

# 11 Infancy to Childhood— Goals and Methods

## 11 从婴幼儿到童年：目标与方法

### THE BIG IDEA核心理念

In the first five years the primary training objective is to teach your children to be people under authority. God—who is good, kind, gracious, and who has created us for his own glory; who provides everything for us to enjoy; in whom we live and move and have our being—has established authority structures and we are blessed as we live in submission to what God has ordained. The place of blessing for your child is found in obedience to you. This is what is good for him because it is what God has ordained. Teaching your child to be a person under authority is the goal. Faithful, timely use of the rod of correction coupled with gracious communication is the method. God has given us a goal for these early years and he has given us a means of working toward the goal. In this section we make application of the teaching on the rod found in chapter 9 of *Shepherding a Child's Heart*.

在孩子的前五年，主要的训练目标是教导他们成为顺服权柄的人。神是良善、仁慈、满有恩典的，祂创造我们是为了祂自己的荣耀；祂为我们提供一切让我们享受；我们在祂里面生活、行动、存留。神设立了权柄结构，当我们顺服神所命定的权柄时，我们蒙受祝福。你孩子蒙福的地方在于顺服你。这对他是有益的，因为这是神所命定的。教导孩子成为一个顺服权柄的人是目标。忠实、及时地使用管教的杖并结合恩慈的沟通是方法。神为我们设定了这些早期的目标，并赐下了实现目标的途径。在这一部分中，我们将应用《牧养儿女的心》一书第九章中关于杖的教导。

This chapter discusses the information found in Chapters 14 & 15 of *Shepherding a Child's Heart*.

本章讨论了《牧养儿女的心》第十四和十五章中的信息。

### DIGGING INTO THE WORD查考圣经

The principle of obedience is greater than just a parent establishing his authority—it is teaching children how God has structured his world. There are authority structures in the world that God has established. It is the creature's calling to live under those authority structures; that is what it means to submit to God's authority. In the following passages identify the authority structures that God has established.

顺服的原则不仅仅是父母建立自己的权威，它还是教导孩子们理解神如何构建祂的世界。神在这个世界中设立了权柄结构。作为受造之物的呼召就是生活在这些权柄结构之下，这就是顺服神的权威的含义。在以下经文中，找出神所设立的权柄结构。

Romans 13:1–7《罗马书》13:1–7

Ephesians 5:22–33《以弗所书》5:22–33

Ephesians 6:1–3《以弗所书》 6:1–3

Colossians 3:20《歌罗西书》 3:20

Titus 2:9–10《提多书》 2:9–10

Hebrews 13:17《希伯来书》 13:17

1 Peter 2:13–17《彼得前书》 2:13–17

1 Peter 2:18–23《彼得前书》 2:18–23

Children, as a result of the fall, have a natural resistance to authority. The problem children have with authority is exacerbated in our day by the fact that adults in general are not living under the authority structures that God has ordained for them. We often are not modeling for children the concept of entrusting oneself to God and living under the authorities God has ordained. The real lesson for children and for adults is not that “father knows best.” Father may, in fact, make mistakes. What a child may have confidence in is not father knowing best, but that God will protect and care for him as he submits to what God has ordained. This is a lesson that, sadly, is not being modeled for most children by the adults in their world.

由于人的堕落，孩子们对权威有一种天然的抵抗。如今，孩子们对权威的抗拒更加严重，因为成年人通常没有生活在神为他们设立的权威结构下。我们往往没有为孩子树立依靠神并在祂所设立的权威下生活的榜样。对于孩子和成人来说，真正的教训并不是「父亲知道最好」，事实上，父亲可能会犯错。孩子可以信赖的不是父亲总是知道最好，而是相信当他顺服神所设立的权威时，神会保护和照顾他。可悲的是，今天大多数成年人并没有为孩子们树立这样的榜样。

So when we teach our children to obey us, the issue is not just that we wish to be obeyed and we are big enough to force them to do it; the issue is learning to live under the authority structures God has ordained. This truth places everyday obedience in a larger context for our children. We teach them to obey and insist on their obedience and respect because it is what is good for them. They are learning to live in God’s world under his authority with the confidence that God will bless them as they do so.

因此，当我们教导孩子顺服我们时，问题不仅仅是我们希望被顺服，同时我们有足够的力量强迫他们如此做；问题是教导他们学习如何在神所设立的权威结构下生活。这一真理为孩子们日常的顺服赋予了更大的意义。我们教导他们顺服，并坚持要求他们顺服和尊重，因为这对他们有益。他们正在学习如何在神的世界里，在祂的权威下生活，并且相信在他们这么做时，神会赐福给他们。

In a true sense even the issue of spanking our children is an issue of submitting to authority. God, who is wise and good in all his ways, has called me as a parent to the task of discipline. He says that I should spank my children.

从某种意义上来说，即使打孩子的问题也是关于顺服权威的问题。神在一切事上都是智慧的、善良的，祂呼召我作为父母承担起管教的任务。祂说我应该打孩子。

The issue is not:

问题不在于：

- Do I think this is a good way to teach children?  
我认为这是教导孩子的好方法吗？
- Do I understand how it works?  
我明白它是如何起作用的吗？
- Was I ever physically abused as a child?  
我小时候是否曾经遭受过身体虐待？
- Will my in-laws approve?

我的姻亲会同意吗？

- Is it a popular idea about child rearing?  
这是育儿的流行观点？
- What's wrong with time out?  
「暂停法」有何不妥？
- In the 21st century can't we think of a better way?  
在21世纪，我们难道不能想出更好的方法吗？
- Won't they grow up to hate me?  
他们长大后不会恨我吗？
- Will it confuse them and make them hitters?  
这会让他们困惑并导致他们变成打人者吗？

The issue is:

问题在于：

- Has God called me to spank my children? [On that question see Proverbs 13:24, 22:15, 23:13-14, 29:15,17]  
神是否呼召我打我的孩子？（关于这个问题请参见《箴言》13:24, 22:15, 23:13-14, 29:15,17）
- Will I trust and obey God?  
我会信任并顺服神吗？
- Will I live under God's authority or my own?  
我会活在神的权威下，还是我自己的权威下？

## APPLICATION应用

In our culture parents are often unsure about their authority. We don't like authority. We don't like being heavy. We want our children to do the right thing without being told. We surrender too many issues to the child's choice, especially with young children.

在我们的文化中，父母往往对自己的权威感到不确定。我们不喜欢权威，也不喜欢表现得强硬。我们希望孩子在没有指令的情况下做正确的事。我们把太多的问题交给孩子去抉择，尤其是在孩子年幼的时候。

Let's revisit the illustrations in chapter 3. Parents give away their authority—they do it like this:

让我们回顾一下第三章的例子。父母放弃了他们的权威——他们是这样做的：

I'm sorry, honey, mommy forgot that you don't like oatmeal. Now let's see, would you like sugar pops or toaster tarts?

对不起，宝贝，妈妈忘了你不喜欢燕麦粥。现在让我们看看，你想要吃棒棒糖还是烤面包片？

Instead, Mom should say,  
相反，妈妈应该说：

Honey, we are having oatmeal today, it is good nutritious food, so we are going to pray and thank God for it and eat it with a cheerful heart. Maybe another day we will have something you like better, but today we are having oatmeal.

宝贝，今天我们吃燕麦粥，它是有营养的好食物，所以我们要祷告感谢神，并且怀着愉快的心情吃它。也许改天我们会吃你更喜欢的东西，但今天我们吃燕麦粥。

Here's another example:

再举一个例子：

Honey, do you want to play T-ball or not? If you want to play T-ball you have to go to practice. If you don't want to play just tell Daddy. You can do whatever you want.

宝贝，你想打T球吗？如果你想打T球，你就得去练习。如果你不想打，那就告诉爸爸。你想玩儿什么就玩儿什么。

Instead, Dad should say,

相反，爸爸应该说：

Honey, your mother and I think it would be good for you to play T-ball. So this is what we are going to do.

宝贝，我和你妈妈认为打T球对你有好处。所以我们要这么做。

Or,

或者，

We don't think it would be good for you or for our family, so we aren't going to do it this year. Perhaps another year.

我们认为这对你或对我们的家庭都不好，所以今年我们不打T球了。也许明年吧。

Here's a conversation we've all either had or overheard:

以下是我们大家都经历过或听到过的一段对话：

Parent: Darling, you can't wear that party dress and those patent leather shoes today—we are going on a picnic and I want you to have fun.

家长：亲爱的，你今天不能穿那件晚会裙和那双亮皮鞋——我们要去野餐，我希望你能玩得开心。

Child: [Whining, demanding tone] But, I want to wear them. Jennifer hasn't seen them yet.

孩子：[抱怨，要求的语气]可是我想穿啊，珍妮弗还没见过它们呢。

Parent: But, Darling, they will get spoiled—please change into some jeans.

家长：可是，亲爱的，衣服会弄脏的——请换上牛仔裤吧。

Child: [Negotiating tone] Mommy, I'll be careful, I'll just sit at the picnic table.

孩子：[讨价还价的语气]妈妈，我会小心的，我只坐在野餐桌旁。

Parent: OK, dear, I don't think it is a good idea, and if your dress gets ruined, don't come crying to me.

家长：好吧，亲爱的，我不认为这是个好主意，如果你的裙子弄脏了，不要找我哭。

Mother walks away thinking she is teaching this 5 year old to be a decision-maker.

母亲走开时，以为她正在教这个5岁的孩子如何作一个决策者。

The best way to teach children to be decision-makers is to model for them good decision-making. Make decisions for yourself and for them that reflect biblical principles. Take them into your confidence; tell them why you have made the decisions you have made, but be willing to be the authority in their lives. They need an authority that is kind—a benevolent despot in their lives.

教孩子做决策的最佳方式是为他们树立良好的决策榜样。为自己和孩子做出符合圣经原则的决定。让他们了解你的想法，告诉他们你为什么做出这些决定，但也要愿意成为他们生活中的权威人物。他们需要一个慈爱的权威——生活中仁慈的专制者。

Another question about authority and discipline concerns when to spank young children. Especially in the early years, when teaching children to be people under authority is the issue, we must discipline for issues of defiance rather than simply issues of behavior.

关于权威和管教的另一个问题是，何时应体罚年幼的孩子。尤其是在早期，当教孩子服从权威是问题所在时，我们必须针对反抗问题进行管教，而不仅仅是针对行为问题。

For example, I am not concerned about whether the two year old remembers not to throw his food from the high chair. I am willing to remind him every day not to throw his food. The real concern is defiant behavior. When I told him not to throw his food, he looked me in the eye and threw the food as if to say, “There, I did it, and what are you going to do about it?”—that is defiant behavior.

例如，我并不关心两岁的孩子是否记得不要把食物从高脚椅上扔下。我愿意每天提醒他不要扔食物。真正的问题是抗拒行为。当我告诉他不要扔食物时，他直视我的眼睛，然后把食物扔了，好像在说：「看，我扔了，你能拿我怎么办？」——这就是反抗行为。

I am willing to remind a toddler not to take the leaves off the houseplants. But when I remind him and he starts pulling off leaves, then I am dealing with defiance. I am willing to clean up the spills made because clumsy little hands slipped with the glass of orange juice. I am willing to deal with the inconveniences of childishness and childish behavior.

我愿意提醒小孩子不要摘下室内植物的叶子。但当我提醒他时，他却开始摘叶子，那就是反抗行为。我愿意清理因笨拙的小手不小心打翻橙汁而造成的洒漏。我愿意处理因幼稚和儿童行为带来的不便。

I want to discipline the failure to honor and failure to obey. In terms of chapter 15 of *Shepherding a Child's Heart*, I want to discipline my child for leaving the circle, not for being a child.

我想要纠正的是不尊重和不服从的问题。根据《牧养儿女的心》第十五章的内容，我希望我管教孩子是因为他超越了界限，而不是因为他是个孩子。

In spanking, presentation is important. The message is not, “I’ve had it with you and you are going to get it now.” When we come to our children in anger with our teeth bared, we are planting seeds of rebellion that will sprout and grow later.

在体罚时，呈现方式很重要。信息不是「我受够你了，现在你要挨打了」。当我们带着愤怒、咬牙切齿地对待孩子时，我们是在种下反叛的种子，这些种子将来会发芽成长。

The message is, “Honey, I love you and you have not obeyed Mommy. God says you must obey, so Mommy can’t just let this go. You haven’t obeyed, so Mommy is going to have to discipline you. You have moved outside the circle where God says it will go well for you and you will enjoy long life. I love you too much to say it doesn’t matter, so Mommy is going to spank you.”

信息应该是：「宝贝，我爱你，而你没有听妈妈的话。神说你必须服从，所以妈妈不能对此视而不见。你没有服从，因此妈妈不得不惩罚你。你已经走出了神规定的界限，偏离了使你顺利、长寿的道路。我太爱你了，不能说这无所谓，所以妈妈要打你。」

It should never be, “I’ve had it with you”—rather, it should always be, “I am committed to you and to your good, so I am willing to do what is hard to do out of love for you.”

绝不应该是「我受够你了」——而应该始终是「我定意关心你，关心你的益处，所以我愿意出于爱来做这件艰难的事。」

# STRATEGIC QUESTIONS策略性问题

1. In what areas, if any, have you made your preschool children decision-makers rather than teaching them to be under authority?  
在哪些方面, 如果有的话, 你让你学龄前的孩子成为决策者, 而不是教导他们顺服权威?
2. Perhaps even more subtly, what are the ways in which you communicate the idea that your child has to agree with you in order to obey?  
或许更微妙的是, 你是通过哪些方式传达了这样一个观念: 孩子必须同意你的意见才算顺服?
3. What are the situational pressures that you must avoid if you are to keep a clear focus on this task of teaching your children to be under authority?  
为了让你能够专注于教导孩子顺服权威的任务, 你必须避免哪些情境压力?
4. Think about your child and ask yourself the question, "What are the typical 'authority struggles' that I have with this child?"  
想想你的孩子, 问自己一个问题, 「我与这个孩子之间通常会发生哪些『权威斗争』?」
5. Develop a plan to graciously and firmly confront these "authority struggles" using clear communication of God's call to be a person under authority, and the gracious, measured use of the rod of correction. Think through the words you want to say and how to administer the rod.  
制定一个计划, 通过清晰地传达神呼召你成为一个服从权威的人, 恩慈而有分寸地使用惩戒的杖, 来优雅而坚定地面对这些「权威斗争」。仔细思考你想说的话以及如何使用惩戒的杖。
6. What are some of the "abundance of the heart" issues for you that keep you from being gracious, kind, self-controlled and focussed on biblical goals as you teach your children to be people under authority and administer discipline?  
在教导孩子顺服权威并施行管教时, 哪些「内心泛滥」的问题使你无法做到恩典、仁慈、自律并专注于圣经的目标?
7. Perhaps you have children who are 6, 8, 10, or 12 and they do not understand the concept of being a person under authority. How can you teach them these things in ways that are gracious and kind? Prepare some thoughts you could sit down and teach to your children so they can understand these important concepts.  
也许你有6岁、8岁、10岁或12岁的孩子, 他们还不明白顺服权威的概念。你如何以恩典和仁慈的方式教导他们这些内容? 准备一些你可以坐下来教导孩子们的想法, 帮助他们理解这些重要的概念。

# CONCLUDING THOUGHTS结语

Many of us are nearsighted. Rather than working with a long-term vision, we settle for surviving the day. In fact, much of our living gets done in survival mode. Many years ago a godly man taught me that I needed to have a three generation vision. I needed to be concerned with my walk with God, my children's walk, and their children's walk. I remember his words as he talked with me about Deuteronomy 6, "You must be raising your children with a concern for

where your grandchildren will be 50 years from now.” It seemed light years away at the time, but now I have grandchildren and in 20 years those 50 years will be upon me.

我们许多人都是「近视」的。我们往往没有着眼长远，而是满足于勉强度过每一天。事实上，我们的大部分生活都是在「生存模式」中度过的。许多年前，一位敬虔的长者教导我，我需要拥有三代人的视野。我需要关心我与神的关系，我孩子与神的关系，以及他们孩子与神的关系。我还记得他与我谈论《申命记》第六章时说的话：「你必须在养育孩子时关心五十年后你的孙辈会处于什么样的境地。」当时感觉这个时间非常遥远，但现在我已有了孙辈，而再过20年，这50年就即将来临。

Deuteronomy gives us this three generation vision. We train our children “[S]o that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy a long life” (Deuteronomy 6:2). There it is, three generations, “you, your children, their children.”

《申命记》向我们展示了这种三代人的愿景。我们训练子女的目的就是「好叫你和你子子孙孙一生敬畏耶和华——你的神，谨守他的一切律例诫命，就是我所吩咐你的，使你的日子得以长久。」(申命记6:2)这里提到了三代：「你、你的儿女、和他们的子女。」

How can we do this? It seems to be such a big task. We often find ourselves overwhelmed. Deuteronomy 6 gives us some help.

我们如何做到这一点呢？这似乎是一个艰巨的任务。我们经常感到不知所措。《申命记》第六章给了我们一些帮助：

Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Deuteronomy 6:5–7

你要尽心、尽性、尽力爱耶和华——你的神。我今日所吩咐你的话都要记在心上，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。《申命记》6:5–7

Deuteronomy 6:5—Love the LORD your God with all your heart and with all your soul and with all your strength. It is out of wholehearted love for God that we shepherd our children. Loving God, delighting in Him and drawing near to Him, enables and empowers our diligent pursuit of these shepherding goals. It all starts with our love for God.

《申命记》6:5——「你要尽心、尽性、尽力爱耶和华——你的神。」我们牧养孩子是出于我们对神全心全意的爱。爱神、以祂为乐、亲近祂，使我们有力量殷勤追求这些牧养的目标。所有的一切都从我们对神的爱开始。

Deuteronomy 6:6—These commandments that I give you today are to be upon your hearts. As these things fill our hearts they overflow naturally into all of life. The goodness of obedience to God must fill our hearts. The wisdom of walking in God’s truth must be on our hearts. The joy of life with God, even in the face of things that are hard and that we don’t like, must fill our hearts. We cannot give away what we don’t have.

《申命记》6:6——「我今日所吩咐你的话都要记在心上。」当这些话充满我们的心时，它们会自然而然地流露于生活的各个方面。顺服神的美善必须充满我们的心。行在神的真理中的智慧必须铭刻在我们的心上。与神生命联接的喜乐，即使面对困难和我们不喜欢的事物，也必须充满我们的心。我们无法给予自己所没有的东西。

Deuteronomy 6:7—Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. We impress them on our children by talking about these things all the time. I don’t mean sermonizing from

morning to night, but living in the vitality of the joy and thankfulness of a child of God, seeing the goodness of his ways and keeping his truth on the front burner all the time.

《申命记》6:7——「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。」我们通过经常谈论这些事情来教导我们的孩子。我不是说从早到晚一直讲道，而是以一个神的孩子的喜乐和感恩之情活出生命的活力，时时刻刻看到祂道路的美好，并将祂的真理放在首位。

Remember the wonderful promise of James 3:8, “come near to God and he will come near to you.”

请记住《雅各书》4:8中美好的应许：「你们亲近神，神就必亲近你们。」