

蒙头（陆）

Head Covering (VI)

柒 蒙头的预表

VII. The Type of Head Covering

一 利百加

A. Rebekah

（一）“利百加举目看见以撒，…就拿帕子蒙上脸。”创世记二十四章六十四至六十五节。

1. “Rebekah lifted up her eyes; and when she saw Isaac...she took her veil and covered herself” (Gen. 24:64-65).

利百亦要和以撒结婚，一看见以撒，就将脸蒙起来，也就是将头蒙起来。这可以说是蒙头的预表？她为什么一碰到以撒，就将头蒙起来呢？因为她要嫁以撒，要接受以撒作头，要以以撒为头，所以就将自己的头蒙起来。

When Rebekah and Isaac were going to be married, she immediately covered herself when she saw Isaac; that is, she covered her head. This can be considered as a type of head covering. [Rebekah covered her head as soon as she encountered Isaac because she was going to marry him, to receive him as her head, and to take him as her head; thus, she covered her head.](#)

有一件事非常希奇，就是全世界的人，无论文明的，或是野蛮的，行婚礼的时候，差不多女的都是把头蒙起来，有的是用很厚的东西，有的是用很薄的蒙头纱。不过人为什么要那样作，今天世人不懂得。但我们凭神的话，却能一也该一知道。圣经给我们看见，“丈夫是妻子的头。”（弗五 23。）一个女子嫁一个丈夫，就是接受他作头，所以在结婚的时候，她就得把自己的头蒙起来，表示从这时起，她承认她所嫁的丈夫是她的头，她愿意以她的丈夫为头，让她的丈夫作头；她自己不是头，也不该作头。她和她的丈夫，虽然从前是两个人，但现在要成为一体，所以不能有两个头，只能有一个头，所以她在结婚的时候，就把自己的头蒙起来、藏起来，只留下她丈夫一个头。所以我们每一次看婚礼的时候，都是只看见一个头露在那里，另一个头是蒙起来的，虽然是两个人站在那里，却是一个头露在那里。从这时起，两个人是一个头了。一个结婚，若不是使两个头变作一个头，那个结婚的后果，就必没有多少祝福。结婚若不是叫女的接受男的为头，必为结婚的人种下苦种，留下祸根。但结婚是叫二人成为一体，是抹煞一个头，留下一个头。这是结婚时蒙头的意义。虽然世人不懂得这个意义，也许有人甚至反对这个意义，但他们累世累代却实行这个意义所出自的真理。

It is a wonderful matter that almost every woman covers her head when she is married, regardless of whether she is cultured or barbaric. Some use a very thick covering, and others use a very thin lace veil to cover the head. Many people in today's society, however, do not understand the significance of this. We, however, understand it according to God's Word. [The Bible shows that a husband is head of the wife \(Eph. 5:23\). When a woman marries her husband, she receives him as her head; therefore, during the wedding she should cover her head to signify that from this time onward she accepts the husband she is marrying as her head and that she is willing to take her husband as her head, to allow him to be the head.](#) She acknowledges that she is not the head and that she should not be the head. Although she and her husband were once two, they are now one flesh, so there cannot be two heads; there can only be one head. This is the reason a woman covers her head and hides it at her wedding, leaving her husband as the one head. Every time we see a wedding, we only see one head; the other is hidden. Although two people are standing, only one head is exposed. From the time of the wedding, there is only one head for the two. If the two heads do not become one in a marriage, the result will not be very blessed. If a wedding does not cause a woman to take a man as her head, the spouses will sow bitter seeds and plant a root of disaster. If, however, [a wedding causes the two to become one flesh, there will spontaneously be only one head. This is the meaning of head covering in a wedding ceremony.](#) Although worldly people do not understand the significance of head covering and some even oppose its significance, the practice of head covering at weddings, which spans across most cultures throughout time, has been based on this significance.

二 大祭司与祭司

B. The High Priest and the Priests

（一）“把冠冕戴在他（大祭司亚伦）头上”——“给他们（祭司）…包上裹头巾”。利未记八章九节，十三节。

1. “He placed the turban on his head”; “Bound high hats on them” (Lev. 8:9, 13).

在旧约时，大祭司与祭司进到神面前，都要把头蒙起来。大祭司是用冠冕，祭司是用裹头巾。他们进到神面前，是代表神的百姓，所以要蒙头，因为神是祂百姓的头，祂所有的百姓都当以祂为头。以实际说，我们弟兄姊妹都要以神为头，在神面前都要蒙头。但以代表说，弟兄是代表基督作头，也就是代表神作头，所以不该蒙头。

In the Old Testament, when the high priest and the priests went in before God, they covered their heads. The high priest used a turban, and the priests used high hats. [When they went in before God, they represented God's people, so they had to cover their heads because God is the Head of His people, and His people should take Him as their Head.](#) Whereas all the brothers and sisters should take God as their Head and cover their heads before Him, the brothers, according to the portrait, represent Christ as the Head and thus also represent God as the Head; consequently, they should not cover their heads.

捌 蒙头与擘饼的关系

VIII. The Relationship Between Head Covering and the Breaking of Bread

一 蒙头是关系“头”的问题，擘饼是关系“身体”的问题

A. Head Covering Being Related to the Head and the Breaking of Bread Being Related to the Body

（一）“基督是…头”——“分辨是身体”。林前十一章三节，二十九节。

1. “Christ is the head”; “Discern the body” (1 Cor. 11:3, 29).

很奇妙，使徒是把蒙头和擘饼联起来讲。他在林前十一章前半讲蒙头，后半讲擘饼。讲蒙头，他是重在说到“头”（元首基督）；讲擘饼，他是重在说到“身体”（教会）。所以蒙头与擘饼联起来，就是完整的说到头与身体。若只注重擘饼，而不注重蒙头，就是只注重身体，而不注重头。这是反常的！但是在今日的基督教里，岂不是这样么？岂不是只注重擘饼而轻忽蒙头么？我们在各处都看见人吃晚餐，都看见人擘饼，但在很少的地方看见人蒙头。这实在是不该的！我们不能只活在身体里，而不服在元首之下，不能只接受身体的生命，而不服头的权柄。所以使徒是叫我们两样都注重。并且他是先题到蒙头，后题到擘饼，因为头是应当在身体之先的。

It is really marvelous that the apostle connects the matters of head covering and the breaking of bread. In the first half of 1 Corinthians 11 he teaches head covering, and in the second half he teaches the breaking of bread. When he teaches about head covering, he emphasizes [the Head \(Christ\)](#), and when he teaches about the breaking of bread, he emphasizes [the Body \(the church\)](#). Thus, head covering and the breaking of bread are connected; [they are the complete story of the Head and the Body.](#) If we only emphasize the breaking of bread but neglect head covering, we emphasize the Body and neglect the Head. This is abnormal. But is this not the situation in today's Christianity? Is there not emphasis on the breaking of bread, but the matter of head covering is neglected? We see people everywhere eating the Lord's supper, breaking the bread, but we rarely see the covering of the head. This is not proper. [We cannot live in the Body without submitting to the Head, and we cannot receive the life of the Body without submitting to the authority of the Head.](#) This is the reason that the apostle emphasizes both matters. Moreover, he speaks of head covering before discussing the breaking of bread, because [the Head comes before the Body.](#)

二 蒙头是权柄的问题，擘饼是生命的问题

B. Head Covering Being a Matter of Authority and the Breaking of Bread Being a Matter of Life

（一）“服权柄”——“饼”。林前十一章十节，二十三节。

1. “Submission to authority”; “Bread” (1 Cor. 11:10, 23).

使徒讲蒙头，是说到权柄的问题，讲擘饼，是说到生命的问题，因为在圣经中头是说到权柄，饼是说到生命。圣经常将此二者—权柄与生命—联在一起。就如生命的河（生命），是从神的宝座（权柄）

流出来的；（启二二 1；）亚伦的杖（权柄）发芽（生命）等等。权柄是叫人得着生命的，生命是叫人有权柄的，也是叫人服权柄的。此二者是相因相成的，所以该是相联的。

When the apostle teaches about head covering, he speaks of [the matter of authority](#), and when he teaches about the breaking of bread, he speaks of [the matter of life](#), because [in the Bible the head refers to authority, and bread refers to life](#). The Bible often connects the matters of authority and life. For example, the river of water of life (life) proceeds out from the throne (authority) of God and of the Lamb (Rev. 22:1). Aaron's rod (authority) budded (life) (Heb. 9:4). [Authority causes people to receive life, and life gives people authority and causes them to submit to authority](#). These two are mutual causes and mutual results, so they should be connected.

参读：圣经要道，十九题：蒙头

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