

Embracing Biblical Methods

A Life of Communication

拥抱圣经的方法：沟通的生活

THE BIG IDEA核心理念

Communication is essential to the nature of Christian faith. When God created Adam and Eve the first thing he did was speak to them. Even in Paradise they needed communication. They needed for God to tell them who they were and what they were to do. We serve a God who reveals Himself to people, not only in concrete ways in his creation, but who gives them truth - truth written down in a fixed form. He has revealed an entire book. Communication and truth are important to God. Thus, communication is essential for us as we shepherd our children. Communication is a primary means of discipling our children. It is a primary means by which we shepherd their hearts. Many passages in Scripture show the primacy and power of rich, thorough communication with our children. Shepherding the hearts of your children requires a lifestyle of communication.

沟通对于基督信仰的本质来说不可或缺。当神创造亚当和夏娃时，祂做的第一件事就是与他们说话。即使在伊甸园里，他们也需要沟通。他们需要神告诉他们自己是谁，应该做什么。我们所事奉的神不仅通过祂的创造以具体的方式向人们显现，还赐给他们真理——以固定形式记录下来的真理。祂启示了整本书。沟通和真理对神非常重要。因此，作为牧养我们孩子的人，沟通对我们来说至关重要。沟通是训练孩子的主要途径，也是牧养他们心灵的重要手段。圣经中的许多经文都展示了与孩子进行丰富、深入沟通的首要地位和力量。牧养孩子的心灵需要一种沟通的生活方式。

This chapter discusses the information found in Chapter 10 of *Shepherding a Child's Heart*.

本章讨论了《牧养儿女的心》第十章中的信息。

DIGGING INTO THE WORD查考圣经

Communication is essential if children are to walk in the ways of God. Below are some passages that demonstrate the Bible's vision for our communication with our children.

如果要让孩子行在神的道路上，沟通是至关重要的。以下是一些经文，展示了圣经我们与孩子沟通的愿景。

1. Read Deuteronomy 6. Note the following:

阅读《申命记》第六章。注意以下几点：

- The goal of this communication is three generations who live in the fear of the Lord and obey his commands (Deuteronomy 6:2-3).

这种沟通的目标是三代人都敬畏耶和华并遵守他的命令（申命记 6:2-3）。

- The primary means to reach this goal is passionate communication—talking about God all the time (Deuteronomy 6:7).
达到这一目标的主要方式是充满热情的沟通——无时无刻都在谈论神(申命记 6:7)。
- Communication about truth is so essential that even their clothing and household decorations are to convey truth (Deuteronomy 6:8–9).
关于真理的沟通是如此重要,以至于连他们的衣物和家居装饰都要传达真理(申命记 6:8-9)。
- Consistent lifestyle choices to follow the ways of God and be different than the nations around them will provide the context for future conversation with the children. It is in the context of being different from the other nations that the questions and answers of truth come up (Deuteronomy 6:13–25).
持续选择过一种遵循神的道路、与周围的列国不同的生活方式,这会为将来与孩子们的对话提供背景。正是在与其他国家不同的背景下,真理的问题和答案才会出现(申命记 6:13-25)。
- The father speaks from deep spiritual connection with truth, not from a mere theoretical knowledge of abstract ideas (Deuteronomy 6:4–6).
父亲的讲话来自于同真理深层次的属灵连接,而不仅仅是来自于抽象观念的理论知识(申命记 6:4-6)。

2. Read Psalm 145. The parenting task is described in verse 4: “One generation will commend your works to another; they will tell of your mighty acts.”

阅读《诗篇》第145篇。第4节描述了养育子女的任务:「这代要对那代颂赞你的作为,也要传扬你的大能。」

If one generation will devote itself to commending God’s works, to telling of his mighty acts, they must themselves be overwhelmed with the glory and grandeur of God. (Psalm 145:1–3). You cannot give away what you don’t have.

如果一代人要致力于称颂神的作为,传扬祂的大能作为,他们自己必须陶醉在神的荣耀和伟大之中(诗篇 145:1-3)。你不能给予你所没有的东西。

Note the specific content of the declaration of God’s glory. It is His own being, “the glorious splendor of [his] majesty” (verse 5). It is what he does, “his wonderful and awesome works and great deeds” (verses 5–6).

请注意对神荣耀宣告的具体内容。那是祂自己的本体,「[祂]威严的尊荣」(第5节)。这是祂所做的事情,「祂奇妙可畏的事和伟大的作为」(第5-6节)。

The remainder of the Psalm is descriptive of God’s being and his works. Verse 21 is a response of any sober person who is dazzled by God’s glory: “My mouth will speak in praise of the LORD. Let every creature praise his holy name for ever and ever.”

《诗篇》余下的部分描述了神的本体和祂的作为。任何被神荣耀所震撼的清醒的人都会在第21节中作出这样的回应:「我的口要说出赞美耶和华的话;惟愿凡有血气的都永永远远称颂祂的圣名。」

3. Glance through the book of Proverbs. Every “Listen, my son . . .” or “Pay attention, my son . . .” section of Proverbs illustrates the call to a lifestyle of communication.

浏览《箴言》。每个「我儿啊,要听……」或「我儿啊,要留心……」章节都体现了对沟通的生活方式的呼召。

Notice with me that in all three of these examples the content of communication is not just nice, innocuous conversation. The communication has the content of God's glory and greatness, his mighty acts of power and his rich and grand acts of redemption.

请注意，在这三个例子中，沟通的内容不仅仅是愉快、无害的谈话。沟通的内容包括神的荣耀与伟大，祂大能的作为，以及祂丰富且伟大的救赎之工。

APPLICATION应用

Communication rooted in God's glory and goodness, his mighty acts and his grand redemption requires a mom or dad who is overwhelmed by the soul satisfying goodness of God. You, as the parent, must be a person who understands both your own fallen nature and the work that Christ has done to provide forgiveness of sin and empowerment for living. So our message is not, "be like me," but rather, "come with me to where sinners find forgiveness and grace".

沟通根植于神的荣耀和美善、祂的大能作为以及祂伟大的救赎之中，这需要一位被神令人心满意足的善良所折服的妈妈或爸爸。作为父母，你必须既明白自己堕落本性，又理解基督为赦免罪孽和供应生活力量所做的工作。所以，我们的信息不是「像我一样」，而是「和我一同去那罪人得赦免和恩典的地方」。

In a section on page 98 of *Shepherding a Child's Heart*, we read, "[I]nfluence represents the willingness of a child to place himself under authority because of trust. This trust has several elements. Children trust you when they know you love them and are committed to their good, when they know you understand them, when they know you understand their strengths and their weaknesses, when they know you have invested yourself in encouragement, correction, rebuke, entreaty, instruction, warning, teaching and prayer. When a child knows that all his life you have sought to see the world through his eyes, he will trust you. When he knows that you have not tried to make him like you or like anybody else, but only sought to help him realize his full potential as a creature God made to know Him and live in the relationship of fellowship with Him, he will trust you."

在《牧养孩子的心》一书的第98页中，我们读到：「『影响力』，代表孩子因为信任而自愿接受权威。这种信任有几个要素。当儿女知道你爱他们，并为他们的益处而委身；当他们知道你理解他们，了解他们的优点和缺点；当他们知道你已把自己投入在勉励、纠正、责备、恳求、指教、警告、理解、教导和祷告中，他们就会信任你。当孩子知道在他的一生中，你都尽力从他的角度看世界，他就会信任你；当他知道你并没有试图把他变成像你或任何其他人一样，只是努力地帮助他实现神为了认识祂、与祂相交而造作的受造物的全部潜力时，他就会信任你。」

1. Evaluate the things that must be in place for this to describe your relationship with your children. Include the full range of Christian life issues—from your personal walk with God to lifestyle, work, and values issues.

评估一下这些要素是否在你与孩子的关系中得以体现。包括基督徒生活的方方面面——从你个人与神同行，到生活方式、工作和价值观等诸多方面。

2. Plan some contexts for conversations like the ones described in the three passages above. You might want to think in terms of formal and informal conversations.

规划一些谈话的背景，如上述三个段落中的对话。你可以考虑正式和非正式的对话场景。

Formal conversations: Family worship; one-on-one Bible studies with you kids

正式的对话：家庭敬拜；与孩子进行一对一的查经

Others:

其他:

Informal conversations: Next time you are in the van together; Taking your child to breakfast

非正式的对话: 下一次你们一起坐车时; 带孩子去吃早餐

Others:

其他:

STRATEGIC QUESTIONS策略性问题

1. Part of the sharing that we do in communication is not just truths about God (as important as that is) or assessment of our children's conduct or development (as necessary as that is), but also the dynamics of the Christian life.

我们在沟通中所分享的内容, 不仅仅是关于神的真理(尽管这非常重要), 也不仅仅是对孩子行为或成长的评估(尽管这也很必要), 还包括基督徒生活的动态。

As with everything else this must be done using the Word of God, not just our words.

与其他所有事情一样, 这必须使用神的话语来完成, 而不仅仅是我们的话语。

What passages would you turn to with your child to discuss the following:

你会带着你的孩子翻阅哪些经文来讨论以下问题:

Sonship with the Father: 与父神的儿女关系:

Repenting of your sins: 悔改你的罪:

Finding comfort from God: 从神那里寻找安慰:

Thankfulness for mercies: 感谢神的怜悯:

Finding forgiveness from God and man: 从神和人那里找到宽恕:

Strength in temptation: 在试探中获得力量:

Joy in trials: 在试炼中喜乐:

Joy in serving others: 在服事他人中获得喜乐:

Hope of glory: 荣耀的盼望:

Delights of knowing God: 认识神的喜悦:

2. People are convinced of the value of something before they will sacrifice to do it. The communication we have been studying will clearly require sacrifice. Let's think through the benefits.

人们在愿意为某事牺牲之前, 会确信它的价值。我们在研究的沟通显然需要牺牲。让我们思考一下其中的益处。

How do your children benefit?

你的孩子如何受益?

How do you benefit?

你如何受益?

How is God glorified?

神如何得荣耀?

CONCLUDING THOUGHTS 结语

We live in a time and place in history when there is much to compete with time consuming communication. We have the capacity to go places and do things that have been unimaginable for most of human history. In addition, a whole virtual world is opening up on us and stealing away ever increasing chunks of our interest, energy and stamina.

我们生活在一个历史的时代和地点，在这个时代，有许多东西与耗时的沟通相竞争。我们有能力去到过去人类历史上难以想象的地方，做不可思议的事情。此外，一个虚拟世界正在向我们敞开，逐渐夺走我们越来越多的兴趣、精力和耐力。

Additionally, in our culture parenting has been reduced to child-care. So business and governmental leaders use the terms child-care and parenting interchangeably. The notion of parents being defined by the type of nurturing role that Deuteronomy 6 describes almost seems like a report from a planet long ago in a galaxy far away.

除此之外，在我们的文化中，养育儿女已沦落为儿童看护。因此，企业和政府领导人常常将「儿童看护」和「养育儿女」这两个词互换使用。像《申命记》第六章中为父母所定义的养育角色，几乎看起来像是来自遥远银河系中某个星球的报告。

If we are going to do the things God calls us to do we must think in new ways. Romans 12:1-2 speaks to these issues with poignancy:

如果我们要做神呼召我们去做的事，我们必须用全新的方式来思考。《罗马书》12:1-2深刻地探讨了这些问题：

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will (emphasis added).

所以，弟兄们，我以神的慈悲劝你们，将身体献上，当作活祭，是圣洁的，是神所喜悦的；你们如此事奉乃是理所当然的。不要效法这个世界，只要心意更新而变化，叫你们察验何为神的善良、纯全、可喜悦的旨意。

I write these things knowing that some readers will read them and think that I have overemphasized things in a manner that is not really practical. Some may be tempted to say, "Parents might have been able to do this stuff in Moses' day, but we live in different times." What is being suggested here is not impossible, it's just not according to the pattern of this world.

我写下这些话时，知道有些读者可能会觉得我过分强调了一些看似不切实际的事情。有些人可能会忍不住说：「摩西时代的父母或许可以做这些事，但我们生活在一个不同的时代。」然而，这里所建议的并非不可能，它只是与这个世界的模式不同。

If your desire is to not raise Christian cynics who have a "form of godliness, but deny its power" (2 Timothy 3:5), then you must turn from the temptation to respond to these chapters on communication in a cynical manner.

如果你不想培养出有「敬虔的外貌，却背了敬虔的实意」(提摩太后书3:5)的基督徒犬儒主义者，那么你必须避免以犬儒的态度回应这些关于沟通的章节。

What commitments are you prepared to make in order to have the kind of communication we have discussed in these last three chapters?

为了实现我们在这三章中讨论的沟通方式，你准备作出哪些承诺？

Psalm 29 is a favorite Psalm. In short, crisp, powerful phrases it describes God's awesome power. His voice breaks the cedars, it strikes with flashes of lightning, it shakes the desert and strips the forest bare and all in his temple cry, "GLORY!" The Psalmist ends with two powerful conclusions: The LORD gives strength to his people; the LORD blesses his people with peace.

《诗篇》29篇是一首受欢迎的诗篇。它用简短、简洁、有力的短语描述了神强大的力量。祂的声音震碎了香柏树，发出闪电，震动了沙漠，剥光了森林，圣殿里的所有人都高呼「荣耀！」诗篇作者以两个强有力的结论结束：耶和华赐予祂的子民力量；耶和华赐予祂的子民和平。

The two things you need, strength and peace, are given by God. Go to him for the strength and serenity you need to do what God calls you to and then sit down and talk to your kids about it.

你所需要的两样东西，力量与平安，都是神赐予的。去向祂寻求做神所呼召之事所需的的力量和宁静，然后坐下来和你的孩子们聊聊这些事。