

信徒为人的几件事（拾叁）

A Few Matters Concerning the Living of the Believers (XIII)

陆 服装（续）

VI. Clothing (continued)

四 在恩典时代

D. In the Dispensation of Grace

（一）‘愿女人廉耻、自守，以正派衣裳为妆饰，不以编发、黄金、珍珠、和贵价的衣裳为妆饰’——‘你们不要以外面的辮头发、戴金饰、穿美衣为妆饰，只要以里面存着长久温柔安静的心为妆饰’。提前二章九节，彼前三章三至五节，参看创世记三十五章四节，出埃及三十三章五至六节，以赛亚三章十六至二十五节。

1. “Women adorn themselves in proper clothing with modesty and sobriety, not with braided hair and gold or pearls or costly clothing”; “Let your adorning not be the outward plaiting of hair and putting on of gold or clothing with garments, but the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit” (1 Tim. 2:9; 1 Pet. 3:3-4, see also v. 5; Gen. 35:4; Exo. 33:5-6; Isa. 3:16-25).

这里所引圣经的话说得很清楚，在恩典时代，神要我们注重里面属灵的美德，而不注重外面美丽贵重的妆饰。尤其是姊妹们该如此。因为这里所引的这些话，是对姊妹们说的。圣灵所以把这些话专特的对姊妹们说，乃是因为姊妹们特别爱注重妆饰的缘故。

The verses from 1 Timothy and 1 Peter clearly show that in the dispensation of grace, **God wants us to pay attention to inward spiritual virtues rather than outward beauty and costly ornamentation**. These verses are specifically directed toward the sisters because they pay more attention to matters of adornment.

神在这里，对我们今天的妆饰该如何，并没有细则的说明，只在原则上说到两点：1 要‘正派’，2 不要奢华。正派不敢说有一定的标准，但我们各人会知道我们的妆饰正派不正派。这是很奇妙的！我们无论在那里，无论到了什么地步，我们里面知道我们的妆饰怎样就是正派，怎样就是不正派。关于奢华的问题，神在这里说的比较详细一点。凡是黄金、珍珠、贵价的东西，都是被神算作奢华，不许我们穿戴的。此外，一件服装奢华不奢华，也像正派不正派一样，虽然很难有一定的标准，但我们各人自己里面有一个尺度，知道如何就是奢华，如何就是不奢华。因为在新约之下，神不是像在旧约之下一样，对于一件一件事，都给我们一条一条死板的律法，乃是把生命的活律法放在我们里面，（来八10，）使我们在凡事上，里面都知道什么是当作的，什么是不当作的。但愿我们在妆饰打扮上，肯跟随我们里面的这个‘知道’。

While God does not give specific instructions on how to dress, **two principles are presented: our clothing must be proper, and our clothing must not be extravagant**. I dare not say that there is a specific standard for what is proper, but I believe that we each have a sense of whether or not our clothing is proper. This is marvelous! Regardless of where we are or what we are doing, we have an inward sense of whether or not our clothing is proper. With regard to the matter of extravagance, God is a little more specific. **He counts gold, jewelry, and costly items as extravagant and does not allow us to wear them**. While it may be more difficult in determining whether or not a particular garment is extravagant, we each have an inward sense of what is extravagant and what is not. Under the new covenant God does not give us dead ordinance after dead ordinance concerning every matter. Instead, He imparts His living law of life inside of us so that we know what to do with respect to every matter (Heb. 8:10). May we be willing to follow His inward leading in the matter of clothing and adornment.

我们身上的妆饰，是非常关系我们在神面前的。雅各和他一家的人，要上伯特利去敬拜神，就把他们的耳环和偶像一同去掉。可见妆饰是和偶像一样能拦阻人亲近神的。妆饰实在也就是人身上的一种偶像！所以要亲近神，怎样必须去掉那原装的偶像，同样也必须去掉这化装的偶像——妆饰。

The clothing that we wear is very much related to our coming before God. When Jacob and his family were going to Bethel to worship God, they took off their earrings and put away their idols. This shows that jewelry, like idols, can hinder us from approaching God. Adornment truly is an idol worn on our body. **If we want to approach God, we must take off the idol of adornment—jewelry—just as we remove other idols.**

以色列人当日在旷野所拜的金牛犊，就是出于他们身上的妆饰。所以神要他们把身上的妆饰摘下来，使祂知道怎样对待他们。哦，我们身上的妆饰，常会变作我们所拜的偶像，使神为难，不知道该如何对待我们才好。所以我们要得到神的带领，就必须把我们身上的妆饰摘得干净，像以色列人当日所作的一样。以赛亚三章说，当日锡安城所遭的惩罚，乃是由其中的妇女妆饰妖艳所致。这让我们知道，妖艳奢侈的妆饰，会招惹神的击打！妆饰奢侈，打扮妖艳的人，在此当受警戒！

The golden calf that the children of Israel worshipped in the wilderness was made from their jewelry. Therefore, God told them to take their ornaments off so that He would know what to do to the children of Israel. The ornaments we wear often become the idols we worship. This makes it difficult for God to know how to deal with us. If we want the Lord's leading, we must take all the ornaments off of our body just as the children of Israel did. Isaiah 3 says that the city of Zion was punished because the daughters of Zion were haughty in their adornment. This shows that **haughty, elegant adornment causes God to punish us**. This should be a warning to those who are haughty in their elegant adornment.

(二) ‘你禁食的时候，要梳头洗脸。’ 马太十六章十七节，参看传道书九章八节。

2. “When you fast, anoint your head and wash your face” (Matt. 6:17; see also Eccl. 9:8).

我们虽然不该妆饰奢华，但应该衣饰整洁。就是连禁食的时候，主也要我们梳头洗脸。就是照专讲虚空的传道书所说，我们的衣服也要洁净，头也要整理。我们千万不要以为衣饰糊涂，头脚马虎，就是属灵。我们更不该特为妆饰糊涂一点，或故意轻忽梳洗，好显示禁食，以博得属灵的称赞。这都是装作属灵！假属灵！这都是该被定罪的！真属灵，在妆饰上必是最正常的，不奢华，不讲究，也不糊涂，不马虎，乃是整整齐齐的。

Although we should not be extravagant in our adornment, **we should be clean and neat in our clothing**. Even when we fast, the Lord wants us to brush our hair and wash our face. Even Ecclesiastes, which mainly speaks of vanity, says that our clothes must be clean and our hair combed. Rumpled clothes and messy hair are not spiritual. We should not dress in rumpled clothing or neglect to brush our hair in order to obtain spiritual praise by appearing to be fasting. This is false spirituality. This should be condemned. If we are truly spiritual, we will be very normal in our adornment. We will be neat and clean, not extravagant or messy.

(三) ‘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。’ 林前十一章四至五节。

3. “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. 11:4-5).

照主藉使徒在这里所说的，今天我们弟兄祷告或是讲道，都不该蒙着头，所以也不该戴着帽；姊妹祷告或是讲道，就该蒙着头。至于为何该这样作，我们在第十九题蒙头一篇已经讲过了，所以在这里就不再说了。

According to the Lord's word through the apostle, **a brother should not cover his head when he prays or speaks; that is, he should not wear a hat. However, if a sister prays or speaks a word, she should cover her head**. This matter is covered in chapter 19, “Head Covering.”

(四) ‘女人有长头发，乃是她的荣耀，因为这头发是给她作盖头的’——‘女人…以剪发剃发为羞愧’。林前十一章十五节，六节。

4. “If a woman has long hair, it is a glory to her, because her long hair has been given to her for a covering”; “It is shameful for a woman to have her hair cut off or to be shaved” (1 Cor. 11:15, 6).

照神所定规的，姊妹该有长头发。这是给姊妹作盖头的，也是姊妹的荣耀。所以姊妹不该剪发剃发，倒该以剪发剃发为羞愧。但是今日的时髦，竟以剪发为美丽！正和圣经所说的相反！这是姊妹不该效法的。当然剪发加上烫发，更是不该的！投有一个敬虔爱主的姊妹，不觉得这些是得罪主的。也没有一个清心追求主的姊妹，能剪发烫发，而心里平安的。这些是不讨主喜悦的打扮，是不敬虔的记号。真愿主拯救姊妹们脱离这些违反祂旨意的时髦妆饰，而照祂的意思留起长发来。

According to God's ordination, **sisters should have long hair. Long hair is the sisters' glory**. Therefore, the sisters should not cut or shave off their hair. On the contrary, they should be ashamed of cutting or shaving off their hair. Today's fashion, however, surprisingly considers short hair beautiful. This is the opposite of

what the Bible says. Sisters should not follow today's fashion. Of course, the styling and perming of hair definitely should not be done. A sister who fears and loves the Lord is not without a sense that these things offend the Lord. No sister who pursues the Lord with a pure heart can style and perm her hair with a peaceful heart. These things are not pleasing to the Lord and are not a sign of fearing the Lord. May the Lord save the sisters from fashions that are contrary to His will, and may their hair grow according to His will.

（五）‘男人若有长头发，便是他的羞辱。’林前十一章十四节。

5. "If a man has long hair, it is a dishonor to him" (1 Cor. 11:14).

姊妹有长头发是荣耀，但弟兄有长头发，便是羞辱。姊妹所以该有长头发，因为姊妹是蒙头的；弟兄所以不该有长头发，因为弟兄是作头的。这些都是神所安排的。我们的天性也觉得该这样。我们若看见一个男人头发长长的，必觉得不自然；若看见一个女人头发短短的，也必感觉不舒服。这些都是出于我们里面天性自然的感觉，是我们该看重而跟从的。

It is a glory for sisters to have long hair, but **it is a shame for brothers to have long hair**. Sisters have long hair because their head should be covered. Brothers should not have long hair because they are the head. This is God's ordination, and the sense from our human nature also confirms this. When we see a man with long hair, we feel uncomfortable, and when we see a woman with very short hair, we feel equally uncomfortable. These feelings are spontaneous reactions, and we should give heed to them.

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*