

蒙头（貳）

Head Covering (II)

参 蒙头的根据

III. The Basis for Head Covering

一 根据神是头

A. Based on the Fact That God Is the Head

（一）‘我愿意你们知道，基督是各人的头；男人是女人的头，神是基督的头。凡男人祷告或是讲道，若蒙着头，就羞辱自己的头。凡女人祷告或是讲道，若不蒙着头，就羞辱自己的头。’林前十一章二至四节。

1. “I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. Every man praying or prophesying with his head covered disgraces his head. But every woman praying or prophesying with her head uncovered disgraces her head” (1 Cor. 11:3-5).

有人说，使徒叫人蒙头是因为那时有这种规矩或风俗。他们以为蒙头的教训，是使徒根据那时的规矩或风俗而讲的。这种说法或看法，是太出乎人的臆测，不合乎圣经的启示。在这里（林前十一）使徒明确的告诉我们，他讲蒙头乃根据神是头，乃根据在宇宙中因着神是头而有的次序。他是根据这个，也是愿意我们知道这个，而向我们讲蒙头的道。

Some would say that the apostle taught head covering because it was an ordinance or custom of his time. They think the apostle's teaching of head covering was based upon ancient ordinances and customs. This kind of thinking comes from human speculation; it is not according to scriptural revelation. In 1 Corinthians 11 the apostle clearly says that [he taught head covering based on the fact that God is the Head](#). He based his teaching on the order of the universe in which God is the Head, and he wanted us to know that this was the basis for his teaching of head covering.

在神所创造的宇宙中，是有头有权柄而有次序的。这头就是神自己。神是宇宙中的头，是宇宙中的权柄，使宇宙中有了次序。这次序的第一环，就是‘神是基督的头’。基督虽‘与神同等’，（腓二 6，）但祂甘心服在神的权下，让神作头，以彰显神作头的权柄和荣耀，使神在宇宙中所安排的次序显为美丽。在这一环里，我们看见我们的主总是服在神之下，总是尊神为头。祂在地上的生活，没有一点是由自己作主，而不让神作头，没有一时是自己出头，而不显明神是祂的头。祂虽然是主，是那样有权能，但祂在任何时候，在任何事上，都让神在祂身上作头，让神给祂蒙头。哦，祂那些在地上的生活，是何等彰显神作头的权柄和荣耀！祂那些顺服神的事实，使神在宇宙中所安排的次序显为何等美丽！祂不只已往在地上是如此，就是今天在天上也是如此，并且直到永远还要如此。祂要永远顺服神，‘叫神在万物之上，为万物之主。’（林前十五 28。）

In the universe created by God, there is **a head, an authority, and an order**. [The Head is God Himself. God is the Head of the universe, the authority of the universe, and He causes the universe to be orderly. The first level of this order is that God is the Head of Christ](#). Even though Christ is equal with God (Phil. 2:6), He was willing to submit to God's authority and allow God to be the Head for the sake of expressing God as the Head with authority and glory and so that God's orderly arrangement in the universe would be beautifully manifested. On this level, the Lord always submits to God and respects God as the Head. During His life on earth, He did nothing from Himself as the Lord; rather, He allowed God to be His Head. He never once assumed the headship or failed to manifest God as His Head. He was the Lord, and He had authority, yet He always allowed God to be His Head and to cover His head in every matter. Oh, during His life on earth, there was such an expression with Him of God's authority and glory in the headship! His submission beautifully manifested God's orderly arrangement in the universe. He was not like this only while on earth, but even now He is like this in the heavens, and He will be like this for eternity. He submits to God eternally so that God may be all in all (1 Cor. 15:28).

神是基督的头，‘基督（又）是各人的头。’这是神在宇宙中所安排之次序的第二环。神一面作基督的头，一面又设立基督作我们各人的头。基督一面承认神是祂的头，一面祂自己又作我们各人的头。神怎样得着基督的顺服，也愿意基督照样得着我们的顺服。基督怎样顺服神，也要我们照样顺服祂。

祂怎样在凡事上让神作头，让神给祂蒙头，我们也要照样在凡事上让祂作头，让祂给我们蒙头。祂之于神是如何，我们之于祂也该是如何。祂彰显了神作头的权柄和荣耀，我们也该彰显祂作头的权柄和荣耀。祂使神在宇宙中所安排的次序显为美丽，我们也该如此。哦，我们有什么能比我们顺服我们的主，更使祂显出祂的权柄，更使祂得着祂的荣耀！我们有什么能比我们服在我们的主之下，更使神在宇宙中的次序显为美丽，更使神在这次序里称心满意！哦，当我们顺服我们的主，服在祂之下，在凡事上让祂作头的时候，祂在我们身上要得着何等的荣耀！神在我们身上也要得着何等的称心！因为神的心在我们身上所愿望的，就是基督能在我们身上得着荣耀，像祂在基督身上一样；祂在我们身上所要作的，就是要叫我们顺服基督，像基督顺服祂一样。哦，神在我们身上一切的工作，就是要叫我们‘顺服基督’，（林后十5，）承认祂是我们各人的头，让祂作我们各人的头。

God is the Head of Christ, and Christ is the Head of every man. This is the second level of God's orderly arrangement of the universe. On the one hand, God is the Head of Christ, and on the other hand, He established Christ as the Head of every one of us. On the one hand, Christ takes God as His Head, but on the other hand, He is the Head of every one of us. Just as God wants to receive Christ's submission, He also wants Christ to receive our submission. We must submit to Christ in the same way that He submits to God. Just as Christ allows God to be the Head in all things and to cover His head, we also must allow Christ to be the Head in all things and to cover our heads. **As Christ is to God, so we must be to Him.** He expresses God's authority and glory in God's headship over Him, and we must express Christ's authority and glory in His headship over us. He manifests the beauty of God's orderly arrangement in the universe, and we should do likewise. Oh, what can manifest God's authority and glorify God better than our submission to Him! What can manifest the beauty of God's arrangement of the universe better than our submission to the Lord! What can satisfy God's heart more than this submission! When we submit to the Lord and allow Him to be Head in all things, God is glorified greatly in us, and God's heart is satisfied in us. Since God's heart's desire for us is that Christ would be glorified in us just as He is glorified in Christ, He works in us to cause us to submit to Christ just as Christ submits to Him. **All of God's work in us is to cause us to be unto the obedience of Christ (2 Cor. 10:5) and to confess and allow Christ to be the Head of every man.**

神不只要基督作我们各人的头，也要男人作女人的头。所以在祂所安排的次序里，还有这第三环，就是‘男人是女人的头’。祂一面设立基督作我们各人的头，要我们各人都以基督为头，而顺服基督，一面又设立男人作女人的头，要女人以男人作头，而顺服男人。在基督跟前，我们众人不分男女，都该以祂为头，而顺服祂；但在人跟前，我们就有男女之分，该照神的安排，男人作头，女人顺服，女人该以男人作头，而顺服男人。

God not only wants Christ to be our Head; He also wants the man to be the head of the woman. Thus, **in His ordained arrangement, there is another level in which the man is the head of the woman.** God established Christ as the Head of every person, and He wants every person to take Christ as the Head. However, He also established the man as the head of the woman, and He wants the woman to take the man as her head and to obey the man. Before Christ, none of us is male or female, so we should all take Him as our Head; however, before humans, we are male and female, so we should be according to God's arrangement, and the man should be the head of the woman. The woman should take the man as her head and obey the man.

在这里，我们不该把男女平等与不平等的思想带进来，这不是一个男女平等与不平等的问题，乃是一个男女在神面前的功用问题。神在祂的安排里，是要用我们男和女两班人，来表演祂和基督如何是头，并人如何顺服祂。要男人表演祂和基督是头，要女人表演我们人顺服，所以我们男和女两班人表演起来，可说‘成了一台戏，给世人和天使观看’，（林前四9，）叫他们实际的看见，在宇宙中有作头的，也有顺服的。在这台戏里，我们男和女都不过是一个角色，男的扮演神和基督如何是头，女的扮演我们人如何顺服。所以在这里只有扮演功用的不同，没有男女不平等的意思。我们在主面前，男女都不过是蒙救赎的受造者，毫无分别，但我们来到人跟前，就该有男女之放分，以扮演作头者与顺服者的不同。这像演戏的人在后台都是常人，并无两样，出到前台就各自成为特殊的人物，而有扮演上的不同了。他们在台上扮演的人，只有功用不同的感觉，而没有不平等的念头。我们大家也该如此。我们该看见，我们在人跟前男女的分别只是一个功用的不同，并无不平等的意思。难道眼睛在眼眉之下，它们二者除了功用有不同，还有什么不平等么？弟兄们得以作一个扮演作头的角色，除了感觉荣耀，还有什么可高傲？姊妹们得以作一个扮演顺服的角色，岂可以为卑下，而不感觉荣耀？如果我能作一个角色，将我主作头的权柄和荣耀衬出来，显出来，即使那个角色好像是卑下的，我岂不也该以为无上的荣耀么？哦，若我以一个人作头而顺服他，能叫人想到神和基督是头，人该顺服祂，就我该何等

甘心如此，而以为荣耀呢？哦，但愿神给姊妹们看见，她们的顺服，能何等叫人感觉到神与基督的权柄和荣耀！她们在宇宙中对神和基督能有这样一个功用，是何等荣耀的事！她们能使神在宇宙中所安排的次序，因着她们的顺服而显为美丽，又是何等甜美的事！

We should not bring the thought of the equality of men and women into this matter. [This is not a question of whether men and women are equal; rather, it is a question of the function of men and women before God.](#) God has an arrangement in which He wants two groups, men and women, to portray how He and Christ are the Head and how humans should obey. God wants men to take the role of Himself and Christ, and He wants women to take the role of the submitting humans; therefore, when both groups, men and women, portray this, we can say that we have become a spectacle (a show) to the world, both to angels and to men (1 Cor. 4:9). [Our spectacle displays the reality in the universe that there is a Head and that there are those who obey. In this show men and women are only the roles that we play; men portray how God and Christ are the Head, and women portray how humans should obey. Since the functions in the roles that we play are different, it is not a matter of men and women being equal.](#) Before the Lord men and women are both redeemed creatures without the slightest difference, but when we come before people, we must differentiate between men and women to portray the role of the Head and the role of those who submit. This is similar to actors who are ordinary people off the stage but who play very particular characters in different roles on stage. When they act on the stage, there is a sense that they are different in function, but there is no thought of inequality. We should be like this. We have to see that the difference between men and women is a difference only in function; there is no thought of inequality. Simply because our eyes are below the eyebrows and there is a difference in function between them, are they unequal? The brothers have been given the role of the head to portray. Other than acknowledging that this is a great honor, is there any basis for brothers to be proud or to set themselves over others? Although the sisters have been given the role of the submitting ones to portray, does this mean that sisters are in some way despicable and should not also see the honor in their role? If I have been given a role that helps to demonstrate and manifest the Lord's authority and glory, even if the role is a lowly one, should I not feel that this is the greatest honor? If I take a man as my head and obey him and by so doing cause others to realize that God and Christ are the Head whom they should obey, I would be so happy and feel that this is such an honor. Oh, [may God show the sisters that their submission can cause people to sense the authority and glory of God and Christ!](#) In the universe the sisters have this function with respect to God and Christ; it is an extremely glorious matter. They can demonstrate the beauty of God's orderly arrangement in the universe through their submission. This is a very sweet matter.

宇宙若是没有头，整个宇宙就要乱了。然而宇宙是有头的，是有神作头的，因此宇宙中是有次序的。神要男人以不蒙头，女人以蒙头来承认这次序。男人若蒙头，就是羞辱自己的头，也就是羞辱基督，因为基督是我们各人的头。并且羞辱基督，也就是羞辱神，因为神是基督的头。女人若不蒙头，就是羞辱自己的头，也就是直接羞辱男人，而间接羞辱基督和神，因为男人是女人的头，而基督又代表神是我们各人的头。所以男人该不蒙头，女人该蒙头，以实际行动来表明我们承认神在宇宙中的主权——在宇宙中祂是头。使徒保罗对我们讲蒙头的道，第一就是根据这件事。人会将这件事看为轻微，但神却将它看作极其重大。

If the universe did not have a head, everything would be a mess. Since the universe has a Head, God, there is order in the universe. [God wants men and women to acknowledge this order by having men not cover their head and by having women cover theirs.](#) If men were to cover their heads, it would be a shame to their Head; that is, it would be a shame to Christ because Christ is the Head of each one. Moreover, to shame Christ is to shame God, because God is the Head of Christ. If a woman does not cover her head, it is a shame to her head and a direct shame to the man; it is also an indirect shame to Christ and to God because the man is the head of the woman, and Christ represents God as the Head of each one of us. Thus, a man should not cover his head, and a woman should cover hers as a practical action to represent our acknowledgment of God as the authority in the universe—He is Head in the universe. When the apostle Paul speaks about the teaching of head covering, he uses the headship of God as the first basis. Humans consider this a light matter, but God considers it a matter of great importance.

参读：圣经要道，十九题：蒙头

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