注意本课所列举的愚蠢话语的常见模式。另外，这周查看《箴言》，寻找描述有益言辞的经文。有哪些合乎圣经的言辞的例子，你需要教导或与孩子讨论？当你的孩子观察你在家里的言语，他们可以学到什么？考虑让家人在每天晚上就餐时，分享那天有益的言语范例。

Does your child's speech generally build up or tear down others? Note again the common foolish speech patterns that were listed in the lesson. In addition, search the book of Proverbs this week, looking for verses describing edifying speech. What examples of biblical speech do you need to teach or discuss with your child? What are your children learning as they observe your speech in the home? Consider having family members share at dinner each night examples of speech that was edifying that day.

7. 为了成为行道者，而不仅仅是听道者，确定主想要你实际应用的其他任何方面（雅 1:22-25）。

Identify any other applications the Lord would have you make in order to be a doer and not just a hearer of the Word (Jms. 1:22-25)

第 8 课
Lesson 8

大纲
Outline

C. 父母是鼓励者

1. 父母不做什么会惹孩子的气。

- a. 不能始终如一地管教和教导孩子。
- b. 没有坚持参与孩子的生活
- c. 没有明显地向你的配偶表达爱意
- d. 没有明显地向孩子表达爱意
- e. 不倾听孩子的声音

2. 父母做什么会惹孩子的气

- a. 你自己是一个愤怒的人。
- b. 夸大其词
- c. 代替孩子生活
- d. 羞辱他们
- e. 假冒为善 地生活
- f. 改变 规则
- g. 成为不公义
- h. 期望完美

C. The Parent as an Encourager

1. What parents don't do that can provoke and exasperate children.

- a. Not consistently disciplining and instructing their children.
- b. Not maintaining involvement in the child's life.
- c. Not visibly showing love for your spouse
- d. Not visibly showing love for your child
- e. Not listening to your child

2. What parents do that can provoke and exasperate children

- a. Being an angry person yourself
- b. Exaggerating
- c. Living vicariously through your children
- d. Humiliating them
- e. Living hypocritically
- f. Changing rules
- g. Being unjust
- h. Expecting perfection

8

第 8 课 Lesson 8

父母是鼓励者

The Parent As An Encourager

回顾第 7 课 “父母是老师”
Review Pt. 7 “The Parent as Teacher”

- I. 父母的优先次序 The Parent's Priorities
- II. 父母的目标 The Parent's Goal
- III. 父母的挑战 The Parent's Challenges
- IV. 父母的角色 The Parent's Roles
 - A. 父母是管教者 The Parent as a Disciplinarian
 - B. 父母是老师 The Parent as a Teacher
 - 1. 父母如何教导? How Do Parents Teach?
 - 2. 父母教导什么? What Do Parents Teach?

C. 父母是鼓励者 The Parent As An Encourager

弗 6:4 你们作父亲的，不要惹儿女的气，只要照着主的教训和警戒养育他们。

Eph. 6:4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.

到目前为止，我们连《以弗所书》6 章 4 节的第一部分还没有完成，我们会继续讨论。《歌罗西书》3 章 21 节也有类似的教导。

In Ephesians 6:4, we have not covered one part of this verse! We will discuss that part today. We can see that this command is similarly stated in Colossians 3:21.

西 3:21 你们作父亲的，不要惹儿女的气，恐怕他们失了志气。

Col. 3:21 Fathers, do not exasperate your children that they may not lose heart.

如果你想要成为一名恪守圣经教导的父亲或母亲，就必须尽可能多地鼓励孩子。孩子和我们一样，喜欢在自己所做的事情上被挑战、被鼓励，让他们知道自己取得了进步，会对他们很有帮助。

If you're going to be a biblical parent, then you must be the conduit of a tremendous amount of encouragement. Like us, our children love to be challenged and encouraged about how they're doing. And like us, they are helped when they know they're making progress.

我们如何鼓励孩子？按照《以弗所书》6 章 4 节和《歌罗西书》3 章 21 节所说，重要的一点，就是不要令他们气馁。

How do we encourage our children? One important way, according to Eph.6:4 and Col. 3:21, is to avoid being a DISCOURAGEMENT to them.

这两节经文提出了几个语气非常强烈的用词，是我们必须要明白的：

These verses present some very strong terms that must be understood:

“不要惹儿女的气”（注：和合本这两个词的翻译相同）

“Don't provoke to anger” and “Don't exasperate”

以弗所书 6:4 Ephesians 6:4

- **“惹”**：这个字表示否定意味的“激起”或者“刺激”，因此含有“激怒”的意思
provoke: This word means to “excite” or to “stimulate” in the negative sense...thus carries the idea of to “irritate.”

这个词语气强烈，使其成为对父母的一个警告。它用的是现在时态，因此父母们必须持续不断、日复一日地，在各个生活境况下留心这个警告。

The strength of the term makes this verse a warning to parents. Since it is in the present tense, this is a warning that parents must strive to heed continually, day by day in every life situation.

- **“怒”气**：正如前面说过，父母有时必须反对孩子（参第 2 课）。这种反对也许会激起孩子的反抗情绪和让孩子感到不开心。但这并非《以弗所书》6 章 4 节所说的“怒气”。相反，圣灵说的是父母刺激孩子形成一种不满、愤怒和冲动的生活方式。
anger: As already stated, a parent must at times oppose their children (see Lesson 2). This opposition may provoke moments of resistance from the child and obvious displeasure on his part. But this is not the anger spoken of in Eph. 6:4. Instead, the Holy Spirit is referring to parents provoking children to an angry, wrathful, impulsive lifestyle.

这种怒气包括公开的叛逆和消极愤恨，比如固执、冷漠或者无动于衷。

This anger includes open rebellion and passive resentment like stubbornness, indifference, or apathy.

歌罗西书 3:21 Colossians 3:21

- “惹.....气”这是另外一个语气强烈的词，意思是让你的孩子灰心、气馁。这个词只在新约圣经《歌罗西书》3 章 21 节中出现过一次，包含的意思是没有精神、沉闷的、萎靡，或者是气馁的性情。

exasperate: Another strong term which means to cause your child to lose heart...to be discouraged. Colossians 3:21 is the only place in the New Testament where this word appears, and carries the idea of having no spirit, being sullen, listless, or having a discouraged disposition

这样的孩子也许会顺从，但缺失了某种东西。父母与孩子之间的关系一点也不愉快。相反，孩子常常感到痛苦、沮丧，并且活在愤怒和绝望之中。孩子对生活毫无盼望。

The child may obey, but there is something missing. No pleasant spirit exists in the relationship between the parent and the child. Instead, the child is embittered, frustrated, and living in resentment and despair. The child may even view life as a hopeless condition.

虽然所用的词不同，但《以弗所书》6 章 4 节和《歌罗西书》3 章 21 节却是两段平行经文，它们所描述的完全不是孩子瞬间所表现出的愤怒或者气馁情绪。相反，圣灵在此警告父母不要去点燃孩子的怒火或者反复激怒孩子，让孩子深陷于苦恼当中。

Though the terms used are different, Eph. 6:4 and Col. 3:21 are parallel. They are both describing something different than momentary expressions of anger or discouragement that a child may exhibit. Instead, the Holy Spirit is warning parents not to inflame anger or irritate to a point where the child cannot see an end to oppression.

显然，合神心意的父母想要避免使孩子产生如此反应的罪。那么具体来说，父母如何惹孩子的气呢？父母必须要避免的事情是什么？

Obviously, the biblical parent will want to avoid sin that fosters such a response by their children. Specifically, then, how do parents provoke anger and exasperation in their children? What must parents avoid?

父母因他们“不做什么”或“做什么”惹动孩子的气。这些例子可视为“不作为的罪”和“有意为之的罪”。

Parents can provoke and exasperate children by WHAT THEY DON'T DO (in other words, failing to do helpful actions) and by WHAT THEY DO (doing harmful actions). Examples of these may be thought of as “sins of omission” and “sins of commission.”

首先，我们来说“不作为的罪”。

FIRST: We will address the “sins of omission.”

1. 父母不做什么会惹孩子的气。

What parents don't do that can provoke and exasperate children.

a. 不能始终如一地 教训 和 警戒 孩子。

Not consistently disciplining and instructing their children.

《以弗所书》6 章 4 节说：“不要惹儿女的气，只要照着主的教训和警戒养育他们。”
Eph. 6:4 “...do not provoke your children to anger; BUT bring them up in the discipline and instruction of the Lord.”

《以弗所书》6 章 4 节使用连词“只要”清楚地说明：使孩子感到挫败的最明显的做法就是，你放弃始终如一管教和指导孩子的责任。

Scripture is clear with the use of the conjunction “but” in Eph. 6:4 that the most obvious way to frustrate your child is by abdicating your responsibility in consistently disciplining and instructing you child.

父母不履行他们的责任去完成所有这些要求（参第 4-7 课），或者在做的时候并不认真，就在惹孩子的气。孩子需要来自父母的训练和教导。当他们得不到的时候，就容易受挫，由于他们的父母没有付出努力“养育他们”。

Parents who ignore their responsibility to fulfill all that these terms mean (see Lessons 4 through 7), or who don't take the responsibility seriously, run the risk of provoking and exasperating their children. Children need the training and teaching that their parents provide. When they don't receive it, they may be prone to frustration due to the fact that their parents really don't care to put forth the effort to “bring them up.”

一个重要提醒：父母必须在管教和教导之间努力保持一个适当的平衡。父母在训练孩子过程中，如果表现出前后矛盾、无规律可循或者无法预期，就会惹孩子的气。这特别意味着要避免两种极端：过度控制和没有限制。

AN IMPORTANT REMINDER: Parents must strive to maintain a proper balance between discipline and instruction. The parents who are inconsistent, irregular, or unpredictable in the training of their children can be guilty of provoking their children to exasperation. This especially means avoiding two extremes: excessive control and no limits.

(i.) 过度 控制 Excessive Control

这体现于设立太多的规则和限制，制定没有意义的、苛刻和过于严格的规则。不要让你自己成为一个移动的“禁止”标志，对所有事情都说“不”。

This is manifested by the creation of too many rules and restrictions, rules that are pointless, or in rules that are harsh and too strict. Don't be that walking minus sign, saying “No” to everything.

避免“微观管理”孩子的生活……告诉他们必须要做的每一件小事。根据孩子的年龄，给予他们一些自由。

Avoid “micro managing” your child's life...telling them every little thing they must do. Depending on the child's age, allow some freedoms.

举例说明：父母如果不让孩子尝试新的事物，可能会压抑孩子大多数的想法。对于你来说，孩子的“项目”可能显得毫无意义，但是为什么不让他试一试呢？寻找机会，对你孩子的请求和想法说“可以”。

Illustration: A parent may end up stifling most of the ideas a child has, rarely letting them try something new. Your child's “project” may appear senseless to you, but why not let him try it? Look for opportunities to say “Yes” to some of your child's requests and ideas.

过度控制可能是因管教的**错误动机**而产生的问题。

Excessive control can be a problem because of wrong motives for discipline.

《希伯来书》12 章 5-11 节提醒父母管教孩子时应具备的动机。正确的动机包括：

Hebrews 12:5-11 illustrates to parents what their motivations ought to be when they discipline their children. Proper motivations include:

- 第 6 节……爱孩子
v. 6 ...love for the child
- 第 10 节……培养圣洁
v. 10 ...cultivating holiness
- 第 11 节……结出平安的果子，就是义。
v. 11 ...training toward the peaceful fruit of righteousness

管教应该为了神的荣耀和孩子的益处，而不仅仅为了我们自己的方便。过度控制和没有限制之所以常常失去平衡，是因为我们训练的动机是错误的。

Discipline should be for the glory of God and the benefit of the child, not merely our own convenience. Often this imbalance between excessive control and no limits occurs because the motive for training is wrong.

制定规则并试图通过这些规则过度控制孩子的错误动机包括：

Wrong motives for developing rules and attempting to excessively control our children through them may include:

- (a) 侧重 个人偏好 而非圣经原则
Elevating preference over biblical principle

一些父母容易强调一些圣经中没有的规则。这些规则其实只是反映出个人偏好。持守这样的规则本质上没有错，有时这些规则有助于建立安全的环境，或者起到一定的控制作用，使家里不会产生混乱。但必须要注意的是，避免将这些规则与圣经的命令等同，或者超过一定的限度（比如，数量过多）。

Some parents are prone to emphasize rules that really don't reflect the Bible at all. Instead, the rules reflect personal preferences. There is nothing inherently wrong with maintaining some rules which flow out of personal preferences. Sometimes these rules relate to developing a safe environment, or to the need for maintaining some measure of control so there isn't utter chaos in the home. But care must be taken to avoid equating them with biblical commands, or allowing them to become excessive (e.g., excessive in number).

下列例子有助于说明：

The following example may help to illustrate:

你也许不想让孩子去触摸电视。当他长大一些，你可以教导他管家的原则，可能刚开始他不能明白（其他的例子包括你设定上床睡觉的时间，你想要的铺床方式等）。

You may prefer that your child not touch the television. As he grows older, you can teach him the principle of stewardship, a principle he may not initially be able to understand (other examples may include the time you set for going to bed, the way you want the bed to be made, etc.).

这个例子就不是过度控制。然而，如果你一味强调自己的规则，随着孩子的成长，也没有教导他们相应的圣经原则，那么你的这些个人的规则在孩子的眼里就会被视为过度控制。这可能会导致孩子愤怒或者绝望。

This illustration does not necessarily represent excessive control. If, however, you are enforcing too many of your preferences, or neglecting to teach biblical principles as the child matures, then preferential rules may be perceived in the mind of the child as excessive control. And this can lead to exasperation or despair.

(b) 懒惰 Laziness

这种父母不愿意花时间去想问题。他们过度控制孩子，使自己不用去做艰难的决定（例如，说个“不”要容易得多）。同样，拖延做正确的事，是懒惰的另一种表现。

This parent isn't willing to take the time to think things through. Excessively controlling the child allows this kind of parent freedom from having to make difficult decisions (i.e., it is easier to just say "No"). Also, procrastination in doing what is right is another example of laziness.

(c) 害怕 Fear

这种父母害怕自己失败，也害怕孩子失败。他们制定过多的规则是担心孩子长大后不成样子，因此就事无巨细地管孩子。

This parent is afraid of failure, both in himself and in his child. Parents who make excessive rules many times fear how their child will turn out. Thus they "micro manage."

父母可能因害怕面对个人的窘境，而根据别人的想法来管教孩子。这种父母常常将自己的孩子与其他孩子作比较，将自己的教养方式与其他家庭的方式作比较。这种比较会使孩子生气，激起他的愤怒。

Parents may also fear personal embarrassment, so they discipline based upon what others may think. This parent compares his children to other children, and his parenting to that of other families. This kind of comparison can exasperate a child and provoke him to anger.

成年信徒的门徒训练过程，是一个效法的好榜样。当一个年轻的基督徒进入你的生活，他不明白社交礼仪，不了解圣经方方面面的教训，你不是时刻都在急不可耐地解决他所有的问题。你会耐心地指导他，正如保罗告诉提摩太对待教会的作法，要了解错误对于生命和不成熟是必不可少的。成长是需要时间的。

The discipleship process with adult believers is a good example to follow. When a young Christian comes into your life who doesn't understand social graces, and who doesn't know what the Bible says about every little area, you don't impatiently address all the issues all the time. You wait patiently, instructing them as Paul even told Timothy to do with the churches, understanding there are mistakes that are basic to life and immaturity. It takes time to grow.

父母如果理解了自己成圣的过程，就不会成为一位过度控制者。你自己的成长知识应该可以缓和你的教养方式，使你不会制定一个又一个的，认为这些规则会从某种程度上让你不会遇到尴尬的场面，或者让你的孩子不犯错。请记住，不是孩子犯的每一个罪，或者他做出的每一个错误的判断，会导致他将来走上违法犯罪的道路。事实上，你应该更关注行为模式，而非每个单一的行为。

Parents who understand their own sanctification process will avoid being an excessive controller. The knowledge of your own growth should temper your parenting so you don't make rule after rule after rule, thinking that this somehow protects you from embarrassment or your children from making mistakes. And remember, not every sin your child commits, nor every mistake in judgment he makes, will lead to his delinquency down the road. In fact, you should be more concerned with patterns than every individual act.

另外一种表达方式：不要追求成为你孩子生命中的终极权威。相反，让他看到遵循自己的良心、学习跟随主的重要性。

ANOTHER WAY OF STATING IT: Avoid seeking to become the ultimate authority in the life of your child. Instead, show him the importance of learning to follow the Lord according to his own conscience.

注意：过度控制将极大地妨碍你与孩子建立重要关系的过程。

BEWARE: excessive control will greatly hinder the process of building a vital relationship with your child.

过度控制是管教失衡的一方面。另外一个要避免的极端是：

Excessive control is one example of imbalance. The other extreme to avoid is:

(ii.) 没有 限制 No Limits

箴言 13:24 不忍用杖打儿子的，是恨恶他，疼爱儿子的，随时管教。

Prov. 13:24 He who spares his rod hates his son, but he who loves him disciplines him diligently.

或许有一些家庭，孩子在家里做什么都可以。孩子可以做他想做的任何事。但是这种教养方法有一些显而易见的问题。比如：

Perhaps there are some homes where everything is okay for the child to do. The child can do anything he wants. But there are obvious problems with this approach to parenting. For example:

- 没有限制，没有 谦卑
No limits, no humility

没有限制，孩子身上就没有谦卑。由于他内心愚蒙，堕落将开始在越来越大的范围内表现出来。孩子将掌管自己的生命，而不是谦卑自己，服在神话语的大能教导下（雅 4:10）。

Without limits, there is no humility on the part of a child because foolishness is bound up in his heart and depravity will begin to express itself in greater and greater dimensions. Children will rule their own lives rather than humble themselves under the mighty instruction of the Word of God (Jms. 4:10).

一个孩子在没有限制的情况下长大，不仅不谦卑，还会变得骄傲自大，看不到自己需要智慧的忠告。

In place of humility, a child who grows up with no limits will be prideful and arrogant, seeing no need for wise counsel.

在《列王纪上》1 章 5 节，大卫的儿子亚多尼雅说：“我必作王。”我们能够明白为什么。他一直掌管他自己的生命，现在要去掌管他人的生命 列王纪上 1:6 他父亲素来没有使他忧闷，说：“你是作什么呢？”这是多么生动的例子，大卫撒下风的种子（没有限制），现在却要收获风暴（一个儿子想要废掉他的王位）。

In 1 Kings 1:5, David's son Adonijah had just said, "I will be king." We can see why. He had always ruled his own life, so now it was time to rule others as well. 1 Kings 1:6 And his father had never crossed him at any time by asking "Why have you done so?" What a vivid example of David sowing the wind (no limits) and now reaping the whirlwind (a son who wanted to depose him).

一个愚人认为他的生活不需要他人的智慧忠告。如果你没有按照圣经的原则为孩子设限，你的孩子将开始掌管他自己的生命，相信他自己的智慧足以引导他。

A fool thinks that he can live without the wise counsel of others. If you have no limits that point back to the Scripture, your child will begin to rule his own life, believing his own wisdom is sufficient to guide him.

提醒你的孩子，省察他们如何地固执己见。如果让他们梳理自己的想法，并且将神的话语置于自己的想法之上，那当然很好。但是孩子们处于不成熟的阶段，常常将他们最初的想法当作信念。这是愚蠢的表现。

Caution your children to examine how strongly they hold to their opinions. It's good for them to work through their opinions and to bring the Word of God to bear upon their thoughts. But children, in their immaturity, often hold their initial opinions like convictions. That's an expression of foolishness.

正如所罗门在《箴言》中所说，孩子必须要听从教诲，才能得到智慧。一个聪明的孩子喜爱教训，或者学习喜爱它。

As Solomon said in Proverbs, a child must listen to instruction to gain wisdom. And a wise child loves instruction, or learns to love it.

- 没有限制，没有 良心的清洁
No limits, no cleansing of the conscience

箴言 20:30 鞭伤除净人的罪恶；责打能入人的心腹。

Prov. 20:30 Stripes that wound scour away evil, and strokes reach the innermost parts.

合乎圣经原则的纠正是一个宝贵的例子，解释了因罪受到公正惩罚的概念。在十字架上，基督为罪付出了公正的赎价。

The correction of biblical discipline provides a valuable ILLUSTRATION of the concept of just payment. On the cross, Christ made just payment for sin.

管教使孩子明白罪的严重性（因而帮助他明白基督代赎的必要性），教导他关于罪的后果所带来的痛苦，使他牢记需要承认他的罪。认罪使孩子随后能经历到神赦免的喜乐和一个清洁的良心（约壹 1:9）。

Discipline drives home the seriousness of the child's sin (thus helping him understand the necessity for the atoning work of Christ), teaches him about the pain of sin's consequences, and impresses upon him the need for confession of his sin. Confession of sin allows the child to then experience the joy of God's forgiveness and a clear conscience (1 John 1:9).

如果没有限制、没有管教，孩子不会主动承认他的罪。因此，你孩子的良心会变得麻木。持续的悖逆、缺乏悔改，会压制良心和增加孩子内疚感。

If there are no limits and no discipline, the child is not driven to confess his sin. Thus, your child's conscience can become hardened. Continuing disobedience without the cleansing of confession suppresses the conscience and guilt increases.

正如《诗篇》32 篇所表明的，当罪没有被对付的时候，一个人会变得愤怒、急躁，沮丧，甚至过分地悲伤。孩子也是同样。我们想要成为鼓励孩子的父母，确定对孩子的限制是合理的，并且符合圣经。这样我们能帮助孩子学习跟随神的话语，明白他们需要智慧的忠告。在这些原则下，许多愤怒和绝望的情绪都是可以避免的。

As Psalm 32 indicates, when sin is not dealt with, one can become angry, irritable, depressed, and even excessively sorrowful. The same is true of children. We want to be the type of encouraging parent who makes sure the child's limits are reasonable and bound up in Scripture. Then we can help the child learn to follow God's Word and to understand that they have a need for wise counsel. Much exasperation and hopelessness can be avoided with these principles.

孩子受到教导并承认了自己的罪后，你可能会发现他更开心了。这是因为重担从他的肩头卸下。

You may have even seen a child ultimately happier after they have gone through a time of instruction and confession of sin. The weight is off their shoulders.

因此，通过教导孩子何为正确的事，并要求他以此而活，来鼓励和帮助你孩子。记住：如果你没有限制，或者只有很少的限制，孩子将不会尊重你的权威，并会试图掌管他自己和其他人。

So, encourage and help your child by teaching him what is right and calling him to live by it. REMEMBER: If you have no limits, or possibly low limits, your child will not respect your authority and will thus try to rule himself and others.

尊重 + 关系 = 潜在的门徒训练

RESPECT + RELATIONSHIP = POTENTIAL DISCIPLESHIP

父母不作为会惹孩子的气的第二个例子：

A 2nd example of what parents don't do that can provoke and exasperate children:

b. 没有 坚持参与 孩子的生活

Not maintaining involvement in the child's life.

这包括疏忽或无视你的孩子。

This includes neglecting or ignoring your child

一项经常被引用的调查说：父亲每天平均花 37 秒与他们的孩子相处。

There is survey that says that fathers spend an average of 37 seconds a day with their children.

时间和努力都是重要的。一个普通的场景可能是这样的：“爸爸，你能陪我玩一会儿吗？请跟我一起玩吧。”父亲也许听到过很多次那样的请求，多数的回应是同样的：“现在不行。爸爸爱你，但是我必须（1）学习、（2）教导、（3）与某人见面、（4）做这个项目，或者（5）休息。”这几乎能成为一个标准的多项选择答案。

TIME and EFFORT are important. A common scenario might be: “Will you play with me, Daddy? Please play with me.” Fathers may hear that request many times--and many times the response is the same: “Not now. Daddy loves you, but I must: (a.) study, (b.) teach, (c.) meet with someone, (d.) work on this project, or (e.) rest.” It can almost become a standard multiple-choice answer.

爸爸们，不要什么事情都让妻子介入，主动花时间与孩子相处。你正在投资你的产业。不要今日复明日，现在就开始，逐步逐日地坚持。如果你的孩子反叛或者妻子变得疲乏，就意味着你将会“承受虚空（和修本）”。有一天他们也许会弃绝你。

DADS, don't put your wife in the place of constantly having to jump in, volunteering to spend time with the children. You are investing in your inheritance. Don't wait for tomorrow; begin investing now, little by little, day by day. If your children rebel or your wife grows weary, you will have inherited the wind. Someday they may reject you.

《申命记》6 章 7 节的命令道：“无论你坐在家里，行在路上，躺下，起来”都要教导，这说明要积极地参与到你孩子的生活中。这是父母在日常生活寻找机会与孩子相处的一个榜样。让孩子与你一同去商店等地方很有好处，因为他们可以观察你的所行以及你如何回应生活。他们了解你去的和你所想的各样事情。

The command in Deut. 6:7, to teach “when you sit down, rise up, walk by the way,” etc., demonstrates an active involvement with your child. This is an example of a parent who looks for ways to spend time with his child during the regular course of life. There is great benefit to having your child go with you on trips to the store, etc., because they get to watch what you do and how you respond to life. They learn about where you go and the kinds of things you think about.

因此.....带上你的孩子与你一起去办事；一起走路；分享零食、一起吃饭.....就是在一起。

So...take your child with you on errands; go for walks; share snacks and meals...just be together.

而且.....当你与他们在一起的时候，要真正地与他们在一起！要把心完全放在他们身上。

AND...when you're with them, REALLY BE WITH THEM! Give them your complete attention.

制造一些特殊的记忆、传统和有趣的夜晚，并把这些经历拍成照片，做成视频。通过回应他们感兴趣的事情来鼓励他们。

Make special memories, traditions, and fun nights. Take pictures, make movies. Encourage them with your interest in their interests.

通过花时间与孩子在一起，你可以激励孩子。这不表示你绝不能错过他们的任何一场足球赛或学校活动。关键在于你是否经常向孩子表达，他们是家里的重要成员，并且你享受与他们共度的时光。不要把错过他们人生的各样活动当作惯例。有的时候你必须要工作、学习、教导或者与某人见面。但是如果你平常总是努力花时间与孩子在一起，当你不能在那儿的时候，他们也能够理解。

You encourage your children by spending time with them. This doesn't mean you must NEVER miss a soccer game or school event. The issue is whether or not you are communicating to your children on a regular basis that they are important members of the family, and that you enjoy spending time with them. Don't miss events in their lives as a regular pattern. There are times when you MUST work, study, teach, or meet with someone. But if you are habitually putting out effort to spend time with your children, they will understand when you just cannot be there.

就优先次序而言，也许不是要决定工作、会面、约会等是否重要。他们可能都重要。但问题是，你是按照自己的自私动机来选择优先次序吗？确定你能够平衡使用时间。把时间投资在有价值的地方。

When it comes to priorities, it may not be a matter of deciding whether or not work, meetings, appointments, etc. are important. They all may be important. But are you choosing priorities based upon your own selfish motives? Just make sure you are being balanced in the way you spend your time. And make time investments where it counts.

父母惹怒孩子的第三个错误：

A 3rd mistake some parents make which can provoke children:

c. 没有明显地向你的 配偶 表达爱意（弗 5:22-33；多 2:4；约壹 3:18）

Not visibly showing love for your spouse (Eph. 5:22-33; Tit. 2:4; 1 Jn. 3:18)

这包括：

This includes:

- 争吵；不解决分歧（特别是有关如何对待孩子的问题）
arguing; not resolving differences (especially a problem if it's about how to deal with the child)
- 不表达爱
not showing affection
- 居高临下的态度（比如，丈夫对妻子的挖苦讽刺）
being condescending (e.g., a husband's sarcasm toward his wife)
- 对你配偶的想法和计划缺乏热情（漠不关心）
a lack of enthusiasm for your spouse's ideas or plans (indifference)

婚姻角色的颠倒同样也会在家庭中产生混乱，惹孩子的气。

Reversed roles in marriage can also produce turmoil in the home that can exasperate children.

对于父母来说，建立稳固的婚姻关系非常重要的。因为你们彼此相爱会营造出一个平和、稳定的环境，使孩子受到鼓励。

It is crucial for parents to work on making their marriage strong. The child is encouraged because your love for one another provides a peaceful, stable environment.

推荐阅读：及亚当斯博士所著《信徒之家》

(http://www.chinesebiblicalcounseling.net/BC_books/S_Home_Adams.htm)。

Recommended reading: “Christian Living in the Home” by Jay Adams.

要避免的第四个“不作为犯罪”：

The 4th “sin of omission” to avoid:

d. 没有明显地向 孩子 表达爱意（林前 13:1；多 2:4；约壹 3:18）

Not visibly showing love for your child (1 Cor. 13:1; Titus 2:4; 1 Jn. 3:18)

不仅明确地向配偶表达你的爱很重要，你也必须确定孩子在心里不会质疑你爱他。

It's not only important to visibly demonstrate your love for your spouse. You must also make sure there is no doubt in your child's mind that you love him.

毫不犹豫地通过一些爱的举动来表达你的爱，比如拥抱、亲吻脸颊等。

Don't hesitate to show your love through loving deeds, hugs, kisses on the cheek, etc.

难以想象，孩子是如此美妙的祝福，父母怎么能不在言语和行为上表达对孩子的爱呢？

It's hard to imagine, when children are such a blessing, how a child could lack parental love that is demonstrated in both word and deed.

父母要避免的第五项罪：

The 5th example of a sin to avoid as a parent:

e. 不 倾听 孩子的声音（箴 18:13；腓 2:3-4）

Not listening to your child (Prov. 18:13; Phil. 2:3-4)

不回答；不关注；不让他们说完。

Not answering them; not paying attention; not letting them finish.

父母们要给孩子发言的时间。关于需要做的决定，寻找机会询问他们的看法。尽可能地按照他们的建议而行。

Parents must provide times for their children to speak. Look for opportunities to ask their opinion about decisions which need to be made. And whenever you can, act on their suggestions.

至此，我们解释了“不作为的罪”……换言之，就是因父母没有做的事情，导致孩子产生愤怒情绪。

So far in this lesson we have pointed out “sins of omission”... in other words, what some parents have NOT done, and as a result have provoked their children to anger and exasperation.

本课的小结提供了不作为的例子。这些表现为“作为犯罪”，会惹孩子的气，并给他带来一种生气、愤怒的生活方式。

The concluding list in this lesson gives examples of WHAT NOT TO DO. These represent “sins of commission” which can exasperate your child and lead him to an angry, wrathful lifestyle.

2. 父母做什么会惹孩子的气

What parents do that can provoke and exasperate children

a. 你自己是一个 愤怒 的人。

Being an angry person yourself.

这是问题的关键！如果你自己是一个愤怒的人，会将孩子带到无望和绝望之中。

This is key! If you are an angry person yourself, you may very well drive your child to hopelessness and despair.

有罪的愤怒是内心骄傲和自私的表现，包括：

Sinful anger is an expression of pride and selfishness in the heart, and includes:

- (i.) 明显 或者公开的愤怒
Obvious or overt anger

圣经提到过许多有罪的愤怒：

Scripture speaks much about sinful anger:

- 箴 19:19.....暴怒的人必受刑罚，而且会反复。
Prov. 19:19 ...anger bears a penalty and is repetitive
- 箴 20:3.....愤怒是愚蠢的；愚妄人都爱争闹。
Prov. 20:3 ...anger is foolish; any fool will quarrel
- 箴 22:24,25.....愤怒是不好的榜样；不要与好生气的人来往。
Prov. 22:24,25...anger is a bad example; don't associate with angry people
- 箴 25:28.....没有自制的人是软弱的，容易被打败。
Prov. 25:28 ...those with no self-control are weak, easily overtaken

父母决不要在有罪的愤怒中施行管教（看第 4 课）。

Parents must never discipline in sinful anger (see Lesson 4).

不要以辱骂的言语和语调说话（弗 4:26-32）。在有罪的愤怒中管教必定会导致身体虐待。这种管教的动机是自私的。

Avoid abusive words or tone of voice (Eph. 4:26-32). Discipline in sinful anger can certainly lead to physical abuse. This is discipline with selfish motives.

(ii.) 不明显 的愤怒
Subtle anger

这也可被称为发牢骚，或者使人激怒。

This can also be called grouchiness, or being given to irritableness.

例如，你工作的时候态度温和，因为你必须如此，回到家就是另外一个情况了。
e.g. You are nice at work because you have to be. At home, it is a different situation.

肯特·休斯说：“只有主知道有多少孩子因为他们父亲经历的艰难日子而丧气。”

Kent Hughes: “Only the Lord knows how many children have lost heart because their fathers have hard days.”

这种有罪的愤怒包括：唠叨、挑剔、不断批评。

This sinful anger includes: a critical spirit...constant fault finding...a constant rain of criticism.

在生活中，要成为“恒温器”，而不是“温度计”。温度计只对所处的环境产生反应，而恒温器实际上控制着整个环境。你是哪一种人呢？你的坏脾气会影响孩子。如果你经常生气，又怎能鼓励孩子呢？不要让你的情绪支配你的行为。你的情绪应该越来越有基督的样式。你不会想要从你的孩子口中听到这样的话：“我本来想问你的，但那时你的情绪太糟糕了。”要和蔼可亲！

Be a “thermostat” not a “thermometer” when it comes to the situations in your own life. Thermometers only react to the environment they’re in. Thermostats, on the other hand, actually control the environment. Which kind of person are you? Your family is affected by your own sour attitudes. You can’t encourage your child if you are usually angry. Don’t allow your moods to dictate your actions. Your moods should be more and more conformed to the character of Christ. You don’t want to ever hear from your child, “I wanted to ask you something, but you were in such a bad mood.” Be approachable!

在你努力建造一个安静、秩序良好的家庭时，不要太极端，孩子的一个问题就打乱了所有事情。愿意不时地回答孩子的问题，帮助孩子做项目，教导一些技能等。

In your efforts to establish a quiet, well-ordered home, don’t go to such an extreme that one question from your child just disrupts everything. Be willing at times to answer questions, help on projects, teach skills, etc.

看附录十二：论易怒

SEE Appendix XII: Essay on Irritability

b. 夸大其词（箴 12:22；弗 4:29）

Exaggerating (Prov. 12:22; Eph. 4:29)

这尤其会涉及到孩子行为的问题，因为它在事实中加添了谎言的成分：

This is especially a problem in regards to the child’s behavior, for it is a form of deceit—adding to the truth:

- “你从来没有做对过。”
“You never do anything right.”
- “我告诉过你一百万遍了。”
“I’ve told you a million times.”

父母的这种反应会让孩子心里感到绝望。这句话是在说：“你就是这样子，不可能改变的。”

This kind of response on the part of the parent can produce hopelessness in a child. It says, “This is who you are; you can’t be any different.”

相反，我们要寻找他们的成功之处并且鼓励他们。你的孩子应该经常听到“谢谢你”和“做得好”。这会激励孩子，给予他勇气尝试新事物，给他自信去坚持正确的事情。

Instead, look for their successes and encourage them. Your children should hear “Thank you” and “Good job” often. This encourages the child and gives him courage to try new things and confidence to continue in what is right.

c. 代替孩子生活

Living vicariously through your children

雅 3:13-16 不要以“自私的野心”为动机。

Jms. 3:13-16 Don't allow yourself to be motivated by "selfish ambition."

腓 2:3-4 看别人比自己强。

Phil. 2:3-4 Consider others more important than yourself.

父母们会对孩子的表现，抱有不切实际的期望。比如，体育，光荣榜等

Parents can put unrealistic expectations on the performance of their children. e.g. sports, honor roll, etc.

“以表现为基础的”爱是自私利益而活。来自于你过高期望产生的压力，会极大地挫败一个孩子。

"Performance based" love is living for selfish interests. The pressure that comes from your expectations can greatly discourage a child.

d. 羞辱 他们

Humiliating them

弗 4:29 要使用恩言，不要说“羞辱”的话

Eph. 4:29 Use words that give grace, not words that "put down."

过度责骂孩子基本上是没有教育意义的，在他人面前冲他们叫嚷也达不到教化的目的。另外，不应该在别人包括其他家庭成员面前说出令他们尴尬的话。你的“幽默”可能会令他们沮丧，而非造就他们。当你在本该教导孩子的情境下嘲笑他们，这对一个年幼的孩子来说是难以承受的。孩子知道你试图伤害他们。因此要小心，不要使用讽刺的语言或者取笑你的孩子。

It is seldom edifying to excessively scold your children, and never edifying to yell at them in front of others. In addition, nothing should be said that would embarrass them in front of others, including other family members. Your "humor" might bring them down instead of build them up. It is devastating to a young child when you laugh about negative things in the context of instruction. The child knows you are trying to hurt them. So be careful about using sarcasm or making fun of your children.

每当你想要因孩子失败而嘲笑他时，其实你是在告诉孩子，你认为考虑他的想法或者感受根本不重要。

Whenever you are willing to mock your child for his failures, you are telling your child that it's not important for you to consider his thoughts or his feelings.

比如，当你复述他们做过的某件事，以证明其很糟糕（讲话，面部表情等）时，请不要因让他们感到更加内疚而夸大其词。这会让他们感到沮丧，特别是当他们知道你不会夸大你自己的错误。事实上，他们会观察到你试图。

E.g. When you are reciting something they've done in order to demonstrate how terrible it was (speech, facial expressions, etc.), don't exaggerate it in order to make them feel more guilty. It frustrates them, especially when they know you don't exaggerate your own faults. In fact, they may have observed you trying to minimize them.

《以弗所书》4 章 29 节说要敏感于人“需要的时刻”。保护他们的名声，不要说出他们所有的秘密。

Ephesians 4:29 says to be sensitive to the needs of the moment. Protect their reputation. Don't tell all their secrets.

这将会鼓励他们去相信你。

This will encourage them to trust you.

e. **假冒为善地生活**（太 23:3；赛 29:13；路 6:46；多 1:16）

Living hypocritically (Matt. 23:3; Isa. 29:13; Luke 6:46; Tit. 1:16)

父母不需要达到完美，但是必须要让孩子看到你的正直。说教是一种标准，而生活却是另外一种标准，是明显的假冒为善。孩子在某种情况下，会注意到的。

Parents are not called upon to be perfect. But there must be a level of integrity visible to your children. Saying and teaching one standard, but then living another is overt hypocrisy. And children, at some point, notice.

在神的帮助下，努力避免下列假冒为善的例子，比如：
Seek, with God's help, to avoid examples of hypocrisy like:

- 不愿承认过犯（箴 28:13）
An unwillingness to admit wrong (Prov. 28:13)
- 败坏的骄傲（箴 16:18; 18:12）
Destructive pride (Prov. 16:18; 18:12)
- 说谎；无法信守承诺的一种形式（箴 12:22; 19:5）
Lying; a pattern of commitments not kept (Prov. 12:22; 19:5)
- 不饶恕……尽管你期望他们去饶恕别人（太 18:21-35；弗 4:31-32）
Unforgiveness...even though you expect them to forgive others (Matt. 18:21-35; Eph. 4:31-32).

所有这些都破坏了信任。

All this destroys trust.

相反，当你勇于承认自己的错误时，会鼓励孩子。让他们知道你会犯错误。这帮助他们明白你也需要一位救主……你靠自己永远不可能达到完全的公义。这是表达福音信息以及解释逐渐成圣过程多么有效的方式！

Instead, encourage your children by admitting when you are wrong. Let them know you make mistakes. This helps them understand that you too were in need of a Savior...that you could never attain perfect righteousness on your own. What a powerful way to present the gospel message and illustrate progressive sanctification!

遵守诺言，尽快饶恕。你的生活方式和见证应当具有预见性。你在家的灵性状况应该有规律可循并可以预见。你的承诺、诺言，品行和道德都是可预见的。你在教会如何，在家也应该如何。你要求孩子在公共场合遵守的原则，在家也应该同样遵守。

Keep your word, and be quick to forgive. You want your lifestyle and Christian testimony to be one of predictability. There should be a regularity and a predictability in the spiritual dynamic that you bring to the home. Be predictable in your commitments, your promises, your morality and ethics. What you live at church should be what you live at home. And the principles you require your children to live by in public should be what you require at home.

f. **改变 规则**
Changing rules

规则需要根据环境、情景、孩子年龄等作出改变。但是没有一个规定的理由而任意改变规则，会惹孩子的气。

Rules may need to change based upon environments, context, age of the children, etc. But changing rules without a stated cause can exasperate a child.

我们制订和实施规则不一致的话，会使孩子们产生巨大的挫败感。他们也许永远无法得知在特定的某一天或某一时刻，父母希望他们以哪种标准生活。

Inconsistency in the way we develop and enforce rules can be a great source of frustration for children. They may never know what standard their parents are expecting them to live by on any given day or at any given moment.

许多时候，父母只是根据他们情绪的变化，而不停地改变规则。这些情绪的变化是思维方式不合乎圣经的产物。

Many times, the parent who is constantly changing the rules is simply living by their changing emotions. And these changing emotions are the product of unbiblical thinking.

确定你的孩子知道被期待的是什么……到底什么是对与错。你努力成为可信赖的人，将会激励他们。

Make sure your child knows what to expect...what exactly is right and wrong. Your efforts to be dependable will encourage them.

g. **成为 不公义**
Being unjust

箴 11:1 神憎恶任何一种不公义。

Prov. 11:1 God hates injustice of any kind.

雅 2:9 避免个人偏好。这包括将你的孩子与别的孩子进行比较。

James 2:9 Avoid favoritism. This includes comparing your children to other children.

不公义也包括从不奖赏。我们应当在该赞美的地方，给予赞美。

Injustice also includes never rewarding. Give praise where it is due.

对孩子不公平；偏心某个孩子；与人攀比；当孩子做对事情的时候，不夸奖；从未注意到“超越职责范围”的努力……这些不公义的例子都会激怒孩子。

Being unfair to our children, favoring one child over another, making comparisons, never praising a child when he has done what is right, never taking note of efforts “above and beyond the call of duty.” These are all examples of injustice which can provoke a child to anger.

h. 期望 完美 **Expecting perfection**

1 帖前 5:14 说，“要向众人忍耐”。
Thes. 5:14 “be patient with all men”

完美主义与追求卓越是不同的。我们教导孩子发挥神所赐给他们的能力是很重要的。那是追求卓越。但我们不都是一样的。一些人要比其他人更有恩赐。因此一个孩子认为他必须要成为完美的人，或者他必须达到他无法达到的标准，会令他感到非常挫败。我们应该期望孩子们在勤奋和规矩中成长，但是这个过程必须要与大量的忍耐相伴。

“Perfectionism” is different than pursuing excellence. We want to teach our children the importance of living up to the abilities God has given them. That is striving for excellence. But we are not all alike. Some people are more gifted than others. So it is very frustrating to a child to think he has to be perfect, or that he has to live up to a standard which he is not able to meet. Children should be expected to grow in their diligence and discipline, but this process must be met with a great deal of patience.

一个孩子最不幸的是，他认为所做的事没有一样令父母开心。这是“以表现为基础”的爱的另一个例子。只有当孩子达到你出于自私建立的标准，你才会表示认同。另一方面，你满足于神对你孩子生命的计划以及神所赐予的能力，有助于你不会因失去耐心而激怒孩子。

It is most unfortunate for a child to think that nothing he does ever pleases his parents. This is another example of “performance based” love. You show approval only when the child has lived up to the standards you have selfishly created. On the other hand, your contentment with God’s plan for your child’s life and with his God-given abilities will help keep you from being impatient and, therefore, exasperating him.

一般来说，追求完美的父母允许一种令人不愉快的气氛弥漫在他们家里。他们不允许生活中基本的错误和失败存在。与充满喜乐的家庭不同，他们的家里有一种压抑、消极的氛围。孩子出于罪性的选择当然需要对付，但是要确保让人明确知道事情已经结束，从而使家庭重新回到一个平和宁静的怡人所在。

In a general sense, perfectionistic parents allow an unpleasant atmosphere to permeate their home. There is no allowance for mistakes and failures that are basic to life. Instead of a home that is filled with joy, there is an oppressive, negative atmosphere. Sinful choices by your children definitely need to be dealt with. But make sure there is a visible end to the consequences, with the home thus returning to a pleasant atmosphere of peace and tranquility.

家是让人在失败中有大量训练机会的地方。当有充分的鼓励和支持，就能清楚明白地学到生命的功课。否则，你将把孩子带到失望和绝望的境地。

The home is where failure should provide a great opportunity for training. Where encouragement and support flourish, there is the ability to see the lessons of life with clarity. Otherwise, you may drive your child to hopelessness and despair.

总结 Summary

我们要么建造，要么拆毁与孩子之间的关系……这种关系会持续一生之久。教养是一个巨大的责任，但是它也能成为莫大的祝福。

We are either building up or tearing down the relationship with our children...a relationship that can last a lifetime. Parenting is a great responsibility, but it can also be a great blessing.

甚至在基督徒的家中，我们发现家庭分崩离析，单单是因为父母与孩子之间没有鼓励的关系。我们的孩子与我们是一样的。他们需要被挑战，但是他们也需要父母给予鼓励。

Even in Christian homes we find families torn apart simply because there is no relationship of encouragement between parent and child. Our children are just like us. They need to be challenged, but they also need the encouragement their parents can give.

作为成年人，在我们与神同行的过程中，当我们一次又一次犯同样的错误时，我们会感受到相似的挫败感。有时我们怀着绝望的心情来到神的面前求问，“主啊，这要到什么时候才是头呀？我怎样才能克服这个困难呢？”

As adults, we may have similar frustration in our own walk with Christ when we go over and over the same failure. We may at times go before the Lord with a sense of hopelessness, thinking, “Lord, when will this ever end? How can I ever get over this problem?”

在家里也是如此。当孩子犯错，父母应该温柔并坚定地，以管教和教导介入他们的生活。如果父母坚持如此行，孩子会受到鼓励。

It's the same in a home. As the child makes mistakes, parents should be gently yet firmly moving into their life with discipline and instruction. If parents are consistent in this, the child will be encouraged.

然而，如果父母的行为方式引发了孩子绝望情绪，孩子也会跟父母在生活中所行的一样，落入同样境地。一个失败接着另一个失败，我们会想“无路可走了”。那种想法会引发愤怒、绝望和怨恨。

But if a parent acts in a manner that fosters hopelessness, the child will come to the same place the parent does in his own personal life. There is one failure after another, and we think, “There is no place to go.” And that perspective leads to anger, despair, and resentment.

你的言语和行为使孩子的心在困难之中仍能欢喜吗？你扰乱了家里的结果是使他们被建立，还是被拆毁呢？父母常常担心家庭之外、社会上的各样邪恶，其实毁灭性最强的力量往往来自家庭内部，来自他们自己的言语行为。正确的行为加上错误的态度会抵消做工的果效。一个人也许努力地成为合乎圣经的父母，但是由于错误的态度，他会抹煞自己的努力，引起孩子不必要的怨恨、愤怒和反叛。

Do your actions and words make the heart of your child glad in the midst of his distress? Do they build up, or do they tear down, with the result that you trouble your house? Parents often fret about the evils of society outside their homes, when often the most destructive force brought upon their family comes from within, from their own words and deeds. And right action with the wrong attitude can negate the effectiveness of labor. One may actively strive to be a biblical parent, but with the wrong attitude he can ambush his own effort, causing his child to be unnecessarily resentful, angry, and rebellious.

箴言 14:1 智慧妇人建立家室，愚妄妇人亲手拆毁。

Proverbs 14:1 The wise woman builds her house, but the foolish tears it down with her own hands.

这个表述指的是建立家室。如果你不营造一个氛围，即错误并非世界末日，你如何能够建立家室呢？父母只有成为家中的鼓励者，才能实施教导和管教。

This statement refers to the building of a house. How can you build it if you do not cultivate an atmosphere where mistakes are not the end of the world? Instruction and discipline must be carried out in a home where parents are encouragers.

最重要的是，一个智慧的父母必须敬畏神，因为这会给家庭带来祝福。

Above all, a wise parent must fear God, for this brings blessing into the home.

《诗篇》128 篇 1-4 节说：

Psalms 128:1-4 says:

凡敬畏耶和华、遵行他道的人，便为有福。你要吃劳碌得来的，你要享福，事情顺利。你妻子在你的内室，好像多结果子的葡萄树；你儿女围绕你的桌子，好像橄榄栽子。看哪，敬畏耶和华的人，必要这样蒙福！

How blessed is everyone who fears the Lord, who walks in His ways. When you shall eat of the fruit of your hands, you will be happy and it will be well with you. Your wife shall be like a fruitful vine, within your house, your children like olive plants around your table. Behold, for thus shall the man be blessed who fears the Lord.

选择成为孩子的“参照点”……有些事情不会移动，但是稳定、可预知的、扎根和建基于圣经的原则……你会发现家成了一个让人备受鼓励的地方。

Choose to be a “reference point” for your children...something that doesn’t move but is stable, predictable, and rooted and grounded in the principles of Scripture...and you’ll find your home to be a very encouraging one!

默想原则

PONDERING THE PRINCIPLES

1. 回顾本课，包括附录和圣经经文。

Review the lesson, including any appendices and Scripture passages.

2. 我们有多喜爱和享受我们的孩子，对他们的训练就会给我们带来多大的不方便。训练有时会打乱我们的计划。

As much as we love and enjoy our children, their training often inconveniences us. It sometimes interrupts our plans.

- 我们应该如何看待“我们的计划”，《约翰福音》15 章 13 节、《箴言》16 章 9 节、《腓立比书》2 章 3-4 节和《雅各书》4 章 13-15 节中提供了什么看法？

What insight do John 15:13, Prov. 16:9, Phil. 2:3-4, and Jms. 4:13-15 give us about how we should view "our plans?"

- 关于神对生命中“麻烦”事的目的，《罗马书》8 章 28-29 节和《哥林多后书》4 章 17-18 节给予我们什么盼望？

What hope does Rom. 8:28-29 and 2 Cor. 4:17-18 give us about God's purpose for the "inconvenient" events of life?

3. 你更加挣扎于明显的愤怒还是隐藏的愤怒？何种环境会使你变得不满？下次你被试探要发怒的时候，需要什么圣经的观点帮助你？在面对这些试探的时刻，你能够为何事感恩？

Do you struggle more with *overt* or *subtle* anger? What circumstances increase your temptation to become grouchy? What biblical perspective do you need to have in place the next time you are tempted to be irritable? What can you be grateful for in these moments of temptation?

4. 《以弗所书》4 章 1-3 节提出了决定你家里气氛的基本态度。这些特质如何影响你与家人的沟通？其他家庭成员会如何描述你：你是谦卑忍耐，还是骄傲没有耐心？问问他们吧。

Ephesians 4:1-3 provides the foundational attitudes that should determine the atmosphere of your home. How should these qualities affect your communication with your family? How would the other members of your family characterize you: Are you humble and longsuffering? Or are you proud and impatient? Ask them.

5. 在对孩子训练中，你倾向于严管还是宽松？你能采取哪些步骤变得更加平衡呢？

Do you tend to be *controlling* or too *lenient* in your child training? What steps can you take to become more balanced?

6. 评价你的日程安排。你的日、周、周末和月计划如何显明你对孩子的兴趣？你**计划**一些有趣的家庭时光和假期吗？你的家庭喜欢什么特别的活动？问问你的孩子，然后写进去。

Evaluate your calendar commitments. How do your daily, weekly, weekend, and monthly plans demonstrate interest in your child's life? Do you **plan** fun family times and vacations? What special activities does your family enjoy? Ask your children for input.

7. 什么使你的家庭独一无二？什么家庭传统能够激励你的孩子？你愿意开始建立哪些传统呢？
- What makes your family unique? What family traditions provide an encouragement to your children? What traditions would you like to begin?

8. 回顾本课的两大分类：**父母不做什么**和**父母做什么**。每一类中选择一个你最失败的例子。列出改变策略的要点。

Review the two major categories of the lesson: *What Parents Don't Do* and *What Parents Do*.

Choose an example from each category that illustrates when you fail the most. Outline a strategy for change.

在你过去效法基督的一年里，这两类所列的例子中，你经历到最大的成长是哪些？你在这些方面改变的关键是什么？

In which examples listed in the two categories have you experienced the most growth toward Christlikeness this past year? What has been the key to your change in these areas?

第 9 课
Lesson 9

大纲
Outline

D. 父母是传道者

1. 不要简化或弱化福音
2. 记住任何人来到基督面前最主要的因素，不在于知道多少教义，而在于神在人心里做工的程度。
3. 提供确据是圣灵的责任，不是父母的。

E. 父母是祷告勇士

1. 祷告祈求养育孩子的智慧，以及信靠神供应的能力。
2. 为他们的得救祷告。
3. 为他们增加认识神的悟性祷告
4. 为他们得到保护祷告
5. 为他们在试炼中得到力量和安慰祷告
6. 为他们有智慧在现在和将来做决定祷告
7. 为他们的人际关系祷告
8. 为他们将来事奉的心祷告

V. 父母的奖赏

A. 个人的成圣

B. 属灵的满足

D. The Parent as an Evangelist

1. Do not abbreviate or dilute the gospel.
2. Remember that the primary factor in any person's coming to Christ is not solely how much doctrine he or she knows. The real issue is the extent of God's work in the heart.
3. It is the Holy Spirit's task, not the parent's, to offer assurance.

E. The Parent as a Prayer Warrior

1. Pray for wisdom in raising your children as well as the ability to trust God's providence. ,
2. Pray for their salvation.
3. Pray for their increased understanding of the knowledge of God.
4. Pray for their protection.
5. Pray for strength and comfort in their trials.
6. Pray for wisdom in their present and future decisions.
7. Pray for their relationships.
8. Pray for their future heart for ministry.

V. The Parent's Reward

A. Personal sanctification

B. Divine satisfaction

9

第 9 课 Lesson 9

父母的奖赏 The Parent's Reward

回顾第 8 课 “父母是鼓励者”

Review Pt. 8 “The Parent as Encourager”

- I. 父母的优先次序 The Parent's Priorities
- II. 父母的目标 The Parent's Goal
- III. 父母的挑战 The Parent's Challenges
- IV. 父母的角色 The Parent's Roles
 - A. 父母是管教者 The Parent as a Disciplinarian
 - B. 父母是老师 The Parent as a Teacher
 - C. 父母是鼓励者 The Parent as an Encourager

本课将思考父母的另外两个角色。第一个是……

This lesson will consider two additional roles of parents. The first one is...

- D. 父母是传道者（太 28:18-20；徒 1:8）
The Parent as an **Evangelist** (Matt. 28:18-20; Acts 1:8)

这是一个重要的角色。这就是为什么福音成为这个教养课程贯穿始终的主题。神想要让家庭成为世代传递圣经真理的器皿（见第 1 课中的“委身家庭”）。第 9 课的目的就是要更加具体地讲述你作为传道者的角色。

This is a crucial role. That is why the gospel has been a theme running throughout this entire parenting curriculum. God intends the family to be the instrument for passing on biblical truth from generation to generation (see Lesson One, Commitment to Family). The following section of Lesson 9 is designed to bring your role as an evangelist into sharper focus.

有一些需要记住的要点（大部分来自于约翰·麦克阿瑟所著的《信心工作》）：
Some key thoughts to keep in mind (mostly from *Faith Works*, by John MacArthur, Jr.):

1. 不要简化或弱化福音

Do not abbreviate or dilute the gospel.

不要不讨论神的属性、基督的宝血、十字架、罪的代赎、复活、基督的主权、永恒的刑罚、悔改、饶恕、恩典和怜悯。

Don't omit discussing the attributes of God, Christ's blood, the cross, atonement for sins, the resurrection, Christ's lordship, eternal punishment, repentance, forgiveness, grace, and mercy.

虽然你需要配合孩子的年龄使用适当的词汇，但过度简化的危险远比过于详细大得多。传扬“易信主义”，可能会扰乱福音。

Though you will need to use proper terminology suitable to the child's age, oversimplification is a greater danger than giving too much detail. It is possible to confuse the gospel by presenting "easy believism."

孩子们会因为许多理由对福音邀请作出回应。我们必须极其小心，以免当孩子到了一定年龄，具备成熟的属灵悟性，却由于我们所“灌输”的思想而抗拒真正委身基督。

Children may respond to gospel invitations for a host of reasons. We must take extreme care lest we "inoculate" children against any real commitment to Christ when they do come to an age of mature spiritual understanding.

2. 记住任何人来到基督面前最主要的因素，不在于知道多少 教义，而在于神在人心里做工的程度。

Remember that the primary factor in any person's coming to Christ is not solely how much doctrine he or she knows. The real issue is the extent of God's work in the heart.

例子：十字架上的小偷（路 23）

Example: the thief on the cross (Luke 23)

重要的是，要允许孩子在他们成长过程的特定时间里，能够按照他们所理解的作出回应。

It is important that children be allowed to respond to whatever they understand at any given time in their process of growth.

3. 提供 确据 是圣灵的责任，不是父母的。《罗马书》8 章 14-16 节。

It is the Holy Spirit's task, not the parent's, to offer assurance. Rom. 8:14-16

当圣灵光照孩子的心（约壹 5:13；林前 2:10-14；约 16:8-13），让他明白圣经，并加给他力量顺服（林前 2:4-5；帖前 1:5）时，孩子就拥有了救恩的确据。

Assurance of salvation comes as the Holy Spirit illumines the child's mind (1 Jn. 5:13; 1 Cor. 2:10-14; Jn. 16:8-13) to understand Scripture and then strengthens him to obey it (1 Cor. 2:4-5; 1 Thess. 1:5).

“但你所学习的、所确信的，要存在心里，因为你知道是跟谁学的。并且知道你是从小明白圣经，这圣经能使你因信基督耶稣有得救的智慧。”（提后 3:14-15）

“You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them; and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.” (2 Tim. 3:14-15)

如果确据是从人来的，不是从神来的，孩子的心里就会有潜在的严重困惑。

There is a potential for serious confusion in the mind of the child if the assurance is from man and not God.

回顾：麦克阿瑟研读版圣经中《真正的得救信心》所提到的下列特征，（第二个列表在第 1 课中：父母的优先次序）：

REVIEW the following Characteristics of Genuine Saving Faith from the MacArthur Study Bible, (the second list was in Lesson 1: The Parent's Priorities):

- 既不能证明也不能否定一个人信心的证据：

EVIDENCES THAT NEITHER PROVE NOR DISPROVE ONE'S FAITH:

- | | |
|-------------------------|-----------------------------|
| ○ 可见的道德： | 太 19:16-21; 23:27-28 |
| Visible Morality: | Matt. 19:16-21; 23:27-28 |
| ○ 聪明的知识： | 罗 1:21; 2:17ff |
| Intellectual Knowledge: | Rom. 1:21; 2:17ff. |
| ○ 宗教的参与： | 太 25:1-10; 雅 2:19-20 |
| Religious Involvement: | Matt. 25:1-10; Jms. 2:19-20 |
| ○ 积极事奉： | 太 7:21-24 |
| Active Ministry: | Matt. 7:21-24 |
| ○ 认罪： | 徒 24:25 |
| Conviction of Sin: | Acts. 24:25 |
| ○ 确据： | 太 23 |
| Assurance: | Matt. 23 |
| ○ 决志时间 | 路 8:13,14 |
| Time of Decision | Luke 8:13,14 |

- 真正基督教信仰的果子/凭据：

THE FRUIT/PROOFS OF AUTHENTIC/TRUE CHRISTIANITY:

- | | |
|----------------------------|--|
| ○ 对神的爱： | 路 10:27； 罗 8:7 |
| Love for God: | Luke 10:27; Romans 8:7 |
| ○ 从罪中悔改 | 诗 32:5； 箴 28:13； 罗 7:14 |
| Repentance from Sin: | Ps. 32:5; Prov. 28:13; Rom. 7:14ff |
| ○ 真正的谦卑 | 诗 51:17； 太 5:1-12； 雅 4:6,9 |
| Genuine Humility: | Ps. 51:17; Matt. 5:1-12; James 4:6,9ff |
| ○ 为了神的荣耀 | 诗 105:3； 115:1； 赛 43:7； 48:10 |
| Devotion to God's Glory: | Ps. 105:3; 115:1; Is. 43:7; 48:10ff |
| ○ 恒切祷告 | 路 18:1； 弗 6:18； 腓 4:6 |
| Continual Prayer: | Luke 18:1; Eph. 6:18ff; Phil. 4:6ff |
| ○ 无私的爱 | 约一 2:9； 3:14； 4:7 |
| Selfless Love: | 1 John 2:9ff, 3:14; 4:7ff |
| ○ 与世界分离 | 林前 2:12； 雅 4:4； 约一 2:15-17 |
| Separation from the World: | 1 Cor. 2:12; James 4:4ff; 1 John 2:15-17 |
| ○ 灵命的成长 | 路 8:15； 约 15:1-6； 弗 4:12-16 |
| Spiritual Growth: | Luke 8:15; John 15:1-6; Eph. 4:12-16 |
| ○ 顺服的生活 | 太 7:21； 约 15:14； 罗 16:26 |
| Obedient Living: | Matt. 7:21; John 15:14ff; Rom. 16:26 |

如果一个人符合第一个列表，而与第二个列表不符，有理由去质疑此人所承认信仰的真实性。然而如果符合第二个列表，那么第一个列表也必定同样符合。

If List I is true of a person and List II is false, there is cause to question the validity of one's profession of faith. Yet if List II is true, then the top list will be also.

记住：你正在为收割撒种，这个种子也许很多年都不会结果。真正的果子会存活下来，并且经过试验得以成长（太 13:8）。

REMEMBER: You are planting seeds for a harvest that may not bear fruit for many years. Genuine fruit survives and grows through times of testing (Matt. 13:8).

推荐资料：Recommended Resources:

泰德·特里普所著的《子女心，父母情》
Shepherding Your Child's Heart, by Tedd Tripp

看附录 13：恩典社区教会 1996 年春季音乐会，约翰·麦克阿瑟讲道“有一位救主”。
SEE Appendix XIII: "There is a Savior," Spring Concert 1996, Grace Community Church, by John MacArthur, Jr.

看附录 14: 菲利普·约翰逊所著的《司布真的信》

SEE Appendix XIV: The Conversion of Spurgeon, by Phillip R. Johnson

E. 父母是祷告勇士（西 4:2, 12; 帖前 5:17; 腓 4:6,7）

The Parent as a Prayer Warrior (Col. 4:2, 12; 1 Thes. 5:17; Phil. 4:6, 7)

“如果你们有人问什么最能代表基督教信仰，我要说的就是一个词——祷告。”——司布真

“If any of you should ask me for an epitome of the Christian religion, I should say it is in that one word - prayer.” Spurgeon

祷告不是操控神，而是表明我们依靠和顺服他的计划和目标。神命令我们祷告，因为他想要使用我们实行他的旨意。

Prayer does not control God, but is a demonstration of our dependence upon and submission to His plans and purposes. God commands us to pray because He desires to use us in the unfolding of His will.

1. 祷告祈求养育孩子的 智慧，以及信靠神供应的能力。

Pray for wisdom in raising your children as well as the ability to trust God's providence.

2. 为他们的 得救 祷告。（罗 10:1; 弗 1:15-18, 3:14-17）

Pray for their salvation. (Rom. 10:1; Eph. 1:15-18, 3:14-17)

3. 为他们增加 认识 神的悟性祷告（箴 2:1-5）

Pray for their increased understanding of the knowledge of God. (Prov. 2:1-5)

使用保罗的祷告作为榜样。（帖前 5:23-24; 弗 1:18-21; 腓 1:9-11; 西 1:9-11）

Use Paul's prayers as examples. (1 Thes. 5:23-24; Eph. 1:18-21; Phil. 1:9-11; Col. 1:9-11)

4. 为他们得到保护 祷告

Pray for their protection.

- 保护免于受到身体的伤害、疾病等（罗 15:30-31; 约三 2 章）。你在为他们蒙神保守祷告的同时，也要祷告他们在信靠神主权方面不断长进（雅 5:14-16; 彼前 4:12-13）。

From physical harm, sickness, etc. (Rom.15:30-31; 3 Jn. 2) As you pray for their protection also pray that they will grow in trusting God's sovereign purposes (Jms. 5:14-16; 1 Pet. 4:12-13).

- 免于受到世界的影响（要在属灵争战中得到力量，“神的全副军装”和祷告是必须的。弗 6:10-18）

From the influence of the world (the “armor of God” and prayer are necessary for strength in spiritual warfare, Eph. 6:10-18)

5. 为他们在 试炼 中得到力量和安慰祷告(林后 12:7-10; 腓 4: 6-7; 彼前 5:6-11; 罗 8:26-30)
Pray for strength and comfort in their trials. (2 Cor. 12:7-10; Phil. 4: 6-7; 1 Pet. 5:6-11; Rom.8:26-30)

6. 为他们有智慧在现在和将来做 决定 祷告(西 1:9-12; 帖前 5:21-22; 箴言)
Pray for wisdom in their present and future decisions. (Col. 1:9-12; 1 Thes. 5:21-22; The Book of Proverbs)

用训诲和例子教导孩子，在做决定的时候，要通过运用神话语的原则来尊崇神，而不是凭借一时的冲动和影响。比如，选择活动、教育、事业、配偶(林后 6:14-17)等。

Teach your children by precept and example to honor God in their decision making by applying principles learned from God's Word, rather than impulses or influences of the moment. e.g. choosing activities, education, career, spouse (2Cor. 6:14-17), etc.

7. 为他们的人际 关系 祷告
Pray for their relationships.

朋友乃时常亲爱；弟兄为患难而生。(箴 17:17)
A friend loves at all times, and a brother is born for adversity (Prov. 17:17).

滥交是败坏善行。(林前 15:33)
Bad company corrupts good morals (1 Cor. 15:33).

为他们在几个方面的成长祷告(见附录 1)
Pray for their growth in the one anothers (See Appendix I)

8. 为他们将来 事奉 的心祷告。(罗 12:3-8)
Pray for their future heart for ministry. (Rom. 12:3-8)

要成为一名祷告勇士！知道神垂听义人的祷告，多么令人安慰(箴言 15:29)。祷告给我们带来成为合乎圣经原则的父母这一角色所需的激励、力量和智慧。记住，我们祷告的目的，不是让神按我们的要求去行，而是让我们愿望的与他的旨意一致。

Be a PRAYER WARRIOR! What a comfort to know that God hears the prayers of the righteous (Prov. 15:29). Prayer brings us the encouragement, strength, and wisdom we need to fulfill our role as biblical parents. Remember, our intent in prayer is not to move God to do our bidding but rather to align our desires with His.

一个建议：你会发现记录祷告日志，有益于你的孩子因着神的信实，而增加对神的感恩和敬畏之情。

ONE SUGGESTION: You may find it beneficial to keep a prayer journal to help your family grow in gratitude and awe at God's faithfulness to you.

本课程帮助我们明白了父母的优先次序、目标、挑战和角色。作为学习最后的“感慨”，我们要来注意……

This curriculum has helped us understand the parent's priorities, goal, challenges, and roles. As a final "exclamation point" on our study, we will note...

V. 父母的奖赏 The Parent's Reward

A. 个人的成圣 (罗 8:28-29)

Personal sanctification (Rom. 8:28-29)

神在你成圣的过程中使用你的孩子。孩子如同父母的一面“镜子”。有人曾经说过：“没有孩子以前，我不知道自己如此没有耐心。”

God is using your children in the process of your sanctification. Children serve as a “mirror” for the parents. Someone said once, “I didn’t know how impatient I was until I had children.”

教养使我们在许多方面得以扩展：我们对圣经的理解、对神的信靠，以及圣洁的生活。我们认识到必须以自己的生活来教导孩子，这使我们不断地注意到自己的失败和罪。这个认知驱使我们“来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助”（来 4:16）。这样我们才会转变和成长。

Parenting stretches us in many ways: in our understanding of Scripture, our trust in God, and in holy living. Knowing that we must teach our children what we ourselves are living causes us to be constantly aware of our own failures and sin. And this recognition drives us to “the throne of grace, that we may receive mercy and may find grace to help in time of need” (Heb. 4:16). Thus, we change and grow.

知道主使用每一个教养的经历，将我们塑造成他自己的样式，这该多么令人喜乐！

What a joy to know that the Lord is using every parenting experience to conform us to His own image!

另外，忠心教养的一个丰富奖赏是，你在成圣的过程中，会在事工中变得越来越合乎主用（提后 2:15-21）。殷勤按着圣经教养你的孩子，带来的确信是，神将用其教导、坚固和鼓励其他人。

In addition, a rich reward of faithful parenting is your own increased usefulness in ministry as God sanctifies you (2 Tim. 2:15-21). Being diligent to parent your children biblically brings an established credibility, which will be used by God to teach, strengthen, and encourage others.

B. 属灵的满足

Divine satisfaction.

作为一个合乎圣经的父母，蒙神悦纳有极大的喜乐。因为神喜悦你通过影响后代去敬拜和荣耀他，努力实现他自己的救赎目的。你找不到任何比塑造孩子为神国所用更大或更有满足感的事情。

There is tremendous joy in pleasing God as a biblical parent. He is pleased because you are endeavoring to further His own redemptive purposes by influencing successive generations to worship and glorify Him. You can devote yourself to no greater or more fulfilling enterprise than molding and shaping your children for usefulness in the Kingdom.

按着圣经教养.....一生用生命影响生命。尽情享受这个过程吧！

BIBLICAL PARENTING ...A LIFE TO A LIFE FOR A LIFETIME. ENJOY!

默想原则

PONDERING THE PRINCIPLES

1. 回顾本课，包括附录和圣经经文。

Review the lesson, including any appendices and Scripture passages.

2. 查看附录中约翰·麦克阿瑟所写的福音信息。你的孩子理解哪些要素？哪些要素是你难以向孩子解释的？也许你需要老师、牧师或者其他成熟的基督徒讨论这个问题。

Examine the gospel message in the appendix by John MacArthur. Which elements does your child comprehend? Which elements do you have the most difficulty explaining to your child? Perhaps it will help to discuss this issue with your teacher, pastor, or another mature Christian.

常常记得你要忠心地言语和行为上向孩子宣扬福音。结果交托给神。多么令人释放的想法！

Always remember that you are to be faithful to proclaim the gospel both in word and deed to your child. The result is up to God. What a freeing concept!

3. 诚实地评价你的祷告生活。你坚持为孩子祷告吗？你为他们代求最多的是什么？记住哈拿（撒母耳记上 2 章）和约伯（约伯记 1 章）的例子。

Honestly evaluate your prayer life. Do you consistently pray for your children? What do you pray for the most on their behalf? Remember the examples of Hannah (1 Sam. 2) and Job (Job 1).

挑出课程中所提到的圣经段落，在你为孩子的祷告中运用其中的原则。

Take the biblical passages mentioned in the lesson, and implement their principles in your prayers for your children.

4. 在你所学的与教养有关的圣经原则中，哪些原则最深刻地影响你的思想和实践？考虑写一份总结报告表达你的想法，可以复印给你的老师或者牧师。

Of all the biblical principles you have learned related to parenting, which have most profoundly affected your thinking and practice? Consider writing a summary paper expressing your thoughts, which you could copy for your teacher and/or pastor.

5. 在你的日历上作标记，未来一到三个月内找个时间重新复习所学的教养课程，包括附录和家庭作业。

Mark your calendar for a time one to three months in the future when you can go back through all your parenting lessons, including the appendices and homework.

回顾圣经原则，为所有的成长和进步赞美神。祈祷思考你如何能够教导别人这些原则（提后 2:2）。

Review the biblical principles, praising God for any growth and progress. Prayerfully consider how you can teach these principles to others (2 Tim. 2:2).

附录

附录

APPENDICIES

附录 1: 关于彼此的命令 One Another Commands

附录 2: 关于家庭作业的建议 Suggestions for Using Homework

附录 3: 心之图 The Heart Diagram

附录 4: 教养子女和旧约律法 Parenting and the Old Testament Law

附录 5: 亲子关系表 Parent-Child Relationship Chart

附录 6: 用杖的建议 Suggestions When Using the Rod

附录 7: 确定、改变和培养习惯的简单原则 Simple Principles for Identifying, Changing, and Developing Habits

附录 8: 育儿的简单计划 Simple Plan for Child Rearing

附录 9: 帮助评判生活中的“灰色地带” Help with the “Gray Areas” of Life

附录 10: 沟通的四个原则 Four Helpful Principles of Communication

附录 11: 工作伦理的特征 The Character of the Work Ethic

附录 12: 论易怒 Essay on Irritability

附录 13: 有一位救主 There Is a Savior

附录 14: 司布真的认信 The Conversion of Charles Spurgeon

附录 15: 参考书籍 Reference Books

附录一
Appendix I

关于彼此的命令 One Another Command

1. 彼此的关系 Our Relation to One Another

A. 属于彼此 Belong to One Another

- Rom. 12:5 罗 12:5
- Eph. 4:25 弗 4:25
- 1 John 1:7 约壹 1:7

B. 彼此同心合意 Be Likeminded One to Another

- Rom. 12:16 罗 12:16
- 1 Cor. 1:10 林前 1:10

2. 彼此接纳 Our Reception of One Another

A. 不彼此论断 Be Non-judgmental of One Another

- Rom. 14:3 罗 14:3
- James 5:9 雅 5:9

B. 彼此问安 Greet One Another

- 1 Cor. 16:20 林前 16:20
- Rom. 16:16 罗 16:16
- 2 Cor. 13:12 林后 13:12
- 1 Peter 5:14 彼前 5:14

C. 彼此款待 Be Hospitable One to Another

- 1 Cor. 11:33 林前 11:33
- 1 Peter 4:9 彼前 4:9

3. 彼此回应 Our Response to One Another

A. 彼此相爱 Love One Another

- Rom. 12:10 罗 12:10
- 1 Thess. 4:9 帖前 4:9
- 1 Peter 1:22 彼前 1:22
- John 13:34 约 13:34
- John 15:12 约 15:12
- John 13:35 约 13:35
- 1 Thess. 3:12 帖前 3:12
- 1 John 4:7 约壹 4:7
- 1 John 3:11 约壹 3:11
- 1 John 3:23 约壹 3:23
- 1 John 4:11 约壹 4:11
- 1 John 4:12 约壹 4:12
- 2 John 5 约贰 5
- John 15:17 约 15:17
- John 13:8 约 13:8
- 1 Peter 4:8 彼前 4:8

B. 谦卑 Humility

- Rom. 12:10b 罗 12:10 下
- Eph. 5:21 弗 5:21
- John 13:14 约 13:14
- Phil. 2:3 腓 2:3
- 1 Peter 5:5 彼前 5:5

C. Care 关心

- 1 Cor. 12:25 林前 12:25
- Eph. 4:2 弗 4:2
- Gal. 6:2 加 6:2
- 1 Peter 3:8 彼前 3:8
- 1 Thess. 5:15 帖前 5:15

D. Serve 服侍

- 1G al. 5:3 加 5:3
- Heb. 10:24 来 10:24

4. 彼此挽回 Our Restoration of One Another

A. 彼此挽回 Restore One Another

- Gal. 6:1 加 6:1

B. Admonish One Another 彼此劝戒

- Rom. 15:14 罗 15:14

C. Edify One Another 彼此建立

- Rom. 14:19 罗 14:19
- Heb. 3:13 来 3:13
- 1 Thess. 5:11 帖前 5:11
- Rom. 1:11-12 罗 1:11-12

D. Forgive One Another 彼此饶恕

- Col. 3:13 西 3:13
- Eph. 4:32 弗 4:32

E. Speak to One Another 彼此说话

- Col. 3:9 西 3:9
- James 4:11 雅 4:11
- Eph. 5:11 弗 5:11
- James 5:16 雅 5:16
- John 16:19 约 16:19

F. Be at Peace with One Another 彼此和睦

- Mark 4:50 可 4:50
- Gal. 5:15 加 5:15
- Gal. 5:26 加 5:26

附录二
Appendix II

关于家庭作业的建议

Suggestions for Using Homework

At the end of each lesson is a section entitled Pondering the Principles. The following are helpful guidelines for reaping the most benefit from this important aspect of the course:

每课的结尾部分都有“默想原则”。下列指南有助于从课程中这一重要部分获得最大的益处：

1. Realize the importance of the homework. 认识到家庭作业的重要性。

- Each lesson has an abundance of Scripture that requires careful consideration. 每一课都有大量需要认真思考的经文。
- The homework is a bridge between what you heard the teacher say, what you read in your lesson, and change (application). 家庭作业就像一座桥，将你从老师那里听的、在课程里读的，与你的改变（应用）联结起来。
- It is your opportunity to be a doer of the Word and not a hearer only who deceives himself (Jms. 1:22). 它给你机会让你成为行道者，而不是单单听道，自己欺哄自己。（雅 1:22）
- If married, the questions may stimulate productive thought and discussion between you and your spouse. This communication is vital in implementing these important biblical principles in a unified fashion in your home. 如果你已经结婚，这些问题会在你和配偶之间引发建设性的思考和讨论。若想在家中统一执行这些重要的圣经原则，这样的沟通是至关重要的。

2. Realize the homework will take time and effort. 认识到家庭作业会花时间和精力。

- It may be helpful to plan on using the homework for your personal devotions. There are many enriching Scriptures to study from each lesson. 计划将家庭作业用于你的个人灵修是很有帮助的。每一课都有许多滋养灵命的经文可供学习。
- Plan individual time, and time together if married, to discuss the homework questions. 安排好个人的时间。如果已婚，就安排夫妻一起讨论家庭作业的时间。

3. Realize the reward of actively doing the homework. 认识到积极完成家庭作业的奖赏。

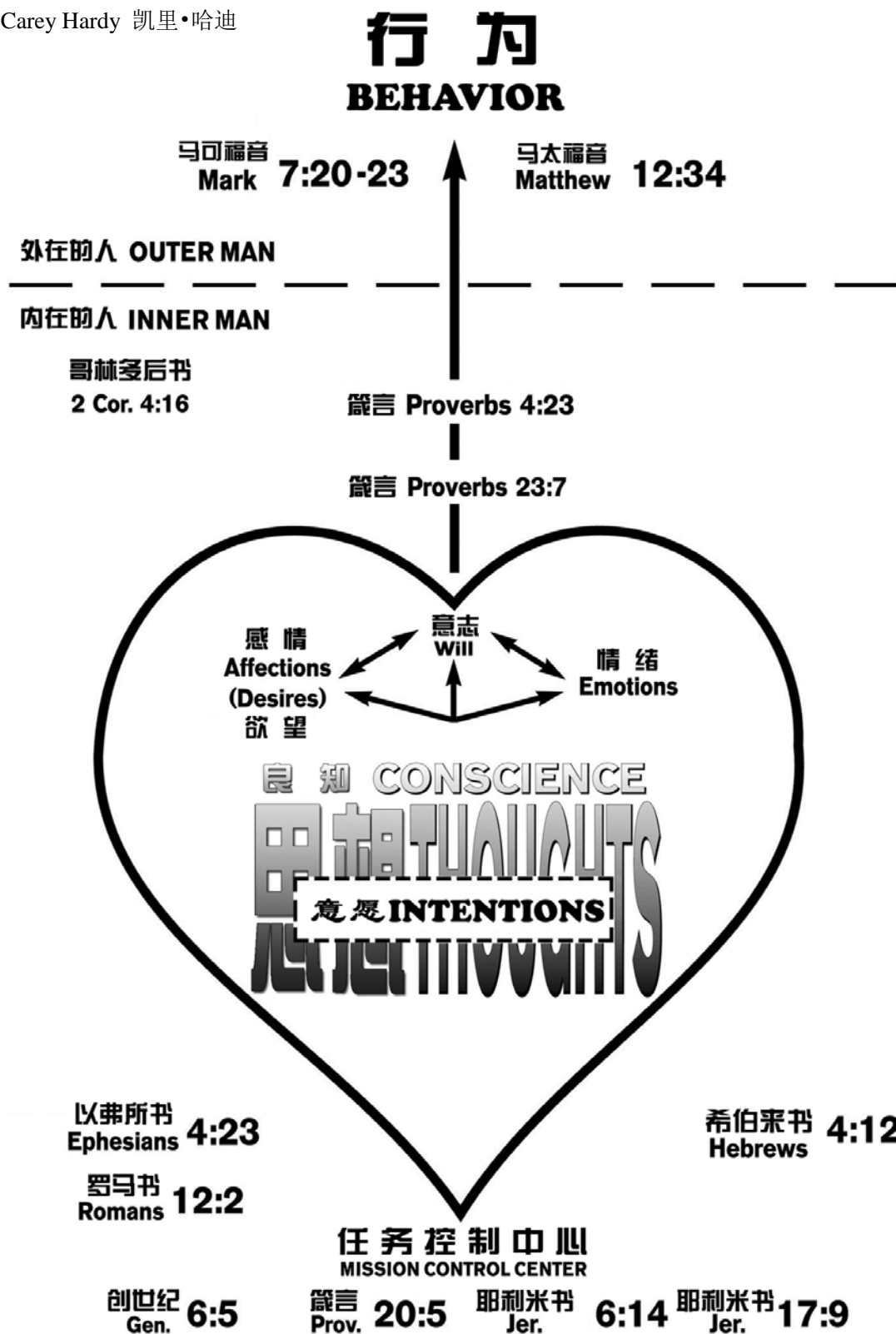
- All labor is profitable (Prov. 14:23a). 诸般勤劳都有益处（箴 14:23 上）。
- The Word of Christ may dwell in you richly (Col. 3:16). God's Word doesn't return void (Is. 55:11). 把基督的道理丰丰富富地存在心里（西 3:16）。神的话决不徒然返回（赛 55:11）。
- If you obey His Word, you will be blessed in what you do (Jms. 1:25). 如果你顺服他的话语，就在你所行的事上必然得福（雅 1:25）。
- You will be able to enrich others as you share with your class what the Lord has been teaching you. As parents you may help sharpen other parents (Prov. 27:17). 与同学分享主曾经如何指教过你，能够帮助他人更深地理解主的话语。作为父母，你们可以帮助其他父母（箴言 27:17）。

附录三
Appendix III

心之图

The Heart Diagram

by Carey Hardy 凯里·哈迪



附录四
Appendix IV

教养子女和旧约律法

Parenting and the Old Testament Law

凯里·哈迪

by Carey Hardy

Much has been written on the subject of the Old Testament law. Theologians have long discussed the law's purpose and character and the role it is to play in the lives of New Testament saints. We know that Jesus did not come to "abolish the law, but to fulfill it" (Matt.5:17). How to articulate the law's relationship to the Christian today is an important and challenging responsibility.

有关旧约律法的主题已有诸多论述。神学家们曾经长期讨论律法的目的、特征和在新约圣徒生命中扮演的角色。我们知道耶稣来到世上，不是“要废掉律法，乃是要成全律法”（太 5:17）。如何准确表达律法与当今基督徒的关系，是一项重要而且具有挑战性的责任。

The Bible presents two benefits to God's law. The first is horizontal, affecting man's relationship with man. Horizontally, the law provides people with standards of conduct so that society will not be in a state of confusion and disorder. When men choose to obey God's directive not to covet, steal, lie, sin sexually, or murder, society benefits greatly. Lives are safer and homes experience less turmoil. In short, life is better for society when God's law (and individual laws) is obeyed.

圣经显示神的律法有两大好处。第一是横向的，影响人与人之间的关系。律法横向地提供给人们各种行为标准，因此社会不会处于混乱和无序的状态之中。当人选择顺服神的指示，不去贪恋、偷盗、说谎、淫乱或者杀人，就会有益于社会。城镇更加安全，家庭也会少有混乱。简言之，当人遵守神的律法（个体法），社会生活会更加美好。

In addition, the Apostle Paul makes it clear that the *vertical* benefit of the law is that *it points people to Christ*. How? Regardless of the intensity or passion with which man tries to perfectly keep God's law, he fails. He always has, and he always will. Every failure thus serves as a reminder to man that he is *fallen* and totally dependent on God for salvation. Not wanting to obey God's law at times, only partially obeying, not obeying with the right motive, or not obeying at all are manifestations of the sin nature. God requires perfect obedience to His law (Matt. 5:48; I Pet. 1:16); yet man cannot accomplish such obedience (Jms. 2:10). Consequently, the law becomes a curse (Gal. 3:10-13).

另外，使徒保罗也清楚表明，律法纵向的好处是将人引向基督。如何引向呢？无论人多么尽力或者拥有多大的热情想要完全地遵守神的律法，他都会失败。他曾经失败，将来也会一直失败。因此，人的每一次失败都在提醒自己：他是堕落的，要完全依靠神才能得救。人有时不想顺服神的律法、只是部分顺服、不以正确的动机顺服或者根本不顺服，这一切都显明了人的罪性。神需要对他律法的完

全顺服（太 5:48；彼前 1:16），但人不可能完全顺服（雅 2:10）。因此，律法成为一个咒诅（加 3:10-13）。

So what is to be the end result of this reality? What is the ultimate purpose of this law that cannot be perfectly obeyed? Instead of driving man to attempt more futile efforts at perfection, the law was meant by God to be a *tutor* (Gal. 3:19-24). The law as a divine teacher leads the sinner to repentance and his need for mercy from God. The law is thus like a mirror: it shows an individual the dirt on his face, but it cannot wash it off. The grace of God is the sinner's only hope.

那么，最后的结果是什么呢？律法既然不能被人完全遵守，设立律法的最终目的又是什么呢？神设立律法不是让人为了达到完全做更多的无用功，而是使律法成为训蒙的师傅（加 3:19-24）。律法是一位属神的师傅，带领罪人悔改，并且使他明白自己需要神的怜悯。因此，律法好象一面镜子，它只能向一个人显出他脸上的污秽，但不能洗净污秽。神的恩典才是罪人唯一的盼望。

The more an unsaved man tries to live up to God's standard, the more he senses his hopelessness in doing so. And in that hopeless condition, the Gospel of forgiveness in Christ is a powerful message of hope. Christ died on the cross to pay the full price for sin; He was resurrected in order to confirm His victory over sin and death. Because of the substitutionary sacrifice of Christ, God offers forgiveness to those who repent of their sinful attempts at attaining righteousness on their own, and who are willing to submit to Christ's rule over their lives. Forgiveness is man's only hope--and the law is intended to make this truth profoundly obvious (Rom. 4:1-8). In this way, the law becomes a blessing.

一个未得救的人越想要达到神的标准，就越会感到失望。在这种失望的境况中，在基督得蒙饶恕的福音成为极具大能的盼望信息。基督死在十字架上，为罪付上所有的代价。他的复活，是为了证明他胜过罪和死亡的权势。因为基督替人献上赎罪祭，当那些想要靠自己努力称义的人悔改并愿意顺服基督掌管他们的生命时，神就赦免他们。神的赦免是人唯一的盼望，而律法就是为了使这个真理深刻地显明出来（罗 4:1-8）。如此，律法就成为一个祝福。

How does this relate to parenting? A helpful analogy can be made between the purpose of the law and the intention of much of the day to day activities involved in child raising. Before discussing this analogy, however, one must first understand a crucial mistake many parents make. It is easy to fall into the trap of thinking that *rules, restrictions, guidelines, rewards, correction, training, and teaching* are only for the purpose of producing a particular kind of **behavior** in a child. It is certainly true that all these tools are necessary in parenting, and it is important that children behave correctly. Obedience maintains order in the home. Like God's law, parental "laws" thus have a *horizontal* benefit. Many of the general standards parents require their children to obey are direct admonitions from Scripture, and other "house rules" flow from general ethical principles found in Scripture. When children obey their parents, there is not only less turmoil in the home, but society at large benefits as children develop into responsible adults.

这与教养子女有什么关系呢？我们可以将律法的目的与教养孩子日常行为的目的进行比较。然而，在讨论这个对比之前，我们首先必须明白父母们所犯的一大错误。父母容易走入的误区是，认为规则、限制、指南、奖赏、纠正、训练和教导只是为了在孩子身上形成某种特定的**行为**。的确，所有这些方法在教养方面都是必需的，孩子行为举止得体也很重要。顺服使家中秩序井然。像神的律法一样，父

母的“律法”也会产生一种横向的好处。父母要求孩子遵守的许多一般标准，都是直接源于圣经的告诫，还有一些“家规”则来自圣经中的一般道德原则。当孩子顺服父母的时候，不仅仅家中会减少混乱，而且当孩子成为负责任的成年人时，社会也随之受益。

Parents bear the duty of bringing these *horizontal* benefits to the home. They truly can "train up" their child and have confidence that "when he is old, he will not depart" from the wise manner of living he has learned [Proverbs like this one (22:6) are "divine guidelines and wise observations, i.e., teaching truisms, or principles (24:3,4), which are not always inflexible laws or absolute promises. These expressions of general truth (cf. 10:27; 22:4) generally do have exceptions, due to the uncertainty of life and unpredictable behavior of fallen man." (*The MacArthur Study Bible*, p. 876)]

父母有责任将这些横向的益处带到家中。他们的确能“训练”孩子，并且相信孩子“就是到老他也不偏离”所学的智慧生活之道[诸如箴 22:6 是“神圣的指南和智慧的观点，即教导真理或原则（24:3、4），但不一定是固定的律法或者绝对的应许。因为生活的不确定和堕落的人不可预知的行为，使得这些一般真理的表达（参 10:27; 22:4）总是有例外。”（麦克阿瑟研读版圣经，第 876 页）]

Problems arise for many parents who remain satisfied if they have taught their children how to behave. For example, if they receive compliments on how well behaved their children are, parents are prone to think they have accomplished their job. Some parents even falsely think their child is **regenerate** just because he behaves well. In fact, it may be nothing more than legalism.

父母如果只因教导孩子如何守规矩就心满意足的话，会产生一些问题。比如，如果有人恭维他们的孩子表现良好，父母容易认为他们已经完成了工作。只因为孩子表现很好，父母甚至会错误地认为他已经重生。事实上，这也许仅仅是律法主义而已。

But parental discipline and teaching is NOT merely for the purpose of conforming a child's behavior to certain external standards. In contrast, parents should be concerned if their children are content with just knowing they are obedient. Parents' rules, correction, and teaching DO help a child behave properly, but they are designed to serve a much grander purpose. Just as the Old Testament law was meant to be a tutor to lead people to recognize their need for a Savior, so is every aspect of our parenting.

但是父母的管教和教导**不是**仅仅为了使孩子的行为符合一定外在的标准。相反，父母应该关注，孩子是否仅仅满足于知道他们是顺服的。父母的规则、纠正和教导的确帮助孩子有正确的行为，但除此之外，还应当有更远大的目标。正如旧约是训蒙的师傅，带领人们认识他们需要一位救主，我们教养的每个方面也具有同样的目的。

The parent's role as an evangelist, then, is his most important role (Deut. 6:6-9). But evangelizing your child means more than explaining the facts of the gospel at a particular point in time. Since your child cannot measure up to what is required of him, no matter what levels of outward conformity he attains, you have some very crucial opportunities for evangelizing your child when he *fails* in action or attitude. Even if he is obedient, there is still the issue of *heart motivation*. Why is he obeying? What is he *wanting* and *thinking* when he is told to obey? Selfishness and pride can be very subtle (Jer. 17:9-10; Prov. 4:23). Any motive less than honoring God is unacceptable.

父母作为传道者的角色，是其最重要的角色（申 6:6-9）。但是向孩子传道并不仅仅意味着只是在某个特定的时间向孩子解释福音。由于孩子不可能达到对他的要求，无论他外在的改变达到了什么程度，当他在行为或态度上失败的时候，你就拥有了向孩子传道的非常重要的机会。即使他是顺服的，仍旧存在**内心动机**的问题。他为什么会顺服？当他被告之要顺服的时候，他要的是什么，想的是什么？自私和骄傲可能非常隐蔽（耶 17:9-10；箴 4:23）。任何不荣耀神的动机都是不蒙悦纳的。

Yes, you are to train your child to live wisely. Yes, your efforts as a parent can help him develop into a responsible adult. A tremendous privilege you have as a parent, however, is being used by God to drive home to your child an awareness of his depravity and of his need for forgiveness. Never forget the *vertical* implications of your parenting. **YOU ARE TO USE YOUR CHILD'S INABILITY TO LIVE A LIFE OF PERFECT HEART OBEDIENCE TO EXPLAIN HIS NEED FOR A SAVIOR AND HIS NEED FOR DIVINE GRACE AND POWER TO LIVE A HOLY LIFE** (Rom. 3:23-24; 6:23; Eph. 2:1-10). In this way you reach your goal, which is being a *faithful instrument* in God's hands to raise your children according to biblical truth, with the constant prayer that God will be gracious to awaken them to saving faith and to regeneration.

是的，你要训练孩子有智慧地生活；是的，你要努力帮助他成长为一个负责任的成年人。然而，你作为父亲或母亲最大的特权就是被神使用，让孩子清楚地意识到他的堕落以及他需要赦免。永远不要忘记教养子女的纵向含义。**你要利用孩子不能活出全心顺服的生命，向他解释他需要一位救主，以及他需要神的恩典和能力，才能过圣洁的生活**（罗 3:23-24，6:23；弗 2:1-10）。这样才可以达到你的目标，成为神手中忠心的器皿，按照圣经真理养育孩子，并不断地祷告神以慈爱唤起他们得救的信心和重生。

Many parents are frustrated when their child fails. This is usually due to selfish goals on the part of the parent. For example, a parent may want his child to stop being an inconvenience, or he may desire to impress others with his child's obedience. But failure is an opportunity to evangelize. Your child must come to the point of sensing his inability to live out God's standards and thus realize his deep sinful condition. This doesn't mean that as parents we should berate our children incessantly over their failure, driving them to the point of exasperation in thinking we don't love them or that they can never please us (Col. 3:21). Neither may parents reduce God's law to some double standard, teaching one thing while living something else. We must not fail, though, in looking for select opportunities to help our children understand their sinful condition *before God* and the impossibility of being saved by "good works" (Gal. 2:16; Tit. 3:5-7).

当孩子失败的时候，父母会沮丧，这通常是出于父母自私的目的。例如，父母也许不想要孩子制造麻烦，或者想要向别人炫耀孩子的顺服。然而，失败却是向孩子传福音的机会。你的孩子必须感到他不能活出神的标准，从而意识到他内心深处的罪恶。这不是说父母要不断地斥责孩子，惹他们的气，让他们认为父母不爱自己或者自己永远不能让父母满意（西 3:21）。父母也不要双重标准来对待神的律法，教导是一个标准，在生活中是另外一个标准。然而，我们必须寻找机会，帮助孩子明白**在神面前有罪**的情形，以及不可能靠着“好行为”得救（加 2:16；多 3:5-7）。

Many parents wrongly think that obedience and external conformity mean their child is more "savable." This is far from the truth. YOUR CHILD'S GOOD BEHAVIOR DOES NOT MAKE HIM *EASIER* FOR GOD TO SAVE. It didn't help the Pharisees. His good behavior has nothing at all to do with his salvation. Since your child's problem is his *heart*, no amount of reformation can save him or make him more conducive to being saved. He needs what only God can accomplish: **regeneration** and **transformation**. Finding the balance between affirming a child's good behavior and simultaneous unsaved sinful state is the challenge.

许多父母错误地认为，顺服和外在的遵从表示他们的孩子是更加“可以得救的”。这绝不是真理。你孩子的好行为并不能使他更容易被神拯救。好行为对法利赛人是没有用的。他的好行为与救恩一点关系也没有。因为孩子的问题在于他的心，外在有多少改变也不能拯救他或者让他更有利于得救。他需要的只有神能做成：**重生**和**成为新造的人**。在孩子的好行为和未得救的有罪状态之间寻求平衡是一个挑战。

Always be aware of the danger of producing a contemporary Pharisee. Christ had stinging words for the Pharisees of His day:

时刻警惕创造一个当代法利赛人的危险。基督曾经用激烈的言辞描述过与他同时代的法利赛人：

Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness. (Matt. 23:25-28)

你们这假冒为善的文士和法利赛人有祸了！因为你们洗净杯盘的外面，里面却盛满了勒索和放荡。你们这瞎眼的法利赛人，先洗净杯盘的里面，好叫外面也干净了。你们这假冒为善的文士和法利赛人有祸了！因为你们好像粉饰的坟墓，外面好看，里面却装满了死人的骨头和一切的污秽。你们也是如此，在人前、外面显出公义来，里面却装满了假善和不法的事。（太 23:25-28）

Again, you must keep in mind the ultimate purpose of your discipline and instruction: to convey God's standards of holiness, and to lead your child to an understanding of his inability to perfectly live by them. Like the law, you are a mirror. Though unable to wash the uncleanness off yourself, you are instrumental in helping your child see the dirt on his face. When your child is aware of his condition, THEN he can be impressed with the only answer, which is forgiveness through repentance from sin, and faith in Christ.

再说一遍，你必须记住你管教和指示的最终目的：灌输神圣洁的标准，使孩子明白他不能靠着那些标准过一个完全的生活。正如律法一样，你也是一面镜子。虽然你不能洁净污秽，但可以帮助孩子看到他脸上的污秽。当孩子认识到他的光景时，**那时**他就只会喜欢一个答案——赦罪来自于从罪中悔改以及在基督里的信心。

Though Christian parents don't intentionally set out to produce a Pharisee, it's not that hard to do. Getting "control" of your child and shaping his behavior is not the greatest challenge in parenting.

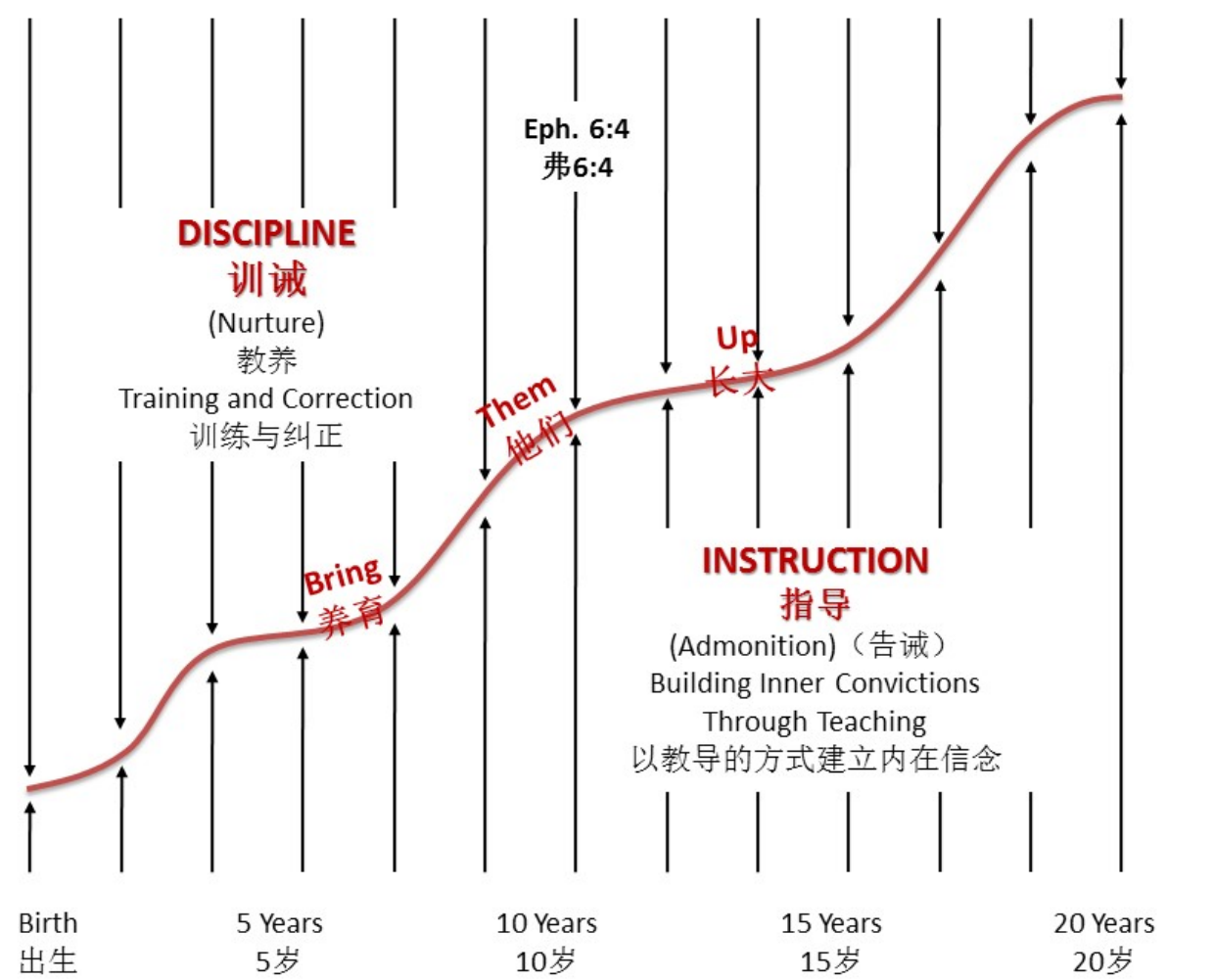
Instead, be more concerned with the true condition of his heart (Mark 7:20-23). Understand that to be saved, your child must see that he is a sinner. So, teach him the truth of Scripture, and pray that God will wed your child's knowledge of the Gospel with personal faith.

虽然基督徒父母不会有意识地制造法利赛人，但这也不是难事。想办法“控制”孩子、塑造他的行为，在教养子女的过程中并非难事。相反，父母要更加关注孩子内心的真实景况（可 7:20-23）。孩子需要明白，要想得救，他必须认识到自己是一个罪人。因此，教导他圣经真理，并且祷告神将孩子对福音的认识与个人的信心结合起来。

附录五
Appendix V

亲子关系表
Parent-Child Relationship Chart

By Wayne Mack (韦恩·麦克)



附录六
Appendix VI

用杖的建议

Suggestions When Using the Rod

The goal of biblical discipline is to correct, not merely to punish; to clear the conscience and be reconciled with God and others. These things are true of both chastisement and negative consequences.

合乎圣经管教的目标不是单单为了惩罚，而是去纠正，清洁良心，并且与神、与人和好。这些事情适用于惩罚和负面后果。

“Let it (the rod) be reserved, at least in its more serious forms, for willfulness. It is medicine, not food; the remedy for the occasional diseases of the constitution, not the daily regimen for life and nourishment. And to convert medicine into daily food, gradually destroys its remedial qualities.”

Charles Bridges, Proverbs p. 430

“把杖留着对付任性，至少这是一种更加严厉的方式。它是药，不是食物；是偶尔生病时的治疗方法，不是生命的供应和滋养之道。将药转变为日常食物，将逐渐削弱治疗的效果。”
查尔斯·布里奇斯所著的《箴言》第 430 页。

When a child willfully defies a parent, the parents are God’s instrument of correction so that the child knows his choice was wrong and against God’s will. However, God does not tell parents how to practically apply discipline in all cases. The following suggestions may be helpful as you learn to apply the principles of biblical discipline lovingly, effectively, and prayerfully in your home.

当孩子任性地反抗父母时，父母是神用来纠正孩子的工具，使孩子知道他的选择是错误的，违背了神的旨意。然而，神没有告诉父母具体情况下如何实际地运用管教。下列建议也许有助于你学习将圣经中的管教原则慈爱地、有效地并靠着不断的祷告运用于你的家中。

Calmly examine the nature of the offense in your own mind. 平静地思考过错的性质。

Was the offense rebellious? Defiant? 这样的过错是悖逆吗？是反抗吗？

- Were clear directions given and obeyed without challenge, excuse, or delay? 是否给予孩子清楚的指示，孩子是否能够毫不抗拒、找借口或者延迟听从？
- Was stubbornness demonstrated with pouting, grumbling, or sulking? Was the child saying “no” with his body language? Ask proper questions to determine what they intended to convey with their body language (Prov. 18:13). (Be careful not to confuse momentary disappointment or sorrow with defiance.) 是否通过撅嘴、抱怨或者生闷气表现出固执的样子？孩子是在用他的身体语言说“不”吗？通过问一些问题，确定他们想要用身体语言传达什么信息（箴 18:13）。（注意不要将暂时的失望或者伤心与反抗混淆。）
- Was a disrespectful or dishonoring comment made? 说不尊重或不荣耀神的话吗？
- Was there a contrary spirit in general? 经常有对立情绪吗？
- Was lying involved? 是否撒谎？

If you are convinced that there was rebellion or defiance, most likely a spanking is required(Prov. 15:10a) unless there are other mitigating factors (i.e. immaturity, grace). If a spanking isn't necessary, substitute an appropriate negative consequence in this process.

如果你确信存在悖逆或者反抗，基本上就必须要打屁股（箴言 15:10 上），除非有其他减罪因素（例如不成熟、恩典）。如果没有必要打屁股，可以在这个过程中用另一种负面后果代替。

Require the child to acknowledge his guilt and accept responsibility for his foolish choice.

要求孩子认错并为他的愚蠢选择承担责任。

- Ask him what choice he should have made.问他本来应该做出何种选择。
- Ask him if what he did was right or wrong in God's eyes.问他所做的在神眼中是对还是错。
- Call him to repentance and pray that God would bring true repentance to pass. He needs to understand he has offended God.要求他悔改，并且祷告求神让他有真正的悔改。他需要明白他得罪了神。

Administer the chastisement calmly and thoroughly.

平静而彻底地执行惩罚。

- Don't spank in such a way that would injure the child. Corporal punishment should be moderate, reasonable, and age-appropriate.不要用会伤害孩子的方式责打。体罚应该是适度的、合理的以及符合年龄的。
- The discipline needs to be thorough enough to cause reflection and sorrow that may bring change.管教需要彻底，足以产生能够带来改变的反思和痛悔。
- Spank the proper area so safety is maintained.责打的区域要适当，保证孩子的安全。
- In general, children should as much as is possible be chastised privately. Be especially careful to avoid disciplining the child in a public setting. 总之，应该尽可能在私下里惩罚孩子。特别要注意避免在公众场合管教孩子。
- Remember, the goal is not punishment but correction so that he will repent, not repeat the offense (II Pet. 2:22; Prov. 26:11). 记住：目标不是惩罚而是纠正，目的是使他悔改，而不是重复犯错（彼后 2:22；箴 26:11）。

Follow the chastisement with instruction, teaching, training, and prayer (II Tim. 3:16,17).

惩罚过后，接下来是指示、教导、训练和祷告（提后 3:16、17）。

- Ask him what choice he should have made.问他本来应该做出何种选择。
- Discuss what to do the next time a similar situation occurs. What could he have done instead, and why?讨论下次出现类似情况要怎么做。他下次会怎么做？为什么？
- Remind your child that you desire to come along side and help him.提醒孩子你愿意与他并肩同行并且帮助他。
- This can be a special time of comfort and prayer, asking God to work in his heart.这可能是一个安慰和祷告的特殊时刻，求神在他的心里做工。
- Instruct him to sincerely ask God and other appropriate people for forgiveness, and to affirm an offended brother or sister with affection, making an effort to restore the relationship (Luke 11:24-26; Eph. 4:22-24).指示他真诚地寻求神和其他相关人员的饶恕，用爱心安慰被冒犯的弟兄或姐妹，努力修复彼此的关系。（路 11:24-26；弗 4:22-24）

All that you do should be a demonstration of agape love.

你所做的一切都应该彰显出牺牲（agape）的爱。

- A gentle answer turns away wrath, but a harsh word stirs up strife Prov. 15:1. 回答柔和，使怒消退；言语暴戾，触动怒气。（箴 15:1）
- The anger of man will not accomplish God's purposes (James. 1:20). 因为人的怒气并不成就神的义。（雅 1:20）
- Use words that help resolve and clarify the problem, avoiding words and tones that attack the person (Eph. 4:29). 使用有助于解决和阐明问题的言语，避免攻击人的言语和语调（弗 4:29）。
- Do not mention the offense again, so as to use it against the child. If you must mention past offenses do so for their good (i.e. to help them deal with a sinful pattern). 不要重提以往的过错责备孩子。如果必须重提，也是为了他们的益处（例如：帮助他们对付一个罪的模式）。
- Look for an opportunity to encourage your child now that the issue is resolved. 等问题解决了，就要寻找机会鼓励孩子。

Understand that though you may pray for and desire the correction to be complete with repentance and reconciliation, sometimes it won't be. Be patient as God works in the heart of the child.

要明白一点，虽然你祷告并期望纠正孩子结果是悔改与和好，但是有时会事与愿违。当神在孩子心里动工时，要有耐心。

Unless their reaction is severe enough to warrant new correction, move on. Look for other opportunities to talk with your child apart from this specific conflict in order to understand the true condition of his heart (Prov. 4:23; 20:5). Pray for wisdom; God will provide it (Jms.1:5).

除非他们的反应非常激烈必须要重新纠正，否则就开始做别的事。为了明白孩子内心真正的状况，可以寻找其他的机会与孩子交谈，但是不要提这次特别的冲突（箴 4:23，20:5）。祷告求智慧，神必赐给（雅 1:5）。

Recommended reading: Prov. 13:24; 19:18; 23:13,14; 22:15; 29:15; Heb. 12:6-11

Ch. 11 of *Shepherding a Child's Heart*, by Tedd Tripp

Withhold Not Correction, by Bruce Ray

推荐阅读：箴 13:24，19:18，23:13、14，22:15，29:15；来 12:6-11

泰德·特里普所著的《子女心，父母情》第 11 章

布鲁斯·瑞所著的《敢于纠正》

附录七 Appendix VII

确定、改变和培养习惯的简单原则

Simple Principles for Identifying, Changing, and Developing Habits

We naturally develop various kinds of habits in our lives. Habits can be either good (helpful) or bad (harmful). [Note Heb. 5:14 and II Pet. 2:14b (“hearts trained in greed”)]. Help your young children develop good habits.

我们在生活中自然而然形成各种习惯。习惯有好（有益的）坏（有害的）之分。[注意《希伯来书》5章14节和《彼得后书》2章14节（“心中习惯了贪婪”）]。帮助你年幼的孩子形成好的习惯。

1. LIST YOUR CHILD’S STRENGTHS AND WEAKNESSES. 列出你孩子的优点和缺点。

2. THANK GOD FOR THEIR STRENGTHS AND ENCOURAGE THEM. 为他们的优点感谢神，并且鼓励他们。

Prov. 10:22a; 25:11; 27:2 箴 10:22 上，25:11，27:2

As you praise your child, remind him that God is the source of all our blessings and abilities (Rom. 11:36; Jms. 1:17).

当你表扬孩子的时候，要提醒他，神是我们一切祝福和能力的来源（罗 11:36; 雅 1:17）。

3. FOCUS ON 1 OR 2 WEAKNESSES/HABITS AT A TIME THAT NEED TO BE ADDRESSED.

集中精力一次对付 1 个或 2 个缺点/坏习惯。

Don’t try and work on everything at once. 不要试图一次解决所有的问题。

4. DISCUSS CHARACTER QUALITIES WITH YOUR CHILD THAT YOU DESIRE HIM TO LEARN. 与孩子讨论你想要他学习的品格特质。

Identify and teach appropriate biblical passages that apply. 确定教导适合孩子应用的圣经经文

5. SETTLE ON APPROPRIATE REWARDS AND CONSEQUENCES. 决定合适的奖赏和惩罚

Communicate these to your child (depending on age). 与孩子沟通确定奖惩原则（根据年龄）。

Be as consistent as possible in following through with what you have determined. 尽量始终如一地坚持你的决定。

Remember: Not ALL things deserve a tangible reward. Some things need to be done just because they’re right to do (Luke 17:7-10). In addition, not ALL bad habits are rooted in rebellion, thus requiring chastisement.

记住：不是所有的事情都应该得到有形的奖赏。有些事情只有那样做才是正确的（路 17:7-10）。另外，不是所有的坏习惯都源于叛逆、都需要惩罚。

6. COMMIT YOUR PLAN TO THE LORD IN PRAYER. 借着祷告，将你的计划交托给主。

Prov. 3:5-6; 16:1-3 箴 3:5-6, 16:1-3

You need God's wisdom; your child needs God's help to change. 你需要神的智慧，孩子需要神的帮助才能改变。

7. MAKE PERIODIC EVALUATIONS OF YOUR CHILD'S PROGRESS. 对孩子的进步做出定期评价。

You may need to adjust rewards or consequences accordingly. Or, it may be time to address a different habit. 根据评价，你也许需要相应地调整奖惩原则。或者，你也许需要开始对付另外一个习惯。

Having a simple plan like this can help you train your child to live wisely. But remember: helping your child develop good habits of behavior does not change his HEART. Therefore pray that God will wed your child's knowledge of biblical standards and increased skill in living, with saving faith and a growing love for the Lord.

制订这样一个简单计划，有助于你训练孩子有智慧地生活。但是请记住：帮助孩子养成好的行为习惯不能改变他的心。因此，你要祷告，求神将孩子对圣经标准的认识和增加的生活技能，与得救的信心和对主不断增加的爱结合起来。

附录八
Appendix VIII

育儿的简单计划

Simple Plan for Child Rearing

Dr. William Goode 威廉·古德博士

1. Encourage a lot. 多鼓励。

The child who is encouraged as well as corrected consistently can tell the difference between right and wrong. Rom. 13:7 经常受到鼓励和纠正的儿童，能分别对错。（罗 13:7）

2. Play a lot. 多玩耍。

While we as adults must be firm, life has many problems and they need to see us work and play, laugh and be serious, taking enough personal interest to play their games with them. Prov. 17:22

虽然我们作为成年人必须要沉稳，但生活有许多的问题，孩子们需要看到我们工作和玩耍、欢笑和严肃，很有兴趣与他们一起做游戏。（箴 17:22）

3. Pray a lot. 多祷告。

We need God's help. Talk to Him much about them. James 1:5

我们需要神的帮助。常常向神倾诉他们的问题。（雅 1:5）

4. Teach a lot. 多教导。

Eph. 6:4: "Instruction" = putting into the mind; building inner convictions

《以弗所书》6章4节说：“教训”=放进心里；建立内在的确信。

5. Use Cause and effect a lot. 多使用因果原则。

(for correction). This is the most natural way of learning that actions have results. Gal. 6:7

（为了纠正）。这是最自然的方式学习行为会产生结果。（加 6:7）

6. When you do spank... 管教孩子时…

...do it lovingly, slowly, prayerfully, and thoroughly so you do not do it often.

...管教孩子时，要充满慈爱地、不急不躁地、以祷告的心、彻底地地管教，这样你不会常常这样做。

附录九
Appendix IX

帮助评判生活中的“灰色地带”

Help with the “Gray Areas” of Life

神想要我怎么做？WHAT WOULD GOD HAVE ME DO?

The following questions should be answered “Yes.” 下列问题的答案都应该为“是的”。

1. Does it glorify God in every way? 1 Cor. 10:31 在各个方面都荣耀神吗？（林前 10:31）
2. Does it imitate what Christ would do? 1 Jn. 2:6 效法基督所做的吗？（约壹 2:6）
3. Does it encourage me to give thanks to God? 1 Cor. 10:31; Col. 3:17 鼓励我感谢神吗？（林前 10:31；西 3:17）
4. Is it lawful? Rom. 13:1-7; 2 Peter 2:13-17 合法吗？（罗 13:1-7；彼后 2:13-17）
5. Does it encourage others? 1 Cor. 10:23 会鼓励其他人吗？（林前 10:23）
6. Does it help me preach the gospel without compromising the truth? 1 Cor. 10:27-33 帮助我传福音而不在真理上妥协吗？（林前 10:27-33）
7. Does it help me to be submissive? What do my parents think? Eph. 5:21 帮助我顺服吗？我父母
的看法如何？（弗 5:21）
8. Does it help me to think in godly ways? Phil. 4:8; Rom. 12:1-2 帮助我以敬虔的方式思考吗？
（腓 4:8；罗 12:1-2）
9. Does it cause me to grow spiritually? 使我的属灵生命增长吗？

The following questions should be answered with a “No.”

下列问题的答案都应该为“不是”。

1. Does it enslave me? 1 Cor. 6:12 使我受到辖制吗？（林前 6:12）
2. Does it prevent me from doing my best? Heb. 12:1 使我不能竭尽所能吗？（来 12:1）
3. Does it encourage me to rationalize my sin? (“everybody listens to it”) 1 Peter 2:16 鼓励我使我的
罪合理化吗？似乎“每个人都在听”。（彼前 2:16）
4. Does it prevent proper stewardship of my God-given resources? I.e., time, money, abilities 拦阻

我管理好神所赐的资源吗？例如：管理好时间、金钱和能力。1 Cor. 6:19-20; Eph. 5:15-16（林前 6:19-20；弗 5:15-16）

5. Does it serve me first? 1 Cor. 10:33; Rom. 15:1-2; Phil. 2:3-4 会优先服侍我吗？（林前 10:33；罗 15:1-2；腓 2:3-4）

6. Does it encourage me to improperly judge others? Rom. 14:2-13 使我不正确地论断别人吗？（罗 14:2-13）

7. Does it encourage others to imitate me and stumble into sin? 1 Cor. 8:9-13 使别人效法我犯罪吗？（林前 8:9-13）

8. Does it violate my conscience? Rom. 14:22-23 违背我的良心吗？（罗 14:22-23）

附录十
Appendix X

沟通的四个原则

Four Helpful Principles of Communication

Eph. 4:25-32 弗 4:25-32

Adapted from Faith Baptist Church (Lafayette, Indiana) and John Bettler

改编自信心浸信会教会（印第安纳州拉斐特市）约翰·百特勒

Good relationships don't happen automatically; neither are they immune from problems! All men are sinners (Rom. 3:10-12, 23). They are selfish and finite -- and that's all it takes to set the stage for conflicts.

良好的关系不会自动产生，也不可能没有问题！世人都犯了罪（罗马书 3:10-12, 23），都是自私和有限的，这为各样冲突搭建了平台。

Take heart! Solid, lasting relationships can be built by people who know Jesus Christ and follow His principles for communication, especially as they relate to problem solving.

不要灰心！认识耶稣基督并且遵循他的沟通原则的人（特别是解决难题的时候），能够建立起坚固和持久的人际关系。

Ephesians 4:25-32 provides "Four Helpful Principles of Communication" which should be taught to children and modeled by parents.

《以弗所书》4 章 25-32 节说到了“沟通的四个有用原则”，父母应该教导孩子这些原则，并且给孩子做出榜样。

I. Be *HONEST* (v. 25) 要诚实（25 节）

A. Speak 说出来

1. Greek imperative; i.e., a command: "You speak."

希腊文的祈使语气，表示一个命令：“你说”。

- Why? People cannot read our minds.

为什么要说？因为人们不可能读懂我们的心思。

- Clamming up is not an option for the Christian. This includes avoiding and evading.

基督徒不应选择沉默不言。这种沉默包括回避和推拖。

2. The verb is present tense—continuous action. (also see 4:15; Col. 3:9)

这个动词是现在时态——持续的动作。（也见 4:15；西 3:9）

B. **Speak truth (Prov. 12:22; 19:5) 说实话（箴 12:22, 19:5）**

But honesty is more than not lying.

但诚实不单单是不撒谎。

Other examples of dishonesty:

其他不诚实的例子：

- Deceit
欺骗
- Exaggeration (be careful about using “always” and “never”) 夸大其词（谨慎使用“总是”和“从不”）
- Evasion
闪烁其辞
- Disguising the real message; innuendo
掩饰真实的信息；讥讽
- Conflict between content and countenance (or body language)
说话的内容和面部表情（或者身体语言）不一致
- Half-truth
半真半假

C. **Speak truth lovingly (4:15) Prov. 21:23 用爱心说诚实话（4:15；箴 21:23）**

Be concerned with what you say (Eph. 4:29).

关注你说的是什么（弗 4:29）。

Be concerned with how you say it (Prov. 12:18; 15:1,4; 16:21).

关注你如何说（箴 12:18, 15:1,4, 16:21）。

Be concerned with how much you say (Prov. 10:19; 16:23; 17:27; 18:2).

关注你说多少（箴 10:19, 16:23, 17:27, 18:2）。

Be concerned with when you say it (Prov. 15:23; 25:11).

关注你何时说（箴 15:23, 25:11）。

THE COMPLEMENT OF SPEAKING TRUTH: BECOME A SKILLED LISTENER (Prov. 18:13, 15).

对于说诚实话的补充：掌握聆听的技巧（箴 18:13, 15）。

II. Keep CURRENT (vv. 26,27)要及时（26、27 节）

A. Failure in attempting to solve each day's problems as quickly as possible is sin.不尽快解决当天问题就是罪。

B. Failure to solve problems quickly:不迅速解决问题：

1. Opens way to resentment, hatred, and bitterness.
会导致愤怒、怨恨和苦毒。
2. Distorts subsequent problems (see Matt. 6:34).
会使后面的问题恶化（见太 6:34）。

C. Questions to ask before bringing up an issue:解决一个问题之前，请问自己下列问题：

1. Prov. 18:13,15 “Do I have the facts right?”
《箴言》18 章 13、15 节 “我掌握的事实正确吗？”
2. Prov. 27:6; Matt. 12:34b “What's my motive for bringing it up?” (Am I coming as a friend with the heart motive to help?)
《箴言》27 章 6 节、《马太福音》12 章 34 节 “我提出这个问题的动机是什么？”（我是作为朋友好心来帮助吗？）
3. Matt. 7:1-5 “Have I dealt with my own sin first?”
《马太福音》7 章 1-5 节 “我首先对付自己的罪了吗？”
4. I Pet. 4:8 “Is this something my love can cover?”
《彼得前书》4 章 8 节 “我可以用爱遮掩吗？”
5. Eph. 4:15; Prov. 15:1 “Are my words loving?”

《以弗所书》4 章 15 节、《箴言》15 章 1 节 “我的言语充满爱吗？”

6. Prov. 15:23b; 25:11 “Is the timing right?”

《箴言》15 章 23 节、25 章 11 节 “时机正确吗？”

7. Prov. 3:5; Phil. 4:6,7; I Thes. 5:17 “Have I prayed for God’s wisdom?”

《箴言》3 章 5 节、《腓立比书》4 章 6-7 节、《帖撒罗尼迦前书》5 章 17 节 “我祷告寻求神的智慧了吗？”

III. Attack the PROBLEM, not the PERSON (vv. 29,30). 针对问题，不针对人（29、30 节）

A. Avoid “unwholesome words” 避免 “污秽的言语”

1. Words that tear down. 拆毁的言语。
2. Words that by-pass the conflict. 与冲突无关的言语。
3. Words that grieve the Holy Spirit. 使圣灵担忧的言语。

B. Use edifying words 运用有益的言语

1. Words that build up. 造就的言语。
2. Words that deal with what the person says or does. 只针对对方所说的或所做的言语。
3. Words that help reach a solution. 有助于达成解决方案的言语。

IV. Act, don’t REACT (vv. 31,32). 要行动，不要反击（31、32 节）

A. Reactions to “put off” (v. 31) 要 “脱去” 的反击行为（31 节）

Attitudes and actions which are responses to something that has happened:

对已经发生事情的态度和行为：

1. Bitterness 苦毒
2. Wrath 愤怒
3. Anger 怒气
4. Clamor 喧嚷
5. Slander 诽谤
6. Malice 怨恨

The natural tendency of our sin nature is to be defensive about dealing with our own sins (blameshift, run, react, etc.).

在对付罪时，我们罪性的自然倾向是替自己辩解（推卸责任、逃跑、反击等）。

B. Actions to “put on” (v. 32)要“穿上”的行动（32 节）

Attitudes and actions which should be actively put on, regardless of what has happened:

无论发生过什么事，应该要积极采取的态度和行动是：

1. Kindness 恩慈
2. Tender-heartedness 怜悯的心
3. Forgiveness 饶恕

Through God’s Spirit, we can learn to be this way. Conflicts can be resolved when we act and don’t react.

借着神的灵，我们能够学习如此行。当我们行动而不反击的时候，就能解决冲突。

CONCLUSION 结论

1. Changing habits is not easy, but can be done (I Cor. 10:13). It takes work. But it is easier than the way of the transgressor (Prov. 13:15b).

改变习惯不容易，但是能够实现（林前 10:13）。这需要付出努力。尽管如此，也比奸诈人的路要容易（箴 13:15 下）。

2. No matter how wrong the other person is, you must act biblically! You can’t necessarily change the other person, but you absolutely can change how you respond.

无论别人犯怎样的错，你必须按照圣经来做！你未必能够改变别人，但是你一定能够改变你回应的方式。

附录十一
Appendix XI

工作伦理的特征

The Character of the Work Ethic

谢丽尔·威廉姆斯 by Cheryl Williams

The Sluggard 懒惰的人	The Servant 仆人		
(CONDEMNABLE) 应被定罪的	(COMMENDABLE) 应被称赞的		
Slothful, Lazy 怠惰的、懒惰的	Diligent, Persevering 勤奋的、忍耐的		
Bad 坏的	Good 好的	Better 更好的	Best 最好的
Irresponsible 不负责任的	Responsible 负责任的	More Responsible 更负责任的	Most Responsible 最负责任的
Does it later or not at all 以后再做或者根本不做	Fulfills Duty 完成任务	Does regular 做事有规律	Does new tasks 做新任务
Does it slowly 做得很慢	Faithfully does what is asked 按照要求忠心做事	things without being asked 主动做事	on own A self-starter 自发地做事
Gets distracted 三心二意地做	Is good (but Christ points out that we not receive any special reward) 这是好的（但是基督 指出我们不能得到 特别的奖赏）	Maturity level is increasing 成熟的程度正 在增加	Sees needs and seeks to meet do hem 看到需要并且设法满足 它们
			Sensitive to others Motivated by love 对别人保持敏感以爱为 动机

<p>Prov. 21:25 “The desire of the sluggard puts him to death, for his hands refuse to work.”</p> <p>《箴言》21 章 25 节：“懒惰人的心愿将他杀害，因为他手不肯作工。”</p>	<p>Luke. 17:7-10 The point of this parable was that a servant should expect no special reward for doing what was his duty in the first place. Obedience in this regard is not to be considered meritorious.</p> <p>《路加福音》17 章 7-10 节：这个比喻表明一个仆人完成他自己分内的工作，不应该期待有特别的奖赏。就这一点而言，顺服不是什么有功劳的事。</p>
<p>Prov. 26:14 “As a door turns on its hinges, the slothful man upon his bed.”</p> <p>《箴言》26 章 14 节：“门在枢纽转动，懒惰人在床上也是如此。”</p>	<p>Ecc. 9:10 “...do it with all thy might.”</p> <p>《传道书》9 章 10 节：“要尽力去作。”</p>
	<p>Col. 3:23 “...do your work heartily, as for the Lord...”</p> <p>《歌罗西书》3 章 23 节：“都要从心里作，像是给主作的。”</p>
<p>Prov. 19:15 “Laziness casts into a deep sleep, and an idle man will suffer hunger.”</p> <p>《箴言》19 章 15 节：“懒惰使人沉睡，懈怠的人必受饥饿。”</p>	<p>Luke 10:34 The Good Samaritan</p> <p>《路加福音》10 章 34 节所说的好撒玛利亚人</p>
<p>NOTE: Most parents seem content with a child functioning at the duty level, striving for responsibility. If we settle for that, even though it is good, that is what the child will achieve. If we don't aim our children toward becoming self-starters, chances are they won't.</p> <p>注意：大多数父母似乎很满足于孩子做分内的事，努力尽责。虽然这很好，但我们如果满足于此，孩子也就只能到这个程度。只有在父母的引导下，孩子才能成为主动做事的人。</p>	

附录十二
Appendix XII

论易怒

Essay on Irritability

杰瑞·雷格 by Jerry Wragg

The only kind of anger that achieves Kingdom purposes is righteous anger. This is anger at the things that offend God. Though we can't demonstrate anger perfectly like God does, we can become so filled with His truth that we see the offenses of others through His frame of reference. This is especially crucial for parents when it comes to how they deal with their children. Parents many times become angry due to selfishness in their own hearts, desiring to have life in the home a certain way. When it doesn't happen, the result is often anger and abusive words.

唯一能够达到天国要求的愤怒就是义怒。这是对冒犯神的事情所产生的愤怒。我们虽然不能像神那样表达愤怒，但是可以被他的真理所充满，通过他的标准看待别人的过错。当父母处理孩子的问题时，这一点尤为重要。许多时候父母生气是出于内心的自私，想要按照某种方式生活，当他们不能如愿时，就会生气并恶语相加。

Abusive words are a violation of Eph. 4:29, and include any word that does not build up another person. Ask yourself (and your children as well) questions like: "Are these words tearing down or building up?" "How does that phrase build up the life of the person you just said it to?"

辱骂包括任何不造就别人的言语，违背了《以弗所书》4章29节。问你自己（和孩子）这样的问题：“这些话是拆毁人，还是造就人呢？”“你刚才说的那段话如何造就对方的生命？”

James 1:20 teaches that sinful anger accomplishes nothing for God's purposes. Deep resentment will not accomplish godly ends. Galatians 4:16 describes this kind of attitude as something your enemy would exhibit. A parent is not to act like the enemy of their child.

《雅各书》1章20节告诉我们说：“人的怒气并不成就神的义。”深深的怨恨结不出敬虔的果子。《加拉太书》4章16节说这是仇敌才会显示出来的态度。父母不要表现得像孩子的仇敌。

Parents may need to firmly tell their children that sin will ruin their lives...that sin, if left to itself, will cause them to be a fool...that sin is despicable in the sight of God. We must, through loving discipline and a constant call to repentance, drive the foolishness "far from them" (Prov. 22:15). But if you express these

truths through abusive words and an angry disposition, you may drive your child to hopelessness instead.

父母需要坚定地告诉孩子，罪会毁坏他们的生命……如果放任罪，会导致他们成为愚蠢的人……罪在神眼中是卑劣的。我们必须通过爱的管教和不断地要求他们悔改，为“他们远远地”赶除愚蒙（箴 22:15）。然而，你如果通过辱骂和怒气来表达这些真理，反而会使孩子陷入绝望。

Children know when a parent is not walking according to the Scriptures. They know when a parent is not submitting themselves to the truth of God's Word. And the older they get, the more keenly aware of it they are.

当父母不按照圣经行事，孩子是知道的。当父母没有将自己降服于神话语的真理之下时，他们也是知道的。随着年龄的增长，他们会对此更加敏锐。

Subtle forms of anger are just as dangerous. An irritable person is someone who cannot tolerate inconveniences in their life. It is foolish to think that, in all your years of parenting, there won't be something in your life that is an inconvenience.

隐藏的愤怒也同样危险。易怒的人无法忍受生活中的不方便。如果你希望自己在养育子女的岁月里，生活中没有任何不方便，那你这种想法是愚蠢的。

Life's inconveniences are allowed by God so that we are strengthened and encouraged...so that we grow. God is at work, and certainly He's using our children in our lives for that purpose. When we are irritable, we are demonstrating a lack of trust in God's sovereignty and His ability to use our trials in our sanctification.

神允许我们在生活中遇到种种不便，这样我们才可以变得刚强并且受到激励……才可以成长。神在做工，他为了这个目的必定会在生活中使用我们的孩子。当我们发怒的时候，就是表明我们不相信神的主权和他有能力使用试炼使我们成圣。

If you want to keep from exasperating your children, and if you want to be the kind of parent who's open to how life unfolds on a daily basis, then stop demanding fair treatment from life. Don't do it at work, don't do it at home. Don't do with your friends, don't do it at church. Don't do it in your personal relationships. Don't demand fair treatment. Life is in many ways, very unfair. That's just the way it is. Thankfully, because of God's grace, we don't get what we deserve. In Christ, we have received mercy. Let's not demand fair treatment from life, but rather be grateful, especially for the faith-building inconveniences that come with having a family.

如果你不想要惹孩子的气，如果你想要成为每天坦然面对生活的父母，就不要再要求生活中的公

平。不论在工作中还是在家里，不论和朋友在一起还是在教会里，你在任何人际关系中都不要如此要求。不要求公平对待。生活在许多方面是非常不公平的。事实就是这样。感恩的是，因着神的恩典，我们没有得到应得的报应，反而，我们在基督里得到了怜悯。让我们别再要求从生活中得到公平，而要充满感恩，特别为因家庭而来的、为建立信心的各种不方便而感恩。

When you've had a long and arduous day at work, pray about the time you anticipate having at home with the children. You say, "But I've been in the thick of the battle at work. Am I not entitled to some 'unwinding' time?" This is a common point of tension which often results in conflict and outbursts of anger. Parents believe that their hard work on behalf of their loved ones has earned them a well-deserved break. The problem here isn't the desire for rest, but the expectation that life should serve them their proper due.

你辛苦工作了整整一天，祈祷回到家里与孩子相处融洽。你会说：“我已在职场打拼了一番，难道没有权利放松一下吗？”这是人在压力下常有的观点，而这种观点最容易引发冲突和怒气。父母认为他们为了所爱的人辛勤工作，已经为他们赢得了当之无愧的休息时间。这里的问题不在于想要得到休息，而是期望生活应该按照他们应得的回报他们。

The fact is, such expectations are unnecessary in light of God's unfolding purposes. Sometimes the Lord affords us the opportunity to rest (Ps. 127:2), and at other times He allows rest to be crowded out by the demands of life (Ecc. 2:23). Most of the time, active and growing children have innumerable questions and concerns which need parental attention. And this says nothing of the time and energy it takes to cultivate a marriage relationship. It is extremely helpful, therefore, to pray and prepare your heart for what is to come, subjecting yourself to God's plan as it unfolds

事实上，按照神的目的如此期望是没有必要的。有时主提供给我们休息的机会（诗 127:2），另外一些时候，他允许生活的各样要求挤掉我们的休息时间（传 2:23）。大多数时间，处于成长和活跃期的孩子有无数的问题和关注点，需要父母留心。这里还没说到呵护婚姻关系所花费的时间和精力呢。因此，极为有益的是，为将要发生的事情祷告并且预备自己的心，让自己伏在神的计划之下。

Build a habit of looking at every challenge as from the Lord. Psalm 119:75 says, "I know, O Lord, that Thy judgments are righteous and that in faithfulness Thou has afflicted me." The Lord brings with his gentle hands certain issues in life that afflict us. And it's important that we embrace them so that we don't become irritable people. Irritability is really just internal anger that hasn't found its fullest expression visibly. It's the kind of attitude that says, "Nothing is to inconvenience me today. I don't want the impingement of family, children, or anything else bothering me." This text helps us to prepare for life's trials by reminding us that

God is faithful, even when He afflicts us. Note also verse 67 in this Psalm: "Before I was afflicted, I went astray." You need the affliction. I need the affliction.

你要习惯于将每一次挑战都看作是从神而来的。《诗篇》119 篇 75 节说：“耶和华啊，我知道你的判语是公义的，你使我受苦是以诚实待我。”主以他温柔的手，给我们生活中带来某些问题使我们受苦。重要的是，我们拥抱这些问题，才不至于愤怒。事实上易怒是没有完全表达出来的内在的愤怒。持有这种态度人会说：“今天可别有什么让我感到不方便。我不想让家人、孩子或者任何事情来烦我。”第 75 节经文提醒我们，就算神有时让我们受苦，他也是信实的，为要帮助我们预备迎接生活的试炼。第 67 节说：“我未受苦以先走迷了路。”你需要受苦，我也需要受苦。

When you come home and your children are demanding all this time and attention, you don't need to be irritable. You can simply say, "Lord, You're unfolding a plan right now." Does this mean that the home should never be a place of rest? Does this mean there should never be any requirements placed on children to help make it so? Certainly not. As a parent, you can manage your house as you like. Just make sure your rules honor Jesus Christ and that they are for a specific purpose. Take care to avoid cultivating a lifestyle that constantly expresses selfishness to your family.

当你回到家中、孩子要占用你所有的时间和注意力时，你不必恼怒。你可以简单地说：“主啊，你现在显明你的计划。”这难道意味着家永远不应该成为一个安息之地吗？这难道意味着永远不能向孩子提出任何要求吗？当然不是。作为父母，你可以按照你的方式管理家，但是，你要确保所制定的规则要荣耀耶稣基督，并且是为着一个特定的目标。注意避免经常让家人感觉你很自私的生活方式。

Before you attempt to cultivate a relaxed environment in the home, first cultivate in your own heart a willingness and ability to find spiritual refreshment no matter what the situation is in life. And then when you come home and one of your children says, "Dad, I need to talk to you about an issue right now," you'll be able to find spiritual refreshment in serving him that way. It's a terrible mistake if you don't. Prepare yourself for those scenarios; they happen all the time.

在你想要在家中营造一种轻松的氛围之前，首先在你自己的心中培养一种意愿和能力，无论生活环境如何，都要寻求灵性的更新。然后，当你回到家中，一个孩子对你说：“爸爸，我现在需要和你谈件事。”这时，你能通过服侍他，获得属灵的更新。否则，你就犯下了大错。为生活中诸如此类的情况预备好自己，它们随时会发生。

Verse 77 of Psalm 119 is a wonderful encouragement: "May Thy compassion come to me that I may live." This refers to the vitality found in the Lord's loving kindness. As we sacrifice our own desires and

plans in service to others, including ministry to each other in the home, the Lord revives us with His compassion. So refuse to become irritable. And you'll be blessed by the Lord as He uses your afflictions to make you more like Himself.

《诗篇》119 篇 77 节给了我们极大的鼓励，“愿你的慈悲临到我，使我存活”。这指的是在主的慈爱里得到生命力。当我们为了服侍他人包括在家中彼此服事，牺牲自己的喜好和计划时，主就会以他的怜悯复兴我们。因此拒绝易怒。当神使用你的痛苦让你更加像他自己时，你会蒙受主的祝福。

附录十三
Appendix XIII

有一位救主

There Is a Savior

Spring Concert 1996 John MacArthur

约翰·麦克阿瑟在 1996 年春季音乐会上的讲道

This is the message of Christianity, that there is a Savior. The Bible says if you believe on Christ, you'll be saved--from sin, and death, and eternal hell. I was talking recently to a man on a plane about Christ and issues from Scripture. He said, "Oh I believe the same things you do." Well, is that enough, to just believe? Doesn't the Bible say we're saved by faith? What kind of faith?

基督教传扬的是，有一位救主。圣经说：如果你相信基督，就会从罪、死亡和永远的地狱中得到拯救。最近我在飞机上与一个男人谈论基督和圣经里的事，他说：“哦，我相信的与你的一样。”那么，只要相信就足够了吗？圣经不是说我们因着信心得救吗？什么样的信心呢？

The Bible makes a very interesting statement. Regarding Jesus it says, "many believed on Him, but He did not commit Himself to them" (John 2: 23-24). Now it might surprise you that people could believe in Jesus and not be saved from their sins. But it shouldn't shock you if you know what Scripture says in the book of James: "...the demons also believe..." (2:19). And we know where they're headed--to the lake of fire that is prepared for them, just as Scripture says. The point is that the Bible teaches it is possible to get right up to the very edge of salvation and miss it completely.

圣经做出了非常有意思的表述。关于耶稣它说：“许多人……信了他的名。耶稣却不将自己交托他们。”（约 2:23-24）你也许会大吃一惊，人们可能相信耶稣，却不能从他们的罪恶中得救。但是，你如果知道《雅各书》所说的，就不会觉得惊讶了，书中说“鬼魔也信”（雅 2:19）。而且我们知道他们要去往何处，正如圣经所说，去往为他们所预备的火湖。圣经教导的重点是，人有可能非常接近得救的边缘，却完全错失。

Let me say it to you this way:

让我用这种方式告诉你：

1. No amount of knowledge is proof of salvation.再多的知识也不是得救的证据

No amount of knowledge. It doesn't matter how much you know about the Bible, how much you know about Christ--His life, His death, or His resurrection. As I've stated, even the demons have an accurate theology. And there are plenty of people, also, who know the facts about our Lord Jesus. No amount of knowledge in and of itself is proof of salvation. You can look at it a second way.

无论有多少知识。无论你多么了解圣经，多么认识基督，认识他的生命、他的死亡和他的复活。正如我说过，就算魔鬼也知道准确的神学。很多人都知道我们主耶稣的事情。不论你拥有多少知识，都不是得救的证据。接着看第二点。

2. No amount of belief in that knowledge is proof of salvation.再怎么相信知识也不是得救的证据。

The demons not only have the knowledge, they also believe that it's true. They know it's true. The demons, who once were holy angels in heaven and were cast out because of their sin, know the truth about God. They know the truth about Christ. They know the truth about the resurrection. They know what the Bible says from cover to cover. And they know it is true. But that doesn't save them. No amount of knowledge, and no amount of belief in that knowledge, is necessarily proof of salvation. Let me take it a step further.

魔鬼不但拥有知识，也相信它是真的。他们完全知道它是真的。魔鬼曾经是天国里圣洁的天使，因着罪被赶了出来，但他们知道关于神的真理。他们知道关于基督的真理，也知道关于复活的真理。他们知道圣经从头至尾在讲什么，并且知道那都是真的。但这不能救他们。再多的知识，再怎么相信知识，都不一定是得救的证据。让我更进一步说明。

3. No amount of fear of the judgment of God is proof of salvation.再怎么惧怕神的审判也不是得救的证据。

The demons believe and tremble. Why do they believe? Because they know judgment is coming on them. Romans chapter one says the same thing about mankind. Even though they know the judgment of God that is to come, they never the less choose to live apart from Him (1:18-23). They know there will be a day to pay for their iniquity. They understand that judgment is coming. Not only is the Bible is clear about that, there are many evidences of it throughout history. We who live in this area of Southern California feel the

earthquakes--sometimes devastatingly so. These earthquakes are but small, little indications of what is going to happen in the future. And fear of that judgment, in and of itself, is not proof of salvation. Let me take it a step further.

魔鬼相信而且害怕得发抖。他们为什么相信？因为他们知道审判快要临到他们了。《罗马书》1章说人类面临同样的事情。虽然他们知道神的审判必定要来，但仍然远离他（1:18-23）。他们知道总有一天将为他们的邪恶付上代价。他们明白审判快来了。不但圣经对此十分明确，而且纵观历史也有许多证据。我们生活在南加州的人有时感受到的地震真是可怕。这些地震对于将来要发生的事情来说，太微不足道了。对审判本身的惧怕，并不是得救的证据。让我更进一步说明。

4. No amount of guilt over sin is proof of salvation.再怎么对罪愧疚也不是得救的证据。

The world is full of people who feel guilt. That's why they're depressed. That's why they take drugs. That's why they drink--to drown their guilt. That's why they go to psychiatrists--to get some relief for the pangs of conscience. Feeling bad about yourself and feeling bad about your sin is pretty common. That's why our society has invented the self-esteem solution. This gives people an excuse for why they shouldn't feel bad about themselves when, in fact, they really should. And in spite of the teaching on self-esteem, they still do feel guilty. But feeling guilty isn't necessarily proof of salvation. Let me take it even further than that.

世界充满了感到愧疚的人。这就是为什么人们抑郁、吸毒、酗酒，这是想麻痹自己。这也是为什么人们去看精神病医生。他们是想缓解良心的痛苦。感觉自己很糟糕，感觉自己的罪很糟糕，这太常见了，这就是为何我们的社会发明了自尊的解决办法。自尊给人们一个借口，告诉他们为什么不应该觉得自己糟糕。但事实上，他们应该这样觉得。有了关于自尊的教导，人们仍旧感到愧疚。但愧疚感不一定是得救的证据。让我更进一步说明。

5. Desiring salvation in itself doesn't mean you have it.渴慕救恩本身并不表示你得到救恩。

The world is filled with religions. And the greater population of the world is involved in those religions. They subscribe to the ceremonies, the rituals, the ethics, and the morals of those religions to achieve salvation--eternal life. But it doesn't mean they have attained it. They desire salvation. They want heaven. But that, in itself, doesn't guarantee they're going to get it. Hell will be filled with religious people. And finally,

世界上充斥着各种宗教，而且大多数人都相信那些宗教。他们赞成那些宗教的仪式、礼仪、伦理和道德，指望能得到救恩，即永生。但这不表示他们已经得到。他们渴慕救恩，向往天国，但是渴慕

本身不能确保他们将来能够得到救恩。地狱里充满了宗教人士。最后一点：

6. No amount of believing in the superiority of Jesus Christ is necessarily proof of salvation.再怎么相信耶稣基督的超越性也不一定是得救的证据。

There are a lot of people who believe that Jesus was the most superior man that ever lived. A lot of people believe Jesus was actually God. And He was God. He came into the world as God in human form. And they believe there is and never will be anybody to match Him. But believing in the glory of Christ, the superiority of Christ, is in itself not proof of salvation.

很多人相信耶稣是超越一切的。很多人相信耶稣是真神。他就是神。他是神以人的形象来到世上。他们相信现在没有、将来也不会有人能与他相比。但是相信基督的荣耀、基督的超越性本身，并不是得救的证据。

What am I saying? You can know the Bible from cover to cover and have all the facts. You can even believe that those facts are true. You can fear the judgment of God, feel guilty about your sin, and can desire to be saved. You can be religious. You can even believe in the superiority of Christ. Yet, you can still end up in eternal hell. Because all of these beliefs and actions do not, in and of themselves, constitute a saving faith. In fact, it is all preliminary to the expression of the true, saving faith. All that I said to you is necessary. One must understand the truth, believe the truth, realize the judgment is coming, sense the guilt of sin, turn to God, and acknowledge Christ as the exalted Savior. But all this only leads to the point of salvation. You say, “Well, at what point does salvation come?” Very simply, it comes when you are willing to turn from your sin and trust in Jesus Christ and Him alone for your forgiveness, in an act of complete commitment to Him. It comes when you are willing to say, “Yes, I know the facts. I know who God is. I know who Christ is. I know who I am. I know what awaits me in judgment. I desire salvation. But I desire it to the point where I hate my sin. I desire forgiveness. And I cast myself on the mercy of God through Christ.” I guess it all comes down to the point where you’re willing to say to the Lord, “Save me from my sin. Save me from myself through Jesus Christ.” This is the point when you’re willing to turn from your sin toward God and ask Christ to be the Lord of your life. That’s the commitment that makes salvation a reality.

我在说什么？你可能知道圣经从头至尾所讲述的事实，甚至相信那些事实是真的。你可能惧怕神的审判，对罪感到愧疚，并且渴望得救。你可能成为宗教人士，甚至相信基督的超越性。然而，你的结局仍旧可能是永远的地狱。因为所有这些信念和行为本身，都不能成为得救的信心。事实上，它只

是真正得救信心的预备。我说的这一切都是必要的。一个人必须明白真理，相信真理，意识到审判临近，感受到罪疚，转向神，认识基督是至高的救主。但是所有这些只是引向救恩。你说：“那么，在哪个点救恩才能临到呢？”非常简单，当你愿意转离你的罪，相信耶稣基督并且只相信他能赦免你，以行为表明完全委身于他，救恩才临到。当你愿意这样说的时候，救恩会临到。你说：“是的，我知道事实。我知道神是谁。我知道我是谁。我知道在审判时等候我的是什么。我想要得救。我渴慕它到一个地步恨恶我的罪。我渴望得到赦免。我将自己完全投靠在神借着基督所施的怜悯中。”我认为当你愿意向主说“救我脱离罪恶。借着耶稣基督救我脱离老自己”时，救恩就会临到。这就是你愿意离开罪转向神并邀请基督成为你生命的主的时刻。只有这样的委身才能使救恩成为现实。

I know that churches are filled with people who believe all the right stuff, but who have never made the commitment. Never. Who've never said they want to turn from their sin to Christ to live a righteous life--who've never said they cannot save themselves. But when you are hopeless and helpless, and you are willing to cast yourself on the mercy of God through Christ the Savior, then at that moment you pass from death to life.

教会里充满这样的人，他们相信所有正确的事，但是却没有做出委身。从来没有。谁没有说过他们想要远离罪恶、转向神，过一个公义的生活；谁没有说过他们不能拯救自己？但是当你感到绝望和无助时，你愿意靠着救主基督得到神的怜悯，那么在那一刻你就由死入生了。

Now you know the simple truth of salvation. That commitment is the crux. I don't know where you are in the process. Maybe you don't understand the Scripture. You need to read it. Maybe you're not sure about who Christ is, or about your sin. The Word of God, the Bible, reveals all that. But if you know that you're a sinner, and if you know that Jesus Christ died for your sins, then you must come to the point where you willingly turn from your sin to the Savior and ask His mercy. It's a pleading; it's a petitioning. It's like that publican who beat on his chest crying, "God be merciful to me a sinner and save me." Christ has paid the penalty for your sin. He died for you and offers forgiveness. All you have to do is commit your life to Him.

现在你知道了救恩的简单真理。委身是关键。我不知道你现在处于何种光景中。也许你不明白圣经，你需要读经。也许你不确定基督是谁，或者不确定你的罪，神的话——圣经，启示了这一切。但是如果你知道自己是一个罪人，知道耶稣基督为你的罪而死，那么你必须愿意转离罪并转向主、寻求他的怜悯。这是一个恳求，更是一个祈求。就像那个税吏捶胸哭号说：“神啊，开恩可怜我这个罪人！”

（路 18:13）基督为你的罪付上了赎价。他为你而死，并且愿意赦免你。所有你需要做的事，就是将你的生命交托给他。

附录十四
Appendix XIV

查尔斯



The Conversion of Charles Spurgeon

菲利普 R. 约翰逊 by Phillip R. Johnson

It is well known that Charles Spurgeon came to Christ when he ducked into a small church to escape a snowstorm and heard the gospel proclaimed. Some wrongly think that Spurgeon was thus suddenly converted to Christ out of a life of sheer paganism. Spurgeon himself used to talk about how he had suffered for a long time under the weight of sin before he finally found Christ. Because of the way he described himself as a great sinner utterly in debt to divine grace, many who heard him preach came away with the impression that he was a man who had gone deeply into sin and come to Christ fairly late in life.

众所周知，查尔斯·司布真因为在一间小教堂里躲避暴风雪，听到了福音，才来到基督的面前。一些人错误地认为司布真是从不信主的人生突然转向基督的。司布真自己曾经说过，他在最终找到基督之前，如何长期遭受罪的重压。因为他把自己描述成一个大罪人，亏欠了神的恩典，所以许多听过他布道的人，都觉得他曾经深陷罪恶之中，在年纪比较大的时候才来到基督面前。

But the facts are that Charles Spurgeon was converted to Christ while still in his youth, and he was the product of godly upbringing in a pastor's home. Spurgeon's two main role models, his father and his grandfather, both were godly pastors.

但是事实是，查尔斯·司布真是在他年轻的时候就相信基督，他生长在敬虔的牧师之家。他的两个重要的人生榜样——父亲和祖父，都是敬虔的牧师。

Spurgeon was raised in his grandfather's home from his infancy until he was nearly six years old. Something, possibly economic difficulties, made it necessary for Charles to live with his paternal grandparents, in a village near the one where his parents lived, from the time he was nearly two years old until he was ready to start elementary school. Charles Spurgeon was his grandfather's constant companion, both in the pastor's study and when the elder Spurgeon made pastoral visits. Young Charles loved his grandfather's books. He was a prodigy when it came to reading, and he developed a love for books very early. He especially loved Pilgrim's Progress.

司布真从婴儿时期直到将近六岁，都在他的祖父家中度过的。由于某种原因，可能是经济拮据，

使得他从将近两岁直到准备上小学，一直与祖父母住在一起。年幼的司布真常常跟在祖父身边，不论他是在进行研经还是在探访。小司布真喜爱祖父的书籍。他是阅读天才，从很小的时候就培养出对书的热爱。他尤其喜欢《天路历程》。

By the time Spurgeon returned to his parents' home at age six, he already had three younger siblings, two sisters and a brother. He seemed already to feel very deeply his responsibility as the elder brother to influence them for good. That perspective, which was surely part of his grandfather's pastoral legacy, made him mature beyond his years. And this was a persistent trait of Charles Spurgeon's. As a young boy, even before he was a teenager, his hobbies were writing poetry and editing a magazine. Even then he was honing the literary skills that would make him legendary both as a preacher and an author.

司布真六岁回到他父母家中时，他已经有了两个妹妹和一个弟弟。他似乎已经深感作为长兄的责任，要给予弟姐妹好的影响。那种想法肯定部分来源于祖父的牧养，使得他拥有超过他年龄的成熟。这也是查尔斯·司布真一直以来的品质。作为一个年幼的男孩，甚至在他成为青少年之前，他的兴趣爱好就是写诗和编辑杂志。那时他就已经开始潜心钻研文学技巧，这使得他日后成为传奇的传道人和作家。

You can look at Spurgeon in any stage of his development and what you will see is someone who was wise beyond his years, with an exceptionally mature outlook on life. Even Spurgeon himself made reference to this. When he was 40 years old he lectured a group of young men, and he said in that lecture that he was already an old man at age 40. He told them,

观看司布真发展的任何阶段，你可以看到他超越年龄的智慧，以及对人生持有异乎寻常的成熟观点。司布真自己也曾提到此事。当他 40 岁的时候，向一群年轻人演讲，在那场演讲中他说到，他已经是一个 40 岁的老人了。他对他们说：

I might have been a young man at twelve, but at sixteen I was a sober, respectable Baptist parson, sitting in the chair and ruling and governing the church. At that period of my life, when I ought perhaps to have been in the playground, developing my legs and sinews, which no doubt would have kept me from the gout now, I spent my time at my books, studying and working hard, sticking to it, very much to the pleasure of my schoolmaster.¹

我也许在 12 岁的时候，还是一个年轻人，但到了十六岁，我就已经是一个严肃的、受人尊敬的浸信会牧师了。我当时位居要职，管控着整个教会。那本应是我在运动场上锻炼腿和肌肉的时期，如果真是那样，我现在毫无疑问会远离痛风。然而，

我当时却将时间花在书本上，努力学习和工作，持之以恒，与校长的爱好非常相近。

At age 6, when Spurgeon returned to his parents' home, he entered school for the first time. With his ability to read and his love for books, he immediately became a gifted student who excelled from the beginning. He was ahead of his classmates even though he was sort of a latecomer to school. (There was only one time in his school career when his grades began to fail and his performance wasn't what it ought to be. The teacher was shocked, because Spurgeon was her best student. Until it occurred to this teacher that the top student's place was away from the fire and next to a drafty door. So he realized this was how the students were seated. And he realized that Spurgeon was actually doing poorly in schoolwork on purpose because he didn't want the best seat because it was the most uncomfortable. So the teacher reorganized the way the students were seated and Spurgeon's academic performance rebounded and he never failed again.)

六岁时，司布真回到他的父母家中，他上学了。超强的阅读能力和对书本的热爱，使得他从一开始就表现卓越，成为一名优等生。虽然他入学时间较晚，但成绩却超过了同班同学。（他在学生时代仅有一次不及格，表现也异于平常。老师很震惊，因为司布真是她最好的学生。后来，老师发现最好学生的座位远离壁炉，并紧挨着一扇四处漏风的门。老师明白是学生的排座方式有了问题，司布真实际上是故意考砸的，他不想要优等生的座位，因为那个位置最不舒服。于是，老师重新调整了学生的座位，司布真的成绩很快就上来了，并且再也没有出现过不及格。）

When Spurgeon was about 14, he and his brother James went to school in Maidstone, where Spurgeon's uncle was one of the teachers. And it was here, as a very young teenager in a conversation with the school staff, that Charles was first exposed to the Baptist view on baptism. (Spurgeon's grandfather was a Congregationalist who practiced infant baptism, and that was all that Spurgeon had ever known.) An Anglican school was an unlikely place for anyone with a congregational heritage to embrace Baptist beliefs. But Spurgeon, even at that young age, felt compelled to study the issue from Scripture and make up his own mind. As he did so, he found the Baptist position unassailable. So he made up his mind at age 14 that if he ever experienced conversion, he would be baptized. Such was the seriousness of his interest in spiritual things, even before his conversion.

司布真 14 岁的时候，和弟弟雅各在梅德斯通上学，他的叔叔是这所学校的一名教师。在一次与学校教员的谈话中，司布真作为一个青少年，第一次听到了浸信会关于洗礼的观点。（司布真的祖父是

公理会的牧师，施行婴儿洗，这是司布真所知道的一切。）当时，一所圣公会学校可不是任何具有公理教会传承背景的人接受浸信会信仰的地方。但是司布真在那样的年纪，就感到一种力量催促他从圣经中学习关于此事的教训，并且做出他自己的决定。在此过程中，他发现浸信会的立场是无懈可击的。因此，他在 14 岁的时候立定心志，如果有了认信的经历，他就受洗。由此可见，他在认信以前就对属灵事情非常严肃。

When Charles was about 10 or 11 years old, he began to be deeply convicted about his sin. He was convinced that he had no saving knowledge of Christ. And so he set out on a quest for salvation that lasted about 5 years. This was an agonizing time of life for Spurgeon, because he already viewed spiritual matters with far more seriousness than any other boy his age. The knowledge that he himself was not a true Christian was something that weighed more heavily on him than language can express. It became a burden that he carried around continually.

当司布真在大约 10 或 11 岁的时候，他开始深切地认识他的罪。他确信他没有基督救赎的知识。因此他开始寻求救恩，时间持续了 5 年之久。对于司布真来说，这是生命中极其痛苦的一段时间，因为他用比同龄所有男孩都更加严肃的态度看待属灵的事。他认识到自己并不是一名真正的基督徒，这使他承受的重担是语言无法表达的。这成为他一直不断背负的重担。

W. Y. Fullerton, one of Spurgeon's biographers and a close friend in Spurgeon's adult years, wrote this about those years of Spurgeon's searching for salvation:

富勒顿是司布真传记作者之一，也是司布真成人岁月里的一位挚友，关于司布真在那些年如何寻求救恩，他如此写道：

Into those years was crowded a world of experience which enabled him in his subsequent ministry to probe the secrets of many hearts. He learned more of the things that matter in those years than most men learn in a lifetime.

那些年里无数的经历，使他能够在后来的事工中去探究许多心灵的秘密。那些年里他学到的重要事情，超过大多数人一生所学的。

That one so young, so sheltered, trained from his babyhood in the ways of God, could have felt so much and have had such exercises of soul may seem impossible, his own account of his darkness and despair may appear exaggerated; but those who are versed in the ways of God will understand.²

他是如此年轻，如此受到庇护，从婴孩时期就按照神的方法得蒙训练；他感受得那么多，并且经受了几乎不可能的灵魂操练；他关于自己陷于黑暗和绝望中的记

录令人难以置信，但是谙熟神方法的人都会明白。

Spurgeon's own account of his struggle to find salvation does indeed leave us marveling that such a boy could feel his own sin so deeply. After all, he grew up in a godly family, in a pastor's home; he had never committed any sort of scandalous sin (probably the most serious sin he had ever fallen into was a lie); and yet the burden of his sin weighed so heavily on him that he was brought to the brink of utter despair by it.

司布真记录自己如何挣扎寻求救恩的过程，真是令我们惊诧，一个男孩竟然能够如此深切地感受到他自己的罪。毕竟，他成长于一个敬虔的家庭、一个牧师家里，他从来没有犯什么过于丢脸的罪（大概他犯过最严重的罪，就是撒谎），然而他的罪的重担如此沉重地压在他身上，并且将他带到了完全绝望的边缘。

Here's what Spurgeon himself wrote about those dark days of conversion:

这是司布真自己写的关于认信期间那些黑暗的日子：

When I was in the hand of the Holy Spirit, under conviction of sin, I had a clear and sharp sense of the justice of God. Sin, whatever it might be to other people, became to me an intolerable burden. It was not so much that I feared hell, as that I feared sin; and all the while, I had upon my mind a deep concern for the honour of God's name, and the integrity of His moral government. I felt that it would not satisfy my conscience if I could be forgiven unjustly. But then there came the question,--"How could God be just, and yet justify me who had been so guilty?" I was worried and wearied with this question; neither could I see any answer to it. Certainly, I could never have invented an answer which would have satisfied my conscience. I had heard of the plan of salvation by the sacrifice of Jesus from my youth up but I did not know any more about it in my innermost soul than if I had been born and bred a Hottentot. The light was there, but I was blind: it was of necessity that the Lord Himself should make the matter plain to me.³

当我在圣灵手中，认罪的时候，我对神的公正有一个清楚并且强烈的感受。罪，无论其他人对它的感受如何，对我来说它是一个无法承受的重担。我没有像害怕罪那样地害怕过地狱；同时，我的心思深切关注荣耀神的名和他道德的掌权。如果我以不公正的方式得到赦免，我的良心并不会感到满足。但是接下来有一个问题——“神如何使曾经那么有罪的我为义，同时又保证自己是公正的？”这个问题很令我担忧、疲惫，我也看不到问题的答案。当然，我从来不可能发明一个答案，可以满足我的良心。我从年幼的时候，就听过靠着耶稣的死实现救恩的计划，但是在我内心最深处，对此了解得并不比知道我是一个霍屯督人多。光在那里，而我却是瞎眼的，需要主自己将其向我显明。

Notice the poetic way Spurgeon describes the sense of guilt he felt. Remember, he's talking about himself as a boy. He was a young teenager at the time he is describing--perhaps not even in his teens yet.

(The whole period of his conviction went from age 11 to age 16.) He further writes:

注意司布真以诗歌的形式描绘他对罪的感受。记住，他描述自己感受的时候还只是一个男孩，可能还没有超过十岁。（他认信的整个时期是从 11 到 16 岁。）他进一步写道：

There was a day, as I took my walks abroad, when I came hard by a spot forever engraven upon my memory, for there I saw this Friend, my best, my only Friend, murdered. I stooped down in sad affright, and looked at Him. I saw that His hands had been pierced with rough iron nails, and His feet had been rent in the same way. There was misery in His dead countenance so terrible that I scarcely dared to look upon it. His body was emaciated with hunger, His back was red with bloody scourges, and His brow had a circle of wounds about it: clearly could one see that these had been pierced by thorns. I shuddered, for I had known this Friend full well. He never had a fault; He was the purest of the pure, the holiest of the holy. Who could have injured Him? For He never injured any man: all His life long He "went about doing good;" He had healed the sick, He had fed the hungry, He had raised the dead: for which of these works did they kill Him? He had never breathed out anything else but love; and as I looked into the poor sorrowful face, so full of agony, and yet so full of love, I wondered who could have been a wretch so vile as to pierce hands like His. I said within myself, "Where can these traitors live? Who are these that could have smitten such a One as this? Had they murdered an oppressor, we might have forgiven them; had they slain one who had indulged in vice or villainy, it might have been his desert; had it been a murderer and a rebel, or one who had committed sedition, we would have said, "Bury his corpse: justice has at last given him his due." But when Thou wast slain, my best, my only-beloved, where lodged the traitors? Let me seize them, and they shall be put to death. If there be torments that I can devise, surely they shall endure them all. Oh! what jealousy; what revenge I felt! If I might but find these murderers, what would I not do with them! And as I looked upon that corpse, I heard a footstep, and wondered where it was. I listened, and I clearly perceived that the murderer was close at hand. It was dark, and I groped about to find him. I found that, somehow or other, wherever I put out my hand, I could not meet with him, for he was nearer to me than my hand would go. At last I put my hand upon my breast. "I have thee now," said I; for lo! he was in my own heart; the murderer was hiding within my own bosom, dwelling in the recesses of my inmost soul. Ah! then I wept indeed, that I, in the very presence of my murdered Master, should be harbouring the murderer; and I felt myself most guilty while I bowed over His corpse....⁴

有一天，我到外面四处走走。来到一个令我永远刻骨铭心的地方，因为在那里我

看到了这位朋友，我最好的、唯一的朋友，被杀害了。我怀着忧伤震惊的心弯下腰去，看着他。我看到他的手被粗制的铁钉扎过，他的脚也是同样。他死去的表情是如此悲惨可怕，使我几乎不敢凝视。他的身体因饥饿而憔悴，他的背因残忍的鞭打而成为鲜红，他的眉间有一圈伤痕：人们清晰可见是被荆棘刺伤所致。我颤抖起来，因为我深知这位朋友，他从来没有犯过错，他是至纯至圣的。谁可以如此伤害他呢？因为他从未伤害过任何人，一生“四处行善”：他医治有病的人，喂饱饥饿的人，让死人复活。他们就因他做这些事要杀他？他没有传扬别的，唯独爱。当我观察那既可怜又悲伤的脸庞，充满极大的痛苦，然而又充满慈爱，我疑惑是谁那么卑鄙无耻去钉他的双手。我心想，“这些叛徒能在哪里呢？如此打击这个人的是哪些人呢？如果他们杀害一个压迫者，我们也许可以饶恕他们；如果他们杀死一个沉迷于罪恶淫行中的人，这也许是他应得的下场；如果被杀的是一个杀人犯、一个叛徒，或者是一个煽动叛乱的人，我们也许会说：‘埋葬他的尸体吧，公义最终给了他应得的报偿。’但是当你被害之时，我的最爱，我唯一的挚爱，让那些叛徒居于何处呢？让我抓住他们，把他们处以极刑。如果我能设计出各种酷刑，一定要让他们都完全经历一遍。哦！小心一点，我要报复！如果我可以找到这些杀人犯，看看我什么做不了！当我看着那具尸体，我听到脚步声，心想脚步声从哪里传来。我听着，并且明显感到杀人犯近在咫尺。天很黑，我摸索着想要找到他。我发现莫名其妙地，无论我的手伸向哪里，就是不能抓住他，因为他总是比我的手所到之处更加接近我。最后，我把手放在胸前，说：“我现在抓到你了！”看哪！他就在我的心里！杀人犯正藏在我自己的心中，住在我的灵魂最深处。啊！然后我实实在在地哭了起来，我就在我杀害的主面前，当我向他的尸体弯下腰去，我感到自己是那么的罪疚……

That, of course, was written by Spurgeon in his adult years, so it represents his mature way of describing how he felt as a child. But it is clear that even as an 11- or 12-year-old child he was carrying around a sense of personal guilt that was unusually intense. The guilt was so profound that for 5 years it colored all this thinking. He never could get his thoughts completely away from the sense that he was a sinner, that he was guilty, and that he deserved hell.

那篇文章一定是司布真在他成年之后写的，因此它表现出他以成熟的方式，来描述当他还是个孩子时的感受。但是很显然，就算是一个 11 岁或者 12 岁大的孩子，他所承受的个人罪疚感也是异乎寻常的强烈。他的罪疚感是如此深，以至于在 5 年时间里更渗透了他的全部思想。他从来不能完全摆脱他是个罪人的感受，他很愧疚，觉得他应该下地狱。

Spurgeon's mother was the one responsible for first awakening him to the claims of Christ on his life.

Her exhortations to her children as well as her prayers on their behalf made an indelible impact on Charles as a young boy.

司布真的母亲，首先唤醒了他请求基督进入他的生命。她对孩子们的劝诫，以及她为他们的代祷，给予年幼的孩子查尔斯难以磨灭的影响。

Spurgeon's father played a somewhat lesser role in the children's spiritual instruction. He was a pastor and a godly man. And he admitted himself that his wife more than he was responsible for the children's spiritual instruction. In fact, he used to recount an incident that occurred when he was on his way to some preaching engagement. (Preaching engagements often took him out of the home.) On this particular occasion he became convicted that he was caring for other people and their spiritual needs, but neglecting his own family and his own children. And so, he says, he went back home. When he got home, he went into the house, and he heard Mrs. Spurgeon in another room, praying for her children's conversion. John Spurgeon says he decided that his children's spiritual welfare was in good hands and so he returned to his preaching engagement.

司布真的父亲对于孩子属灵指导方面，扮演次要的角色。他是一个牧师和敬虔的人。他自己承认他的妻子对孩子属灵指导更负责任。事实上，他过去常说起一件在宣教旅程中发生的事情（布道活动常常令他不在家）。有一次，他感到自己良心受到谴责，认为他一直在照顾其他人及其属灵的需要，却忽略了自己的家庭和孩子。因此，他立刻返身回家。当他回到家，走进房门的时候，听到司布真太太在另一个房间，正在为她孩子们的认信而祷告。约翰·司布真说他确定孩子们的属灵状况处于很好的看顾下之后，就重新回去布道了。

It would be wrong to conclude, however, that John Spurgeon was inattentive or a compassionless father. He was devoted to his children. He was involved in their lives. Fullerton records a touching story about the father-son relationship:

然而，如此推断约翰·司布真是一个不关心孩子或者缺乏同情心的父亲，是错误的。他为孩子付出很多，并参与他们的生活。富勒顿记录了一个关于父子关系的感人故事：

When the boy returned home from his grandfather's house, he greatly scandalised the congregation on Sunday by singing the last line of each verse twice. His father took him to task, but he said that his grandfather did it, and he would do it too. So his father told him that if he did it again he would give him a whipping that he would remember as long as he lived. Sunday came, and again the boy sang the last lines twice. It must have

been amusing, for he had no singing voice. After the service his father asked him if he remembered what he had said. The boy remembered. Father and son then walked into the wood, passing a wheat field on the way, the father trying to win his son to repentance. There they kneeled and prayed together, and both were greatly moved. Turning back to the wheat field, the father plucked a stalk of wheat, and told Charles to hold out his hand. The wheat stalk was laid gently across it. "I told you I would give you a whipping you would never forget. You will never forget that," said his father. The gentle sternness of the punishment broke him down and won him over, and he never forgot it.⁵

当孩子从祖父家中回来时，他做了令全体会众非常震惊的一件事，就是将每节诗歌的最后一行唱两遍。他的父亲责备他，但是他说祖父这样做，他也要这样做。因此他的父亲告诉他，如果他再这样做，他就会抽他一鞭子，使他这辈子永远都会记得。又一个主日，男孩又把最后一行歌词唱了两遍。一定是为了好玩，因为他没有唱出声来。礼拜结束后，他的父亲问他是否记得他曾经说过的话。男孩记得。于是父亲和儿子走进丛林，路上经过一个麦田，父亲试图让孩子悔改。在那里他们屈膝，一同祷告，二人都大受感动。转回到麦田，父亲摘了一根麦穗，让查尔斯伸出手来。父亲只是用麦秆轻轻地拂过孩子的手。“我说过我要给你一鞭，让你永远不会忘记。你永远都不会忘记的。”父亲说。这温柔而又严厉的惩罚击溃了他，并且赢得了他，他从来不曾忘记。

Spurgeon's father, obviously, was a man who deeply loved Christ. His great compassion and tenderness left an indelible impression on young Charles's life. Spurgeon's father, his grandfather, and above all his mother, were therefore strong influences on him spiritually.

显然，司布真的父亲是一个深爱耶稣的人。他满有同情心和柔和的态度，给年轻查尔斯的生命留下难忘的印象。司布真的父亲、祖父，尤其是他的母亲，都因此从灵性方面给予他强大的影响。

On Sunday evenings, Mrs. Spurgeon would gather the children together around the table for Scripture reading and prayer. Spurgeon said she used to pray like this: "Now Lord, if my children go on in their sins, it will not be from ignorance that they perish. My soul must bear swift witness against them at the day of judgment if they lay not hold of Christ." Spurgeon said the thought of his own mother's bearing witness against him at the judgment seat of Christ pierced his conscience.

在礼拜天的晚上，司布真太太会将孩子们招聚在桌旁，一起读圣经和祷告。司布真说她常常做这样的祷告：“主啊，现在如果我的孩子继续他们的罪，他们的灭亡不是出于他们的无知。如果他们不持守基督的话，在审判之日我的灵魂会立刻为他们做见证。”司布真说，一想到在基督的审判台前他

自己母亲的见证，他的良心就被刺透了。

And so because of such influences he began to develop a keen sense of his own guilt by the time he was 10 or 11. And the thing that burdened him so much was a clear understanding that he was guilty in God's sight. He didn't have the limited perspective so many children have--grieving only because they have offended their parents. Spurgeon very seriously seemed to realize, even at a young age, that all his sins were sins against God Himself.

正因为有如此的影响，在 10 岁或者 11 岁的时候，他的内心就开始形成强烈的罪疚感。使他感到负担沉重的是，他清楚明白在神的眼中他是有罪的。他的想法不像许多孩子那样局限——只因为他们得罪了父母才会难过。司布真似乎非常严肃地意识到，即使在很小的年纪，他犯的所有的罪都得罪了神。

He also seems not to have suffered from that common human failure most of us have, comparing ourselves with one another and convincing ourselves that we're all right because we're so much better than this or that person. Spurgeon knew better than to do that. He wrote this:

他似乎也没有遭受到我们大多数人通常遭遇到的失败，彼此攀比，自以为是，因为觉得我们比其他人要好很多。司布真的认识让他根本不会这样做，他曾经写道：

I could not believe that it was possible that my sins could be forgiven. I do not know why, but I seemed to be the odd person in the world. When the catalogue was made out, it appeared to me that, for some reason, I must have been left out. If God had saved me, and not the world, I should have wondered indeed; but if He had saved all the world except me, that would have seemed to me to be but right. And now, being saved by grace, I cannot help saying, "I am indeed a brand plucked out of the fire!"⁶

我不相信我的罪可能被赦免。我不知道为什么，但我似乎是世上一个奇特的人。当册子被列出，对于我来说，因为某些原因，我似乎一定会被排除在外。如果神救了我，而不是世界，我真的会有所怀疑，但是如果他救了整个世界，除了我以外，对我来说似乎是正确的。现在，靠着恩典得救，我禁不住说：“我真的是从火中抽出来的一根柴！”

Spurgeon's unique perspective explains why he regarded himself as one of those "who were kept by God a long time before we found him."⁷ In his mind, those years of carrying the burden of his sin must have seemed like an eternity. Remember, he was brought up in a pastor's home in a godly environment from his infancy. He never seems to have succumbed to any sort of vile or gross behavior. He never engaged in any

reputation- destroying sins. No scandalous sins appear anywhere in any account of in his life. He was converted at a fairly young age, 16. Yet he kept in his heart until the day he died a very strong sense that he was nothing but a horrible sinner. He never thought of himself as better than anyone. For the rest of his life he retained the fresh memory of that burden of guilt he had carried. And for that reason, he felt a close kinship to people converted to Christ after a long time in the depths of sin.

司布真以独特的见解，解释了为什么他将自己视为“在我们找到神之前，已经被他保守了很长时间”的人中的一个。在他的心里，背负罪的重担的那些年似乎持续到永远。记住，他从婴孩时期就成长于牧师家里，拥有一个敬虔的环境。他似乎从未屈服于任何一种邪恶或者恶劣的行为，从未陷入到任何让他声名狼藉的罪中。他的一生中也未有过任何丑闻。他年仅 16 岁就认信基督了。然而直到去世那天，他始终铭记在心中的强烈感受是，他除了是一个糟糕的罪人以外，什么都不是。他从未想过自己比别人强。他在余生常常保持曾经负担过的罪疚感。正因为如此，他与那些长期陷在罪恶深渊最终转向基督的人，有一种亲密的家人关系。

He wrote:

他写道：

I love that picture of dear old Christian [in Pilgrim's Progress]. I know, when I first read The Pilgrim's Progress, and saw in it the woodcut of Christian carrying the burden on his back, I felt so interested in the poor fellow, that I thought I should jump with joy when, after he had carried his heavy load so long, he at last got rid of it; and that was how I felt when the burden of guilt, which I had borne so long, was for ever rolled away from my shoulders and my heart.⁸

我喜欢《天路历程》里那幅老基督徒的图画。当我第一次读《天路历程》时，看到木刻画中的基督徒背上扛着重担，一下子就被那个可怜人吸引住了。当看到他在背负了重担很长时间之后，最终扔掉重担那一刻，我几乎高兴地跳起来，这也是我忍受很久的罪疚重担永远地从我的肩头和心中滑落时的感受。

During those years of conviction, Spurgeon was exposed to a lot of preaching about the law and guilt and sin, and all of this only intensified his woes. He records that some of the books that he read during this time included books like, Philip Doddridge's *The Rise and Progress of Religion in the Soul*, Richard Baxter's *A Call to the Unconverted*, Joseph Allein's *Alarm to Sinners*, and John Angel James' book called *The Anxious Inquirer*. Most of those are books by Puritans. All of them are designed to convict

over-confident people. And Spurgeon said it was like sitting at the foot of Sinai. Fullerton adds this: "He read the Bible through, but found that its threatenings seemed to be printed in capitals and its promises in small type. With perverse ingenuity... he twisted everything to his own hurt, applying the cheering words to others and the woeful words to himself."⁹

在认信的那些年里，司布真停了很多有关律法、罪疚感和罪的讲道，所有这些只是加重了他的痛苦。他记录了那段期间他所读过的一些书，比如菲利普·道瑞治的《宗教在心灵中的兴盛》、理查德·巴刻斯特的《对未信之人的呼召》、约瑟夫·艾兰的《对罪人的警告》、约翰·安吉尔·雅各的《急切的求问者》。那些书大多出自清教徒之手。所有的书都为了让自负的人能够认罪。司布真说自己仿佛坐在锡安的山脚下。富勒顿补充道：“他从头至尾读完圣经，却发现危险惊恐的话似乎是大写，而应许的话似乎是小写。他甚至弄巧成拙，根据自己的伤害扭曲了一切信息，将令人高兴的话语运用在别人身上，却将那些灾祸的话语用在自己身上。”

Spurgeon later wrote this about the turmoil he experienced:

司布真日后写下了他曾经历过的内心混乱：

Day and night God's hand was heavy on me. If I slept a night I dreamed of the bottomless pit, and when I awoke I seemed to feel the misery I had dreamed. Up to God's house I went; my song was but a sigh. To my chamber I retired, and there, with tears and groans, I offered up my prayer without a hope and without a refuge, for God's law was flogging me with its ten-thonged whip and then rubbing me with brine afterwards, so that I did shake and quiver with pain and anguish.¹⁰

神的手昼夜重压在我的身上。如果我夜里梦到无底坑，醒来之时我为梦中所见的感到悲哀。我上到神的殿，我的歌只是叹息。我厌倦我的内室，在那里一边流泪、呻吟。我祈祷，但没有盼望，没有避难的地方，因为神的律法正以十条鞭抽打着我，之后又用盐水来摩擦我，我因痛苦、苦闷而发抖、战栗。

In another place, Spurgeon likened all of this preaching of the law to someone who was actually plowing the same ground over and over again, "with a team of ten black horses"

—the ten commandments.

在另外一处，司布真把向人宣讲律法比喻为用“十匹黑马”（十诫）反复犁同一块地。

During those years of conviction no one who knew Spurgeon seemed to know about his inner turmoil.

He turned it all inward. Fullerton wrote,

在认信的那些年中，认识司布真的人似乎不了解他内心的混乱。他将其转为内在的。富勒顿写道

:

It must not be supposed that the lad became morbid during those years. He lived two lives, one keen, natural, bookish, observant; the other absorbed, fearful, doubting, insurgent. If he had spoken of his trouble, there were those round him who could, perhaps, have helped him out of it; but he battled alone, hiding his thoughts from them all, save once when he spoke to his grandfather of his fear of being a lost soul, and was somewhat comforted for a while. He would not believe because others believed; he must have an assurance of his own; he would not rest until he knew.¹¹

没有人想到在那些年里，这个少年人竟然变得病态。他有两种生活，一个是热心的、自然的、好学的、善于观察的；另一个是干瘪的、害怕的、怀疑的、反叛的。如果他把自己的烦恼说出来，他身边的人也许能够帮助他摆脱，但是他却独自战斗，向所有人隐瞒了他的想法。只有一次他对祖父说起，害怕成为失丧的灵魂，并从祖父那里得到了一段时间的安慰。他不会因为其他人相信就去相信，他必须有自己的确据，只有知道以后才能得到安息。

Normally, people struggling with this sort of burden will talk to others and desperately reach out for comfort and assurance, and they want to sort of feed off the assurance that you give them. The counselor can offer words of encouragement and comfort that may last for a while, but because the issue isn't really settled in their heart, they go back to their doubting. It's very frustrating to counsel people like that.

通常地，人们挣扎于这种重担会与其他人交谈，渴望得到安慰和确据，他们在某种程度上想要从你那里得到确据。安慰者可以说出鼓励和安慰的言语，也许能持续一段时间。但是因为他们内心并未真正地接受，所以他们继续回去怀疑。为这样的人提供辅导是非常令人沮丧的。

But Spurgeon knew better. He didn't feed off the assurance and encouragement that others could give him. He realized his business was with God, and he kept it between him and God. There's no doubt that it would have been good for Spurgeon to get some help from his grandparents, from his parents, or from other mature believers around him. But he didn't do it.

但是司布真更加明白这一点。他没有要求来自他人的确据和鼓励。他认识到这是他与神之间的事情，他将此事保留在他与神之间。毋庸置疑，司布真向他的祖辈、父辈或者他身边的成熟信徒寻求帮助是很好的。但是他没有这么做。

He describes what happened in those dark days of conviction:

他描述那段黑暗的认罪的日子：

While under concern of soul, I resolved that I would attend all the places of worship in the town where I lived, in order that I might find out the way of

salvation. I was willing to do anything, and be anything, if God would only forgive my sin. I set off, determined to go round to all the chapels, and I did go to every place of worship; but for a long time I went in vain. I do not, however, blame the ministers. One man preached Divine Sovereignty; I could hear him with pleasure, but what was that sublime truth to a poor sinner who wished to know what he must do to be saved? There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown? Another was a practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it, was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe on Christ. These good men all preached truths suited to many in their congregations who were spiritually-minded people; but what I wanted to know was,—"How can I get my sins forgiven?"—and they never told me that. I desired to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went, I heard a sermon on "Be not deceived, God is not mocked," which cut me up still worse; but did not bring me into rest. I went again, another day, and the text was something about the glories of the righteous; nothing for poor me! I was like a dog under the table, not allowed to eat of the children's food. I went time after time, and I can honestly say that I do not know that I ever went without prayer to God, and I am sure there was not a more attentive hearer than myself in all the place, for I panted and longed to understand how I might be saved.¹²

在对灵魂关注的同时，为了找到救恩的途径，我决定参加小镇上所有地方的敬拜。只要神单单赦免我的罪，我愿意做任何事，成为任何器皿。我决定走遍所有的礼拜堂参加敬拜，但是很长一段时间，我都是徒劳，但我并不责怪那些传道人。有一个人宣讲神的主权，我听得他的讲道满有喜乐，但是对于一个想要知道自己必须做什么才能得救的可怜的罪人来说，什么才是最高的真理呢？另外一个令人钦佩的人，总是宣讲神的律法，但是对于需要撒种的田地来说，反复耕耘有什么用呢？另一个是注重实际运用的传道人，我听了他的讲道，好象一个指挥官在向一群没有脚的人教导战争策略。我该怎么办呢？所有的讲道词对我来说都不起作用。我知道有人会说，“当相信主耶稣基督，你就必定得救。”但是我不知道相

信基督是什么意思。这些好人都在传扬真理，并且符合他们大多数属灵会众的需要。但是我想要知道的是，“我如何才能使我的罪得到赦免？”他们从未告诉过我。我渴慕听到一个可怜的罪人，在罪的感觉下，如何得到与神同在的平安。当我听到“不要自欺，神是轻慢不得的”，只是感到内心被打击得更加厉害，却没有将我带入安息。另一天，讲题是关于义人的荣耀，这与可怜的我无关！我像一只桌旁的狗，不被允许去吃孩子们的食物。我一次又一次地去，可以诚实地说，我每一次去都向神祷告，而且我确信所有地方没有人比我听得更专心，因为我极其渴望明白我如何才能得救。

Spurgeon's experience later helped shape his ministry. He remembered his frustration in wanting to hear the gospel but never hearing anything but law preached. That is why there is such a strong evangelistic thrust in almost every sermon Spurgeon ever preached. He almost never stood up in the pulpit without clearly giving the way of salvation and calling sinners to Christ.

司布真的经历，日后帮助他形成了他的讲道风格。他清楚地记得他想要听到福音，但听到的只是律法，这让他及其失望。这就是为什么司布真每次讲道，都会插入如此强烈的福音信息。他几乎每次站在讲坛上都会清楚指明救恩的途径，呼召罪人转向基督。

Ultimately, Spurgeon's conversion came through the most unlikely circumstances. One Sunday morning, while Spurgeon was in this phase of sampling various churches, a terrible snowstorm virtually shut down the little town of Colchester. Spurgeon was home from his boarding school for Christmas holidays. The date can be determined with absolute precision. It was Sunday, January 6, 1850. The snowstorm started early in the morning. Spurgeon had gotten up early in the morning because he had plans to go to a particular chapel on the other side of town. And just as Spurgeon began to make his way to church, the snowstorm grew worse.

最终，司布真的认信来自于最不可能的环境。一个礼拜天的早晨，当司布真还处于选择不同教会的阶段，一场可怕的暴风雪将科尔切斯特小镇几乎封闭了。司布真正从寄宿学校回到家里度圣诞假期。那天是 1850 年 1 月 6 日礼拜天。暴风雪从清晨就开始了。司布真起得很早，因为他计划去小镇的另一端一个特别的礼拜堂。司布真正准备去教堂的时候，暴风雪变得更加猛烈了。

Spurgeon himself recounted what happened:

司布真自己叙述所发生的一切：

I sometimes think I might have been in darkness and despair until now had it not been

for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man,* a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now, it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was,—

"LOOK UNTO ME, AND BE YE AVED, ALL THE ENDS OF THE EARTH."

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began thus—"My dear friends, this is a very simple text indeed. It says, 'Look.' Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just, 'Look.' Well, a man needn't go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto Me.' Ay!" said he, in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by- and-by. Jesus Christ says, 'Look unto Me.' Some on ye say, 'We must wait for the Spirit's workin'.' You have no business with that just now. Look to Christ. The text says, 'Look unto Me.'" Then the good man followed up his text in this way:—"Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me! look unto Me! When he had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "and you always will be miserable—miserable in life, and miserable in death,—if you don't obey my text; but if you obey now, this moment, you will be saved." Then, lifting up his hands, he shouted,

as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live." I saw at once the way of salvation. I know not what else he said,—I did not take much notice of it,—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me this before, "Trust Christ, and you shall be saved."¹³

在此之前我时常处于黑暗和绝望之中，直到因着神的良善，在一个礼拜天的早晨，在我打算去某个地方敬拜的时候，来了一场暴风雪。我实在无法继续前行，拐进了一条小巷，来到一个小而传统的卫理公会教堂。教堂里大概有 12 或 15 个人。我听说传统的卫理公会唱诗声音非常洪亮，使得人们很头疼，但是这点丝毫没有妨碍到我。我想知道如何才能得救，如果他们告诉我答案，我不在乎他们会令我多么头疼。那天早晨牧师没有来。我猜他是被雪困住了。最后，一个非常瘦削的男人，可能一个皮鞋匠，或者一个裁缝，或者其他什么手工业者，走上讲坛开始讲道。现在，传道人经过培训是好的；但是这个人真的很笨。他不得不谨照经文，理由很简单，他实在说不出别的话。经文是——

“地极的人都当仰望我，就必得救。”（赛 45:22）

尽管他的发音并不正确，但是没有关系。我认为那个讲义令我看到了一丝盼望。传道人如此开始——“我亲爱的朋友们，这是一句非常简单的经文。它说‘仰望’。仰望并不会带来很多的痛苦。它不是让你抬脚或者举手，只是让你‘仰望’。一个人不用上大学去学习如何仰望。你也许是个大傻瓜，可是你能仰望。一个人不需要一年挣 1000 英镑才能仰望。任何人都可以仰望，就算孩子也能仰望。但是接下来经文说，‘仰望我！’”他用艾塞克斯口音大声说道，“你们很多人都只仰望你们自己，但是仰望自己没有用。你在自己里面永远不会找到任何安慰。有些人仰望父上帝。不对，要一步一步地仰望他。耶稣基督说，‘仰望我’。你们有些人说，‘我们必须等候圣灵做工。’你现在还与圣灵无关。要仰望基督。经文说‘仰望我’。”接着，这个好人继续如此讲述：“仰望我，我正在大滴大滴地流血；仰望我，我正被挂在十字架上；仰望我，我死了并且被埋葬了；仰望我，我复活了；仰望我，我升到天上了；仰望我，我坐在天父的右边。哦，可怜的罪人，来仰望我！来仰望我！”当他讲了一定时间，并努力再讲 10 分钟左右，他已无话可说了。然后他看到走廊下的我。我敢说，他知道我是个陌生人。当他定睛在我身上，好像知道我所有的心思，他说：“年轻人，你看起来很痛苦。”是的，我的确如此。但是我以前还不习惯于听到从讲坛发出的，对我个人外表所做出的评价。然而，它是一个很好的冲击，直达内心。他继续说，“你将一直痛苦下去——一生也痛苦，死也痛苦，——如果你不听从我的经文；但是如果你现在就听从

的话，就在此时此刻，你就会得救。”接着，举起他的双手，正如只有卫理公会成员才会那样，他大叫道：“年青人，仰望耶稣基督。仰望！仰望！仰望！你不必做任何事，只要去仰望去活出来。”我立刻看到了救恩之路。我不知道他说的其他话，全心被一个想法所占据。就像铜蛇被举起来一样，人们只要仰望，就得医治，我也如同正在看到铜蛇一般。我曾经等着要做 50 件事，但是当我听这个词，“仰望！”对我来说是一个多么迷人的词语啊！哦！我无法移开我的目光一直仰望。就在那里，就在那时，云已经被驱散，黑暗已经挪开，在那个时刻我看到了太阳，我差点立即站了起来，与最富有热情的他们一起歌唱，称颂基督的宝血和单单仰望他的简单信心。哦，有人曾经告诉过我：“相信基督，你必能得救。”

Spurgeon began preaching right after his conversion. He was converted in January, 1850. Amazingly, less than five years later he was called to be the pastor of the largest Baptist congregation in London. So within four years after his conversion, he preached his first sermon as the pastor in the pulpit that he would shepherd until the day he died. He never attended university or seminary. He seems to have sprung full grown into maturity as a pastor, preacher and a theologian.

司布真在他认信以后马上开始布道。他认信的时间是 1850 年 1 月。奇妙的是，之后不到 5 年时间，他被呼召成为伦敦最大的浸信会牧师。因此在他认信后的四年里，他作为牧师在讲坛上的第一篇讲道是，他愿意牧养教会直到去世。他从未上过大学或者神学院。他似乎是一蹴而就长成为一位牧师、传道人和一位神学家。

But the truth behind Spurgeon's remarkable ministry is that many of the influences that made him what he was were related to his earliest upbringing. They were the influences he gained from a godly home life, under the oversight of godly parents and grandparents.

但是司布真卓越事工背后的真相是，造就了他的许多影响与他早期的教养经历息息相关。他从敬虔的家族生活中，在敬虔的父辈和祖辈的照管下，得到的这些影响。

附录十五
Appendix XV

参考书籍
Reference Books

Each of the following suggestions contains helpful material. Readers, however, should gauge everything they consult against the standard of Scripture.

下列每个建议都包含有益的材料。读者应当对照圣经评估所参考的资料。

Adams, Jay E. *Christian Living in the Home*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1972. A helpful overview of the key issues in family life.

亚当斯博士所著的《基督徒的家庭生活》。菲利普斯堡，新泽西州：长老会和改革宗出版社，1972 年。有助于解决家庭生活主要问题的概述。

The Biblical View of Self-Esteem, Self-Love, Self-Image. Eugene, OR: Harvest House Publishers, 1986. The author clearly shows how these worldly philosophies have infected the church, and applies the Scriptural remedies.

《自尊，自爱，自我形象的圣经观点》。尤金，俄勒冈州：收获书屋出版社，1986 年。作者明确表明这些属世的哲学如何传染教会，以及适用的圣经医治方法。

How to Overcome Evil. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1977. This is a booklet on Romans 12:17-21.

《如何得胜罪恶》。菲利普斯堡，新泽西州：长老会和改革宗出版社，1977 年。这是有关罗马书 12:17-21 的小册子。

Christ and Your Problems. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1971. This is a booklet on 1 Cor. 10:13.

《基督和你的问题》。菲利普斯堡，新泽西州：长老会和改革宗出版社，1971 年。这是有关哥林多前书 10:13 的小册子。

Anything by Adams on counseling, solving problems, etc. is excellent.

亚当斯博士所写的任何有关辅导、解决问题等书籍都非常精彩。

Alexander, J. W. *Thoughts on Family Worship*. Ligonier, PA: Soli Deo Gloria Publications, 1847. If you haven't considered family devotions before, this book will convince you that you need to begin.

J • W • 亚历山大所著的《家庭崇拜的思考》。利将军，宾夕法尼亚州：唯独荣耀神出版社，1847 年。如果你以前还没有考虑过家庭灵修，本书将使你确信你需要马上开始。

Bridges, Charles. *Proverbs*. Carlisle, PA: Banner of Truth, 1846. A wonderful commentary in the Geneva Commentary series.

查尔斯 • 布里奇斯所著的《箴言书》。卡莱，宾夕法尼亚州：真理旌旗出版社，1846 年。是《日内瓦注释》系列中的精彩注释。

Bridges, Jerry. *Trusting God*. Colorado Springs, CO: Navpress, 1988.

杰瑞 • 布里奇斯所著的《信靠神》。科泉市，科罗拉多州：乃屋出版社，1988 年。

Trusting God Study Guide. Colorado Springs, CO: Navpress, 1989.

《信靠神 学习指南》。科泉市，科罗拉多州：乃屋出版社，1989 年。

Decker, Barbara. *Proverbs for Parenting*. Boise, ID: Lynn's Bookshelf, 1973. A topical guide for child raising from the book of Proverbs. Available in various versions of Scripture.

芭芭拉 • 德克尔所著的《教养箴言》。博伊西，爱达荷州：琳恩的书架出版社，1973 年。一本根据箴言书教养孩子的专题指南。可见各种版本的圣经。

Elliot, Elizabeth. *Passion and Purity*. Grand Rapids, MI: Revell, 1984. The beautiful, pure love story of Jim and Elizabeth Elliot before he was slain on a missionary journey to the Auca Indians.

伊丽莎白 • 艾略特所著的《激情和纯洁》。大急流城，密歇根州：雷维尔出版社，1984 年。吉姆和伊丽莎白 • 艾略特美丽而纯洁的爱情故事，后来吉姆被杀害于向印第安奥卡人宣教的旅程中。

The Shaping of a Christian Family. Nashville, TN: Oliver-Nelson Books, 1992.

It is not a prescription of how to do it but a description of how one family built their home on godly principles. They lived out what they believed. What a rich story!

《塑造一个基督徒家庭》。纳什维尔，田纳西州：奥利弗-尼尔逊之书出版社，1992 年。本书不是指示如何去做，而是描写一个家庭如何将他们的家建造在敬虔的原则之上。他们将所信的活出来。多么丰富的故事！

Gundersen, Dennis. *Your Child's Profession of Faith*. Amityville, NY: Calvary Press, 1994.

丹尼斯·冈德森所著的《你孩子的信仰告白》。阿米提维尔，纽约州：加略山出版社，1994 年。

Leuzarder, John. *The Gospel for Children*. Amityville, NY: Calvary Press, 1996. This is a colorful, accurate, and enjoyable way of sharing the gospel with young children.

约翰·柳扎德所著的《儿童福音》。阿米提维尔，纽约州：加略山出版社，1996 年。这是一个色彩缤纷、准确并且令人愉快的方式与小孩子分享福音。

MacArthur, John Jr. *Faith Works*. Dallas TX: Word Publishing, 1993. Brings together thoughts on the marriage of salvation and lordship.

约翰·麦克阿瑟所著的《信心工作》。达拉斯，德克萨斯州：文字出版社，1993 年。集合了救恩与主权的想法。

Our Sufficiency in Christ. Dallas TX: Word Publishing, 1991. Discusses 3 deadly forces (psychology, pragmatism, and mysticism) that would attempt to undermine our spiritual life.

《在基督里的满足》。达拉斯，德克萨斯州：文字出版社，1991 年。论述了三个致命的力量（心理学、实用主义、神秘主义）试图破坏我们的属灵生命。

The Vanishing Conscience. Dallas TX: Word Publishing, 1994. A thorough explanation of the function and work of the conscience in dealing with personal sin.

《消失的良心》。达拉斯，德克萨斯州：文字出版社，1994 年。详细说明良心在对付个人的罪时，所起到的作用以及良心的工作。

The MacArthur Study Bible, NKJV. Nashville, TN: Thomas Nelson Publishers, 1997.

《麦克阿瑟研读版圣经》，新英王钦定本。纳什维尔，田纳西州：托马斯尼尔逊出版社，1997 年。

The Ultimate Priority. Chicago, IL: Moody, 1983. The book deals with worship.

《最终的优先次序》。芝加哥，伊利诺伊州：穆迪出版社，1983 年。本书处理敬拜的各样问题。

The Freedom and Power of Forgiveness. Wheaton, IL: Crossway, 1998.

《饶恕的自由和能力》。惠顿，伊利诺伊州：十字路出版社，1998 年。

Anything by this pastor is bound to bring spiritual growth if contemplated thoroughly.

如果将这位牧师所写的都仔细思想，必定会带来属灵生命的成长。

Mack, Wayne. *Your Family God's Way*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1991. Concentrates primarily on communication, lots of Scripture and good homework with each chapter.

麦克·韦恩所著的《建造你的家》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1991 年。主要聚焦如何沟通，每章附有大量圣经经文和很好的家庭作业。

Strengthening Your Marriage. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1977. Outline form, lots of Scripture, a good study book.

《坚固你的婚姻》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1997 年。以大纲形式，大量圣经经文，一本不错的研读书籍。

Homework Manuel for Biblical Living Vol. 2. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979. A counselors guide.

《按照圣经生活的家庭作业手册--卷 2》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1979 年。一本咨询指南。

Peace, Martha. *The Excellent Wife*. Bemidji, MN: Focus Publishing, Inc., 1995.

玛莎·佩斯所著的《贤德的妻子》。伯米吉，明尼苏达州：焦点出版社有限公司，1995 年。

The Excellent Wife Study Guide. Bemidji, MN: Focus Publishing, Inc., 1996.

《贤德的妻子学习指南》。伯米吉，明尼苏达州：焦点出版社有限公司，1996 年。

Priolo, Lou. *The Heart of Anger*. Phillipsburg, NJ: Presbyterian & Reformed Publishing Company, 1996.

卢·普里奥所著的《愤怒的心》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1996 年。

Ryle, John Charles. *The Duties of Parents*. Choteau, MT: Christian Heritage Publisher Gospel Mission, 1888. Seventeen powerful points, full of Scripture, free from modern psychology.

约翰·查尔斯·莱尔所著的《父母的责任》。肖托，蒙大拿州：基督徒产业出版社福音使命，1888 年。17 个有力的要点，充满圣经经文，摆脱现代心理学。

Thoughts for Young Men. Amityville, NY: Calvary Press, 1982.

《对年轻人的思考》。阿米提维尔，纽约州：加略山出版社，1982 年。

Ray, Bruce A. *Withhold Not Correction*. Phillipsburg, NJ: Presbyterian and Reformed

Publishing Company, 1978. Simple, direct, full of Scripture; truly advocating Biblical discipline. Excellent for anyone doubtful about chastisement.

布鲁斯·A·雷所著的《敢于纠正》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1978年。简单、直接、充满圣经经文；真诚提倡合乎圣经的管教。对于怀疑惩罚的人，这是一本极好的书。

Sande, Ken. *The Peacemaker*. Grand Rapids, MI: Baker Book House, 1991.

肯·桑德所著的《我们和好吧》。大急流城，密歇根州：贝克书屋出版社，1991年。

Tripp, Tedd. *Shepharding a Child's Heart*. Wapwallopen, PA: Shepard Press, 1995. A thorough discussion and exhortation to parents get to the heart of the child, not just try to change his external behavior.

泰德·特里普所著的《子女心父母情》。外普沃欧盆，宾夕法尼亚州：谢泼德出版社，1995年。深入彻底的探讨和劝告，使父母能够到达孩子的内心，而不是仅仅试图改变他的外在行为。

Tripp, Paul. *The Age of Opportunity*. Phillipsburg, NJ: Presbyterian & Reformed Publishing Company, 1997. Addresses the subject of parenting teens.

保罗·特里普所著的《充满机会的年龄》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1997年。处理如何教养青少年的主题。

Trumbull, Henry. *Hints on Child Training*. Brentwood TN: Wolgemuth and Hyatt, 1890. The great-grandfather of Elizabeth Elliot, a chaplain in the Civil War, a pioneer of the Sunday School movement, and a father of eight. A rich, wonderful challenge for today's parents. Particularly excellent are his discussion of the differences of teaching and training and thoughts on self-control.

亨利·特朗布尔所著的《儿童训练的几点提示》。布伦特伍德，田纳西州：沃尔格木斯和海特出版社，1890年。伊莉莎白·艾略特的曾祖父，内战时期的一位牧师，主日学运动的先驱，八个孩子的父亲。对于今天的父母来说，是一个丰富、极好的挑战。特别精彩的是，他关于节制方面不同的教导、训练和想法的探讨。

Welch, Edward T. *When People Are Big and God Is Small*. Phillipsburg, NJ:

Presbyterian and Reformed Publishing Company, 1997. A good presentation of the fear of the Lord and how that helps us with our common problem, fear of man.

爱德华·T·威尔奇所著的《当人大神小的时候》。菲利普斯堡，新泽西州：长老会和改革宗出版公司，1997年。对于敬畏神有很好的表述，以及帮助我们如何面对常见的问题——害怕人。

Whitney, Donald. *Spiritual Disciplines for the Christian Life*. Colorado Springs, CO: Navpress, 1991. A wonderful resource for discipleship.

唐纳德·惠特尼所著的《基督徒生命的属灵管教》。科泉市，科罗拉罗州：乃屋出版社，1991 年。门徒训练的极好资源。

For ordering tapes and getting a library subscription contact Grace to You (the radio ministry of John MacArthur) at 1-800-55GRACE or www.gty.org, or Grace Book Shack (the book store at Grace Community Church) at (800) 472-2315 or www.bookshack.com.

如果想要订购录音带和得到一份图书馆订阅，请拨打 1-800-55GRACE 或者登录网站 www.gty.org 与给你恩典（约翰·麦克阿瑟的电台事工）联系，或者拨打(800) 472-2315 或者登录网站 www.bookshack.com 与恩典书屋（恩典社区教会的书店）联系。