

## 信徒为人的几件事（拾肆）

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

#### 陆 服装（续）

#### VI. Clothing (continued)

#### \* 服装的象征—基督为信徒的义，与信徒所行的义

#### \* Clothing Being a Symbol of Christ as the Believers' Righteousness and the Righteousnesses of the Believers

（一）‘祂以拯救为衣给我穿上，以公义为袍给我披上。’以赛亚六十一章十节，参看路加十五章二十二节，林前一章三十节。

#### 1. “He has clothed me with the garments of salvation, / He has wrapped me with the robe of righteousness” (Isa. 61:10; see also Luke 15:22; 1 Cor. 1:30).

这里说，神以拯救为衣，以公义为袍，给我们穿上。这里的原意，以拯救为衣，和以公义为袍，乃是指着一件事。拯救的衣，就是公义的袍；公义的袍，也就是拯救的衣。神是把公义当作拯救，像一件衣服给我们穿上。所以衣服在圣经中是象征义的。第一象征基督是我们的义，第二象征我们所行的义。食物象征基督是我们里面养生的粮食，衣服象征基督是我们外面遮盖的义袍。基督在我们里面，使我们自己满足，也在我们外面，使我们蒙神悦纳。神怎样把基督当作生命的食物，赐给我们吃，叫我们满足，如同那慈爱的父亲把肥牛犊宰了，给那回家的浪子吃，叫他快乐一样，神也照样把基督当作公义的衣袍，给我们穿在身上，叫我们在祂面前蒙悦纳，像那慈爱的父亲把那上好的袍子，给那浪子穿上，叫他在父亲面前看为美丽一样。那慈爱的父亲怎样为儿子里面预备了肥牛犊，并为儿子外面预备了上好的袍子，神也照样为我们里面预备了基督作我们的生命，并为我们外面预备了基督作我们的义。

God has clothed us with [the garments of salvation](#) and wrapped us with [the robe of righteousness](#). Clothing us with salvation and wrapping us with righteousness refer to the same thing. The garment of salvation is the robe of righteousness, and the robe of righteousness is the garment of salvation. God's righteousness as salvation has been put on us like a garment. Consequently, clothing in the Bible symbolizes righteousness. It symbolizes Christ as our righteousness, and it also symbolizes our righteous deeds. [Food symbolizes Christ as our inward supply for our life, and clothing symbolizes Christ as our outward righteousness to cover our shame](#). Christ inwardly satisfies us and outwardly makes us pleasing to God. God gave Christ to us to eat as the bread of life for our satisfaction, just as the loving father killed the fattened calf to feed the prodigal son for his happiness. He also gave Christ to us as the robe of righteousness to put on so that we could be acceptable to Him, just as the loving father put the best robe on the prodigal son so that he could be beautiful before his father. The loving father prepared the fattened calf for his son inwardly and the best robe for his son outwardly, and [God prepared Christ as life for us inwardly and Christ as righteousness for us outwardly](#).

我们已经看见，神叫人吃荤，藉以表明需要基督的救赎，撒但就叫人戒荤藉以表示拒绝基督的救赎。照样，我们也要看见，神叫人穿衣藉以表明需要基督作义，撒但也叫人赤身藉以表示拒绝基督作义。不只鬼附在人身上，喜欢叫人赤身露体，（参看可五 15，）就是撒但在人心里运行，也愿意叫人袒胸露臂。今天一切局部露体，或半赤身式的时髦服装，无不是出自撒但的运行，其隐意都是叫人表示拒绝基督作义。可惜今天许多接受主作义的弟兄姊妹，竟也随从撒但所运行出来的时髦，穿那些局部露体或半赤身式的衣服，使他们在穿衣的事上，不能好好表明他们如何需要并如何得着基督作他们的义。但愿主给我们看见，在这些吃饭穿衣的事上，正面都有祂象征的用意，反面也都有撒但反象征的隐意，而在这些事上，拯救我们脱离撒但反面的隐意，使我们能合乎祂正面的用意。

Because God tells man to eat meat in order to manifest his need for the redemption of Christ, Satan causes man to abstain from eating meat to express his refusal of the need for the redemption of Christ. In the same way, [because God wants man to wear clothes to manifest his need for Christ as righteousness, Satan causes man to be naked to express his rejection of Christ as righteousness](#). Demons who possess people often cause them to be naked (cf. Mark 5:15), and Satan also operates in people's hearts and creates a desire within them to bare their chests and shoulders. All the fashions that expose the body come from Satan's operation. His hidden intent is to cause man to reject Christ as his righteousness. Alas, many brothers and sisters who have received Christ as their righteousness follow the fashions of Satan that expose much of their body. In the

matter of their clothing, they do not properly manifest their need for and their gaining of Christ as their righteousness. [May the Lord show us that both food and clothing can be positive symbols of Christ.](#) May He also show us that Satan can use both food and clothing to manifest contrary, hidden, and negative symbols. [May the Lord save us from Satan's hidden, contrary, and negative purposes so that we may match His positive intentions.](#)

(二) ‘这细麻衣就是圣徒所行的义。’ 启示录十九章八节，参看马太二十二章十一节，启示录七章十四节，以赛亚六十四章六节。

## 2. “The fine linen is the righteousnesses of the saints” (Rev. 19:8; see also Matt. 22:11; Rev. 7:14; Isa. 64:6).

这里明说，衣就是义。这衣是将来基督的新妇所穿的细麻衣。这里说，那细麻衣就是圣徒所行的义。这义，不是基督作我们义的义，乃是我们靠着圣灵所行出的义。基督作我们义的义，是叫我们得救；我们靠着圣灵所行出的义，是叫我们得胜。所以我们每一个圣徒，都该有两种义，都该穿两件衣服。一种是基督作我们的义，使我们在神面前得称义；是基督自己作我们一件义袍，穿在我们身上，使我们配作神的儿女。这是叫我们得救的。另一种是我们靠着圣灵所行出的义，使我们在基督面前得称许；是我们在圣灵里所行出的义，作我们一件义衣，穿在我们身上，使我们配作基督的新妇。这是叫我们得胜的。基督作我们的义，叫我们配进到神面前；圣灵带着我们行出义，叫我们配献到基督面前。圣灵带着我们所行出的义，乃是我们将来到基督面前所穿的细麻衣，也是我们将来赴基督婚筵所必需的‘礼服’。我们光有基督作我们的义，而没有圣灵带着我们行出义，我们就只能得救，不能得胜，所以就只配作神的儿女，享受祂家里的福分，不配作基督的新妇，享受祂婚筵的福气。要配作基督的新妇，得享祂婚筵的福气，就必须有靠着圣灵所行出的义。这义不是我们自己所能有的；我们自己所能有的义，都像‘污秽的衣服’，不能带到神面前，也不能带到基督面前。这义乃是在圣灵里，靠着基督的生命，也就是靠着基督自己，所活出所行出的，并且是‘用羔羊的血…洗白净’的，所以能作一件‘光明洁白’的衣服，穿在我们身上，使我们配作基督的新妇，而献在基督面前。

Revelation 19:8 clearly associates clothing with righteousness. The fine linen garment that the bride of Christ will wear is the righteousnesses of the saints. This fine linen is not the righteousness of Christ but our righteous acts through the Holy Spirit. The righteousness of Christ causes us to be saved, but our righteousnesses cause us to overcome. Every saint should have two kinds of righteousness and wear two kinds of clothing. [The first kind of righteousness is Christ as our righteousness, which justifies us before God.](#) Christ Himself is a robe of righteousness that makes us worthy to be God's children. This righteousness is related to our salvation. [The second kind is the righteousness that relates to our acts through the Holy Spirit, which makes us acceptable before Christ.](#) Our righteousnesses in the Holy Spirit become a garment that makes us worthy of being the bride of Christ. This righteousness is related to our overcoming. Christ as our righteousness makes us worthy of coming before God. Our righteousnesses by the Holy Spirit make us worthy of being presented to Christ. The righteousnesses of the Holy Spirit are a fine linen garment that we can wear before Christ; this is the wedding garment that we need in order to attend Christ's wedding feast. If we have Christ only as our righteousness but not the righteousnesses through the Holy Spirit, we will be saved, but we will not overcome. While we will be worthy of being the children of God and of enjoying the blessing of His house, we will not be worthy of being the bride of Christ and of enjoying the blessing of His wedding feast. [If we want to be worthy of being the bride of Christ and of enjoying the blessing of His wedding feast, we must have the righteousnesses that come through the Holy Spirit.](#) These righteousnesses are not something that we have in ourselves. Our own righteousness is like a filthy garment and cannot be brought before God and Christ. These righteousnesses come out of our living in the Holy Spirit by the life of Christ, that is, by Christ Himself. Such a wedding garment is bright and clean because of the blood of the Lamb. When we have such a garment, we are worthy of being the bride of Christ and of being presented to Christ.

所以我们在神面前，该有一件衣服，在基督面前也该有一件衣服。在神面前该有的一件，是基督自己作我们的义，这是我们一信就得着的。就我们而论，这是客观的。在基督面前该有的一件，是圣灵藉着基督的生命，带着我们所行出的义，这是我们相信以后一生该活出的。就我们而论，这是主观的。这两件衣服，关系我们的得救和得胜，是我们不可忽略的。所以在我们注重服装的时候，也该想到这两件衣服的问题！

Before God we should have one garment, and before Christ we should have another. [The garment that we should have before God is Christ Himself as our righteousness. We receive this garment when we believe. This](#)

garment is objective. The garment that we should have before Christ is the righteousnesses that come out of our living the life of Christ through the Holy Spirit. We live out this garment after we believe. This garment is subjective. Since these two garments are related to salvation and overcoming, we cannot ignore them. Therefore, when we pay attention to the matter of clothing, we should consider the significance of these two garments.

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*