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第 4 课  
Lesson 4

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大纲  
Outline

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IV. 父母的角色

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  - b. 带着怒气的管教
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IV. The Parent's Roles

A. The Parent as a Disciplinarian

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  - 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，他会做什么或者说些什么？  
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](http://www.chinamuzhe.com))

Recommended reading: "Ways that Parents Provoke Their Children to Anger" by Steve Shank ([www.chinamuzhe.com](http://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，孩子能够学会有秩序地生活，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

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# 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.yanjingongju.com](http://www.yanjingongju.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.yanjingongju.com](http://www.yanjingongju.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)?