

蒙头（壹）

Head Covering (I)

这个题目是许多人所忽略的，也是许多人所注意的，又是许多人所辩论的。所以我们要花一点工夫，来看神的话对于这个题目是怎样的说。

The topic of head covering is ignored by many, but others pay much attention to it. Consequently, it is a subject of debate. Therefore, we must spend some time to see what God's Word says about this topic.

壹 蒙头的教训

I. The Teaching of Head Covering

一 是使徒保罗所传的

A. Handed Down by the Apostle Paul

（一）“我（保罗）所传给你们们的。”林前十一章二至十六节。

1. “The things that I [the apostle Paul] have handed down...to you” (1 Cor. 11:2).

蒙头的教训是属于新约的，且是保罗写在其中的。我们都知道，新约的教训是重于属灵的实际，而不重于外表的仪式；并且凡是使徒保罗所传的，都是出于主的启示，不是出于人的意思。（加一 11～12。）所以我们不可把这教训看作是关乎外表仪式的，或是出于人的意思的。

The teaching of head covering belongs to the New Testament and is taught by the apostle Paul. Since the New Testament emphasizes spiritual realities instead of outward rituals, we should not consider this teaching to be an outward ritual or something related to human thought. The apostle Paul preached according to the Lord's revelation, not man's thought (Gal. 1:11-12).

或有人说，蒙头是犹太人的规矩。但我们知道，使徒保罗因得着神的启示，已经把犹太教和其中的一切规条都摆在一边，绝不会再把犹太人的规矩，传给教会，要教会遵守。他连神在旧约要犹太人所受的割礼都不传了，（加五 11，）还怎能传犹太人的规矩？反而他是不要我们遵守那些出于人的规矩。

（西二 20～23。）而且犹太人的大祭司和祭司到神面前时的情形，恰与他所传蒙头的教训相反，因为他说，男人祷告或是讲道不该蒙着头，而犹太人的大祭司和祭司（都是男人）亲近神，却必须把头盖起来，大祭司头上要戴着冠冕，祭司头上要包着裹头巾。（利八 7～9，13。）所以他所传的蒙头，绝不会是犹太人的规矩。

Some say that covering the head was an ordinance of the Jews. When the apostle Paul received a revelation from God, he set aside Judaism and all its ordinances; he absolutely did not preach Jewish ordinances to the church or ask the church to observe them. He did not even require the churches to keep the ordinance of circumcision, which was established by God in the Old Testament (5:11). Therefore, why would he preach any other Jewish ordinance? On the contrary, he does not want us to keep any human ordinance (Col. 2:20-23). Moreover, the way the high priest and the other priests approached God was absolutely the opposite of what Paul teaches concerning head covering. Paul says that when a man prays or prophesies, he should not cover his head (1 Cor. 11:4), but the Jewish high priest and the other priests (all of whom were men) had to cover their heads when they approached God. The high priest had to wear a turban and crown on his head, and the other priests had to wear high hats (Lev. 8:7-9, 13). Thus, the teaching of head covering handed down by Paul is absolutely not related to Jewish ordinances.

也有人说，蒙头是当时哥林多一带地方的风俗。但我们绝对相信，保罗也绝不会把外邦人的风俗当作教训，且当作与神和基督有关系的属灵教训，要教会遵守。他用了半章圣经来讲蒙头，特别说到这件事与神和基督的关系，以及对天使的影响。他讲这样重要的道，怎会以外那人的风俗为背景、为根据？所以他传的蒙头，也绝不会是外邦人的风俗。

Others say that head covering was a custom in Corinth at that time. However, we have the assurance that Paul would not use Gentile customs as part of his preaching or connect a Gentile custom with the spiritual teachings concerning God and Christ that the church would then have to keep. He uses half a chapter of the Bible to speak of head covering, saying that this matter is related to God and Christ and that it influences the

angels. When speaking of such a crucial matter, how could he use a Gentile custom as his background and base? [Paul's teaching of head covering absolutely is not related to a Gentile custom.](#)

二 是为着在各处的圣徒的

B. To the Saints in Every Place

(一) “写…给…所有在各地求告我主耶稣基督之名的人。”林前一章二节。

1. “To...all those who call upon the name of our Lord Jesus Christ in every place” (1 Cor. 1:2).

有人说，蒙头的教训，是保罗写给在哥林多的教会的，因为他们中间有点混乱。但是这说法不够准确，因为保罗所写这本记载蒙头教训的哥林多前书，也是“写给所有在各地求告我主耶稣基督之名的人”。所以使徒这蒙头的教训，不只是为着在哥林多的圣徒，也是为着所有在各地信主的人。

[Some say that Paul's teaching concerning head covering was only for the church in Corinth](#) because there was some confusion among them. This, however, is not accurate because the Epistle to the Corinthians, which contains the teaching concerning head covering, was written not only to the Corinthians, but to “all those who call upon the name of our Lord Jesus Christ in every place.” Thus, the apostle's teaching concerning head covering was not only for the saints in Corinth; [it was for all those who believe in the Lord in every place.](#)

(二) “若有人想要辩驳，我们（使徒）却没有这样的规矩，神的众教会也是没有的。”林前十一章十六节。

2. “If anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God” (1 Cor. 11:16).

使徒在这里说，当初“神的众教会”对于这蒙头的教训是没有辩驳的。这证明这教训乃是为着“众教会”的，不是为着在哥林多一处的教会的、这教训既是为着众教会的，且是当初的使徒和众教会，所接受而无异议的，就我们后世的信徒对于这教训，怎可不接受而有辩驳？

According to the apostle, the early churches of God did not have contentions concerning the teaching of head covering. This proves that the teaching was for all the churches, not only for the church in Corinth. [Since this teaching was for all the churches and because the early apostles and churches accepted it without contention, should we not also receive it without contention?](#)

贰 蒙头的意义

II. The Meaning of Head Covering

一 服权柄的表示

A. A Sign of Submission to Authority

(一) “在头上有服权柄的记号。”林前十一章十节。

1. “A sign of submission to authority on her head” (1 Cor. 11:10).

这句话直译是“在头上有权柄”。头本是权柄。女人虽然自己有头，但照神的定规她却不当作头作权柄，而应当服在一个权柄之下。因此她当将自己的头蒙起来，使她的头上有服权柄的记号，以表示她服在一个权柄之下。所以女人蒙头，就是承认并宣告自己虽然有头，但自己却不是头，不作头，而服在一个权柄之下，承认并接受另一位是头，也让他作头。简单的说，女人蒙头，就是她服权柄的表示。

A more direct translation of this phrase is “[to have authority on her head.](#)” The head signifies authority. According to God's ordination, a woman, even though she has her own head, should not be the head but should submit to authority. Thus, she should cover her head as a confession and declaration that even though she has her own head, she is not the head and does not act as the head. [Head covering declares that she is under authority and confesses and receives another as her head, allowing him to be the head.](#) Simply speaking, when the woman covers her head, it is a sign that she submits to authority.

参读：圣经要道，十九题：蒙头

Reference: *Crucial Truths in the Holy Scriptures*, Vol. 2, Ch. 19 Head Covering