

## 信徒为人的几件事（拾贰）

### A Few Matters Concerning the Living of the Believers (XII)

#### 陆 服装

#### VI. Clothing

##### 一 在堕落以前

##### A. Before the Fall

（一）‘当时夫妻二人，赤身露体，并不羞耻。’ 创世记二章二十五节。

##### 1. “Both the man and his wife were naked and were not ashamed” (Gen. 2:25).

在堕落以前，人并不穿衣服。那时人是无罪的，虽赤身露体，也不知羞耻，所以不需要穿衣服遮羞。

Before the fall man did not wear clothing, but he was not ashamed. Although he was naked, [he was without sin; therefore, he did not need clothing to cover any shame.](#)

##### 二 在堕落以后

##### B. After the Fall

（一）‘他们二人的眼睛就明亮了，才知道自己是赤身露体，便拿无花果树的叶子，为自己作作裙子。’ 创世记三章七节。

##### 1. “The eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves” (Gen. 3:7).

到人犯罪了，人才知道赤身露体的羞耻，所以就感觉有穿衣服遮羞的需要，而用树叶为自己编作遮羞的裙子。实在那是不能遮羞的。这是表明说，犯罪的人，想要用自己所作的，用自己的行为，遮盖自己的羞耻，乃是不可能的。

After he sinned, man was ashamed of his nakedness. Therefore, he felt a need for clothing to cover his shame. Although he used leaves of a tree to make loincloths to cover his shame, these leaves could not cover the shame. [Sinful man always tries to cover his shame with his own actions and behavior, but such a covering is not possible through human actions.](#)

（二）‘耶和华神为亚当和他妻子用皮子作衣服，给他们穿。’ 创世记三章二十一节。

##### 2. “Jehovah God made coats of skin for Adam and for his wife and clothed them” (Gen. 3:21).

堕落的人用树叶为自己所编的裙子不能遮羞，所以神就来为他们用被杀牺牲的皮子——也就是用被杀的牺牲——作衣服给他们穿着遮羞。这是表明堕落的人用自己所作所行的遮羞，虽是不可能的，但神用被杀的羔羊——基督——当作义，来给我们遮羞，却是完全可能的。

The loincloths of leaves made by fallen man could not cover them, so God came and covered their shame with the skins of killed animals—sacrifices—as clothes. [This signifies that even though fallen man cannot cover his shame through his own actions and behavior, God can cover our shame with the killed Lamb—Christ—as righteousness.](#)

（三）‘不见…赤身。’ 创世记九章二十一至二十三节。

##### 3. “Covered the nakedness” (Gen. 9:23).

在堕落以后，神要人穿衣服的用意，原则就是为着遮盖赤身的羞耻。所以任何的衣服，不管是何种质料，何种式样，都必须能将人的赤身遮过并遮住，使身体不露出来才可以。像今日一般袒胸露臂、赤脚露腿的光景，就原别说，实在是不合乎神要人穿衣服的用意。

In principle, after the fall God wants man to wear clothing to cover the shame of his nakedness. Therefore, any clothing or style that covers the body well is proper. [Clothes that expose the chest, shoulders, feet, and legs do not correspond to God’s desire for man to be covered.](#)

##### 三 在律法时代

### C. In the Dispensation of Law

(一) ‘你上我的坛，不可用台阶，免得露出你的下体来。’ 出埃及二十章二十六节。

1. “Neither shall you go up by steps to My altar, so that your nakedness may not be uncovered on it” (Exo. 20:26).

到律法时代，神叫人穿衣服，仍是为着遮羞，使身体不露出来。所以神不许以色列人用台阶上祂的坛，免得露出他们的下体来。有罪的人，无论何时都是需要穿衣服遮羞的。

In the dispensation of the law God continued to tell man to wear clothing in order to cover his shame and to not expose his body. God did not allow the Israelites to use steps to go up to His altar so that the nakedness of their lower body would not be exposed. [As sinners, we need to wear clothes to cover ourselves at all times.](#)

(二) ‘妇女不可穿戴男子所穿戴的，男子也不可穿妇女的衣服，因为这样行都是耶和华你神所憎恶的。’ 申命记二十二章五节。

2. “A woman shall not put on a man’s clothing, nor shall a man wear a woman’s garment; for everyone who does these things is an abomination to Jehovah your God” (Deut. 22:5).

神不准许祂的百姓以色列人，女穿男衣，或是男女服，就是我们所说的女扮男装，或是男扮女装。这是一种极端的混乱，取消了男女之间在服装上分别的保障，很容易引进淫乱的事，乃是神所憎恶的！今日一般女像男的装饰，就原则说，也难是神所喜悦的。

[God did not allow the women among His people, the Israelites, to wear men’s clothing or the men to wear women’s clothing.](#) Great confusion occurs when the protection of the difference between men’s and women’s clothing is eliminated. This encourages adultery, so it is an abomination to God. Today most women dress like men. In principle, this is not pleasing to God.

(三) ‘不可穿羊毛细麻两样搀杂料作的衣服。’ 申命记二十二章十一节。

3. “You shall not wear clothing of mixed materials, of wool and linen together” (Deut. 22:11).

在律法时代，神不许以色列人穿羊毛细麻两样搀杂料作的衣服。羊毛是出自动物的生命，细麻走出自植物的生命。这表明神不喜欢我们的义行——就是衣服所象征的——是由于那出自属基督和属亚当，属灵和属肉体两种生命的东西搀杂而成的。也就是说，神不许可我们凭属灵和属肉体两种生命活着，使我们的生活行动里，有属灵和属肉体两种生命东西的搀杂。

In the dispensation of the law God did not allow the children of Israel to wear clothing made of different materials, such as wool and linen. Wool comes from the animal life, and linen comes from the plant life. [This signifies that God does not want our acts of righteousness, which are symbolized by clothing, to be something from Christ and something from Adam, that is, a mixture of a spiritual and fleshly living.](#) God does not want us to live by such a mixture.

(四) ‘在衣服边上作縵子，…钉一根蓝细带子。…佩带这縵子，…看见就記念遵行耻和华一切的命令；不随从自己的心意，眼目，行邪淫，…使你们…成为圣洁…归与…神。’ 民数记十五章三十八至四十节。

4. “Make for themselves fringes on the borders of their garments...and to put on the fringe of each border a cord of blue...so that when you see it you will remember all the commandments of Jehovah and do them, so that you do not seek after your own heart and your own eyes, according to which you committed fornication; that you shall...be holy to your God” (Num. 15:38-40).

在旧约的时候，神叫以色列人在他们所穿的衣服底边的縵子上，钉一条蓝色带子。蓝色是天的颜色。蓝色带子钉在他们衣服底边的縵子上，围着他们的脚，意思就是叫他们的脚步受属天的约束。他们看见那蓝带縵子，就記念遵行神一切的命令；而不随从自己的心意和眼目所爱好的行邪淫，使他们成为圣洁，归与神。

In the Old Testament God told the Israelites to attach a fringe to the borders of their clothing and to put a cord of blue on the fringe. Blue is the color of the heavens. [A cord of blue on the fringe of their garment surrounded their legs and signified that their steps were under the heavenly limitation.](#) When they saw the

cord of blue, they remembered the commandments of God, and they also remembered to not follow their own heart and their own eyes to commit fornication, causing them to be holy to God.

（五）祭司的服装。出埃及二十八章二至四十三节。

#### **5. The garments of the priests (Exo. 28:1-43).**

以上是说神要以色列百姓如何穿衣服。至于神要他们中间的祭司所穿的衣服，就与他们完全不同。这记在出埃及二十八章。那些服装，都有象征的属灵意思。我们现在不能去看它们。

The garments that God ordered the priests to wear in Exodus 28 were completely different from the clothing of the people of Israel. [Every item of the priestly clothing has spiritual significance.](#)

参读：圣经要道，三十三题：信徒为人的几件事

*Reference: Crucial Truths in the Holy Scriptures, Vol. 3, Ch. 33 A Few Matters concerning the Living of the Believers*