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第 2 课  
Lesson 2

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大纲  
Outline

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II. 父母的目标

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1. 人性非本善。
2. 人性本恶。

B. 神对父母的指示

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# 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.

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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。神赐给父母他的话语来带领他们。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（撒上 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.

一个要反复思想的理念：

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，在各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).