

# Embracing Biblical Methods

## The Rod

### 拥抱圣经的方法：杖

#### THE BIG IDEA核心理念

While we are living during an era when the idea of spanking children is not popular, it is something God has called us to do. Children are not born ethically and morally neutral. Their needs are more profound than the obvious needs for instruction and correction. The child's need is not an information deficit; his problem is his heart. He has a heart that has strayed from God's ways like a lost sheep. There are things going on within that are ugly and if allowed to bloom and grow and bear fruit they will bring his life to destruction. The folly that is in his heart must be driven out. God says that the rod of correction is the means by which this happens. Folly is bound up in the heart of a child, but the rod of discipline will drive it far from him (Proverbs 22:15). God tells us that the rod of correction is what our children need. He has not revealed how it all works. Therefore, the faithful use of the rod is not based on our ability to rationalize how and why it works; it is rather based on faith in what God has said. For parents, the use of the rod is a question of whether we will trust and obey God.

尽管我们生活在一个不提倡体罚孩子的时代，但这却是神呼召我们去做的事情。孩子们生来并不是在伦理和道德上中立的。他们的需要远比显而易见的教导和纠正更为深切。孩子的问题并不是信息的缺失，而是他们的内心。他们有一颗像迷失的羊一样偏离神道路的心。他们内心中有一些丑陋的东西，如果任由其绽放、成长、结出果实，最终将会带来毁灭性的结果。孩子内心的愚昧必须被驱逐出去。神说，管教的杖就是实现这一目标的工具。「愚蒙迷住孩童的心，用管教的杖可以远远赶除。」(箴言22:15)。神告诉我们，孩子们需要的是管教的杖。神并没有向我们启示其运作的原理。因此，忠实地使用管教的杖并不是基于我们能否理解其如何以及为何起作用，而是基于对神所说的话的信心。对于父母而言，使用管教的杖其实是我们是否信任并顺服神的问题。

This chapter discusses the information found in Chapter 11 of *Shepherding a Child's Heart*.

本章讨论了《牧养儿女的心》第十一章中的信息。

#### DIGGING INTO THE WORD查考圣经

As we look to the Bible we see two things that underscore the importance of the faithful use of the rod of correction. First, the problem of sin in the child that places the child on a path of destruction—both temporally and ultimately. Second, the command to use the rod of discipline as a means of turning the child out of the path of destruction.

当我们查考圣经时，会看到两点强调了忠实使用管教之杖的重要性。首先，孩子内心的罪恶问题将他们置于毁灭的道路上——无论是暂时的还是最终的毁灭。其次，使用管教之杖的诫命是引导孩子脱离毁灭之路的手段。

Folly is Bound Up in the Heart of A Child

愚昧被捆绑在孩子的心中

As hard as it is to face when you see the delightful smiles of youngsters whom you love, your children are sinners. The Bible does not say that they are as bad as they could be, it simply recognizes that the fundamental problem of humanity is not external, but internal. It is not the effect of the environment on the child; it is the child. Your children are sinners.

当你看到你所爱的孩童的灿烂笑容时，尽管很难面对，但你的孩子是罪人。圣经并没有说他们坏到极致，而是承认人类根本的问题不是外在的，而是内在的。问题不在于环境对孩子的影响，而是孩子本身。你的孩子是罪人。

1. Using the passages below, write out the words that describe the problem of sin in your children.

使用下面的段落，写出描述你孩子身上罪恶问题的词语。

Romans 3:10-18《罗马书》3:10-18

Titus 3:3《提多书》3:3

Ephesians 2:1-3《以弗所书》2:1-3

Lest we think this is an adult problem the Bible makes it clear that the fallen state of humanity is a child problem too.

为了防止我们认为这只是成人的问题，圣经明确指出人类堕落的状态也是孩子的问题。

Psalms 51:5《诗篇》51:5

Psalms 58:3《诗篇》58:3

Proverbs 22:15《箴言》22:15

The reason our children require the rod of correction is that they have an internal problem. They have strayed from the ways of God like lost sheep. They are filled with a compulsive selfishness and self-interest that will bring both temporal and eternal destruction on their heads. The rod of correction is given for this purpose.

我们孩子需要管教的杖，是因为他们有内在的问题。他们像迷途的羊一样偏离了神的道路。他们被一种强烈的自私和自我利益所充满，这会给他们带来暂时的和永恒的毁灭。管教的杖正是为此目的而设。

The Rod of Correction Will Drive It Far From Him

管教之杖必能将它远远赶出孩子的心

We do not employ the rod of correction because we looked at our child and decided, "What this child needs is a good spanking." We use the rod of correction because God reveals truth to parents and says, "What your child needs is a good spanking." The rod of correction is a response of obedience and faith on the part of a parent. The parent is trusting in God who has said that the rod of correction will be the means through which children will escape the folly that is bound up in their hearts.

我们不是因为看着孩子然后决定「这个孩子需要挨一顿揍。」而使用管教的杖。我们使用管教的杖，是因为神向父母显明了真理，并说：「你孩子需要的是好好打一顿屁股。」管教的杖是父母出于顺服和信心的回应。父母相信神所说的，管教的杖将是孩子脱离与内心捆绑的愚昧的途径。

2. Look at the passages below and note phrases that command the use of the rod.

查看以下经文，并注意其中要求使用杖的词句：

Proverbs 13:24《箴言》13:24

Proverbs 22:15《箴言》22:15

Proverbs 23:13-14《箴言》23:13-14

Proverbs 29:15《箴言》29:15

Why has the rod of correction fallen into disuse in our time? It is not that the passages above are unclear or obscure. They are not difficult to understand and interpret. The problem is that the rod is out of style in our day. It is not fashionable. We are influenced by non-biblical critiques of the rod and by the more popular ideas about discipline that our culture provides.

为什么在当今时代，管教的杖已逐渐被废弃？并不是因为上述经文不清楚或晦涩难懂。它们并不难以理解和解释。问题在于，管教的杖在当今社会过时了。它不再流行。我们受到非圣经对管教之杖的批评的影响，受到文化中更流行的纪律观念的影响。

Our problem is the problem warned against in Colossians 2:8:

我们的问题正是《歌罗西书》2:8 中所警告的问题：

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.

你们要谨慎，恐怕有人用他的理学和虚空的妄言，不照着基督，乃照人间的遗传和世上的小学就把你们掳去。

Q When are captives taken?

问：俘虏何时被俘？

A During a war. There is a war going on for our families and captives are being taken. The integrity and wisdom of our Commander is under question. Parents are being taken captive to non-biblical thinking about child rearing.

答：战争期间。我们的家庭正在遭受战争，俘虏正在被虏。我们指挥官的正直和智慧受到质疑。父母被非圣经的育儿思想所俘虏。

Q How are captives being taken?

问：俘虏如何被俘？

A Through hollow and deceptive philosophies. Note those words, “hollow and deceptive.” These philosophies look substantial. They sound solid and stable. They seem persuasive on the evening news and other unimpeachable sources of wisdom and goodness. But they are hollow and deceptive.

答：通过空洞和欺骗性的哲学。请注意“空洞和欺骗性的”这些词。这些哲学观念看起来很有说服力。它们听起来很可靠，很稳固。它们在晚间新闻和其他不容置疑的智慧和善良来源中似乎很有说服力。但它们是空洞和欺骗性的。

Q On what are these hollow and deceptive philosophies based?

问：这些空洞和欺骗性的哲学基于什么？

A They are based on human traditions and the ways of the world. They are rooted in whatever is the prevailing notion of the day - the fashionable concepts in the traditions of the marketplace of ideas.

答：它们基于人的传统和世俗的方式。它们植根于当今盛行的观念中——那些在思想市场的传统中时髦的理念。

Q On what are they not based?

问：它们不基于什么？

A These hollow and deceptive philosophies are not based on Christ and his revelation.

The Bible is not unclear about the rod of correction. The words are easy to understand. Will you be more influenced by the fashionable ideas of the culture or the clear teaching of the Bible?

答：这些虚空和欺骗性的观念不是基于基督及其启示。

关于管教的杖，圣经并没有模棱两可。那些话语容易理解。你是会更受社会流行观念的影响，还是会接受圣经的明确教导呢？

## APPLICATION应用

As we use the rod of correction, we must make a distinction between behavior that is childish and behavior that is defiant. Young children do many childish things. They are clumsy. They don't think through the implications of their silliness. Many things that children do that are inconvenient are not defiant. The rod is for defiant behavior not for childish or even inconvenient behavior.

当我们使用管教之杖时，我们必须区分幼稚行为和反抗行为之间的差异。小孩子常常会做许多幼稚的事情。他们笨拙，不会考虑到天真举动的后果。许多让父母觉得不方便的行为，其实并不是反抗的表现。管教之杖是为了纠正反抗的行为，而不是幼稚的或仅仅让人不方便的行为。

1. Think of illustrations of the difference between behavior that is childish and behavior that is defiant.

想想幼稚行为和反抗行为之间区别的例子。

2. Many wrong ideas about discipline are addressed in the Hebrews 12 passage that speaks of God's discipline of us and parallels it with the parent's discipline of their child. Make a study of Hebrews 12:5-11, asking the following questions of the text.

《希伯来书》第十二章提到了神对我们的管教，并将其与父母对孩子的管教相提并论，这一段经文解决了许多关于管教的错误观念。请研读《希伯来书》12:5-11，并思考以下问题

- a. What phrases show that discipline is an expression of love?  
哪些短语表明管教是爱的表达？
- b. What does failure to discipline on the part of a father signal?  
父亲不管教孩子意味着什么？
- c. What phrases show the purpose of discipline to be positive rather than punitive?  
哪些短语表明管教的目的是积极的，而不是惩罚性的？
- d. What are some of the results of discipline?  
管教有哪些结果？
- e. What phrases show that we should not expect the process to be fun?  
哪些短语表明我们不应期望这个过程是愉快的？
- f. What does discipline produce in the parent-child relationship?  
管教在亲子关系中产生什么作用？
- g. Other observations?  
其他观察？

# STRATEGIC QUESTIONS策略性问题

1. Why is it so difficult to spank your children consistently? Why are you so often tempted to let things go?  
为什么经常打孩子屁股这么难？为什么你总是忍不住想宽大处理？
2. What promises and perspectives from the Scripture passages cited in this chapter can give you impetus and encouragement to be faithful and timely in discipline?  
本章引用的经文中有哪些应许和观点可以给你动力和鼓励，让你忠实和及时地管教？
3. Most parents have experienced times when they have come to their children in discipline with a sinful anger that left them defeated and their child wounded. Look at the following passages, noting the contrast between interactions driven by the energy of sinful anger and godly interaction that is fueled by imitation of Christ.  
大多数父母都经历过这样的时刻：当他们因罪恶的愤怒而去管教孩子时，自己感到失败，孩子则受到伤害。看看以下经文，注意由罪恶的愤怒驱动的互动与模仿基督的敬虔互动之间的对比。

Ephesians 4:31–32《以弗所书》4:31-32

Colossians 3:8–12《歌罗西书》3:8-12

Comment on James 1:19–20评论《雅各书》1:19-20

It is clear from these passages that we cannot come to our kids in correction and discipline with our teeth bared and full of rage and anger. The energy behind our discipline must be love for God and love for our children. Our motive in discipline should be restoration, not retribution. None of this emphasis is a denial that it is possible to experience righteous anger that is not sinful and wicked (see 1 Corinthians 13:5, James 1:19, Ephesians 4:26). Perhaps this distinction would be helpful. Righteous anger (like Jesus displays in the Temple in John 2) is because God is dishonored, not because of personal affront or inconvenience.

从这些经文中可以清楚地看到，当我们进行纠正和管教时，不能咬牙切齿、充满怒气和愤怒。我们管教背后的动力应该是对神和孩子的爱。我们管教的动机应该是恢复，而不是报复。这种强调并不是否认我们可能会经历一种正义的愤怒，但这种愤怒不是罪恶或邪恶的（参见《哥林多前书》13:5，《雅各书》1:19，《以弗所书》4:26）。也许这种区分会有所帮助：正义的愤怒（就像耶稣在《约翰福音》第二章中在圣殿中所表现的那样）是因为神被羞辱，而不是因为个人的冒犯或不便。

4. What are the problems in you that make you susceptible to the temptation to discipline in anger?  
哪些问题使你容易在愤怒中去管教孩子？
5. What changes can you make in your approach to discipline and correction that will help you not muddy the waters with anger?

你可以在管教和纠正的方法上做出哪些改变，帮助自己避免因愤怒而使问题复杂化？

If you are a person who struggles with sinful anger, and are often tempted (and sometimes succumb) to fly at your kids in a rage, you must take some positive steps to protect yourself and your children from abusing correction and discipline.

如果你是一个常常与罪恶愤怒斗争的人，并且经常受到诱惑（有时屈服于）在愤怒中冲向你的孩子，那么你必须采取一些积极的措施，保护自己和孩子免受因纠正和管教而造成的伤害。

Will you make the following pledge to your spouse and your children?

你是否愿意向配偶和孩子做出以下承诺：

I will never undertake any physical discipline of the children, until I have first gotten alone with God to quiet my heart before Him. Only when my heart is right will I follow through with the appropriate discipline.

除非我先独自与神相处，让我的心在祂面前平静下来，否则我绝不会采取任何体罚措施。只有当我的心平静下来时，我才会采取适当的惩罚措施。

## CONCLUDING THOUGHTS 结语

The exhortations to turn away from anger that we saw above in Ephesians 4 and Colossians 3 are embedded in God's redemption.

我们在《以弗所书》第四章和《歌罗西书》第三章中看到使我们远离愤怒的劝诫，都是植于神的救赎中的。

The exhortations of Ephesians 4:25–32 find their power in the grace of God described in Ephesians 4:20–24:

《以弗所书》4:25–32中的劝勉是从《以弗所书》4:20–24中所描述的神的恩典中获得力量的：

You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

你们学了基督，却不是这样。如果你们听过他的道，领了他的教，学了他的真理，就要脱去你们从前行为上的旧人，这旧人是因私欲的迷惑渐渐变坏的；又要将你们的心志改换一新，并且穿上新人；这新人是照着神的形象造的，有真理的仁义和圣洁。

In the same way the “put off” and “put on” instructions of Colossians 3:5–17 are enabled by the grace of redemption described in Colossians 3:1–4:

同样，《歌罗西书》3:5–17中的「脱去」和「穿上」的教导，都是靠着《歌罗西书》3:1–4中描述的救赎恩典而成就的：

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. The exhortations to put off anger and put on gentleness and compassion, or to follow through consistently with discipline when you dread the confrontation, find their strength not in your determination to do better, but in the redemptive power of God that is your Savior, Jesus Christ.

所以，你们若真与基督一同复活，就当求在上面的事；那里有基督坐在神的右边。你们要思念上面的事，不要思念地上的事。因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。

Augustine said it well 1600 years ago. “Lord, give what you command and then command what you will.”

奥古斯丁1600年前说得很好：「主啊，赐给我你所命令的，然后命令你所愿意的。」