

信徒为人的几件事（贰）

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

壹 婚姻（续）

I. Marriage (continued)

二 守童身的问题

B. The Matter of Keeping One's Virginity

（一）‘不娶，…赐给谁，谁才能领受。…为天国的缘故自阉，…谁能领受，就可以领受。’马太十九章十至十二节，林前七章七至九节。

1. “His disciples said to Him, If the case of the man with his wife is like this, it is not profitable to marry. And He said to them, Not all men can accept this word, but only those to whom it has been given...There are eunuchs who made themselves eunuchs because of the kingdom of the heavens. He who can accept it, let him accept it” (Matt. 19:10-12; see also 1 Cor. 7:7-9).

神虽然在创造里，为着祂普通的目的，一般的定规人人都有嫁娶，但在救赎里，为着祂专一的目的，又特殊的赐给一班人不娶不嫁的恩赐。这恩赐赐给谁，谁自然就能领受，自然就能为着神，为天国，不娶不嫁。一个得救的人，如果没有意思这样不娶不嫁，或要这样不娶不嫁，而觉得勉强，这都是证明他没有领受神这个恩赐。这样，他不只可以嫁娶，并且应该嫁娶。与其勉强接受神的恩赐，而不嫁不娶，倒不如照着神的定规，顺乎天然的需要，而嫁娶为妙。

Although God ordained marriage for His common goal in creation, He gives some people the gift not to marry for the sake of His goal in His redemption. **Those who have been given this gift spontaneously receive it. They can willingly not marry for the sake of God and the kingdom of the heavens. A person who does not have a willingness to not marry or who feels forced in the matter of not marrying has not received this gift from God.** In such a case, not only is he permitted to marry, but he should marry. It is better for one to follow God's ordination and his natural need to be married than to be forced to not marry.

（二）‘论到童身的人，…没有娶妻的，是为主的事挂虑，想怎样叫主喜悦。…没有出嫁的，是为主的事挂虑，要身体和灵都分别为圣；…得以殷勤服事主，没有分心的事。若有人以为待自己的童身不合宜，也过了年岁，事又当作，他就可以随意办理，不算有罪，叫他们成亲就是了。倘若人心里坚定，没有需要，并且由得自己作主，心里又决定了守童身，如此行也好。这样看来，成家是好，不成家更是好。’林前七章二十五至三十八节原文。

2. “Both the unmarried woman and the virgin care for the things of the Lord, that she may be holy both in body and in spirit...may be comely and may wait on the Lord without distraction. But if anyone thinks that he is behaving unbecomingly to his virgin daughter, if she is past the bloom of youth and thus it must be so, let him do what he wishes, he does not sin; let them marry. But he who stands firm in his heart, being under no constraint, and has authority with respect to his own will and has decided this in his own heart, to keep his own virgin daughter, he will do well. So then both he who gives his own virgin daughter in marriage does well, and he who does not give her in marriage will do better” (1 Cor. 7:34-38).

使徒这段话，对于信徒守童身的事，说得非常清楚又确定。他给我们看见，人若能心里坚定，且没有嫁娶的需要，完全由得自己作主，而决定守童身，不娶不嫁，好专心专身事奉主，以讨主喜悦，这当然是‘更好’的。但人若觉得这样对待自己，并不合式，就可以随意嫁娶，这不以不算有罪，并且也是好的。所以圣经对于这事，并没有硬性的定规，完全给人自由选择的权利。这样看来，天主教对于他们那些修士、修女，和神父、主教，绝对不可嫁娶的定规，就是极端不合圣经的教训了。

The apostle's word in these verses refers to the matter of some believers keeping their virginity, and it is very clear and definite. If one stands firm in his heart and feels no need to marry, this is a matter of his own will. It is possible for one to decide to keep his virginity and not marry in order to please the Lord by waiting upon the Lord without distraction. However, if one feels that dealing with himself in this way is incompatible with his human circumstances, he can freely marry without any consideration of sin. Furthermore, in such a situation it is better for him to marry. **The Bible does not have a hard rule concerning this matter; instead, it**

gives us the authority to choose freely. Consequently, the Catholic Church's rule against marriage for monks, nuns, priests, and popes contradicts the teaching of the Bible to the uttermost.

(三) ‘这些人未曾沾染妇女，他们原是童身。’ 启示录十四章四节。

3. “These are they who have not been defiled with women, for they are virgins” (Rev. 14:4).

这里给我们看见，的确有一些蒙恩的人，领受了神特殊的恩赐，守了童身，作了神一班特别的得胜者，得作初熟的果子归与神和主基督。他们为着这样作，当然要得到神特别的赏赐！

There are some saved ones who definitely receive a special gift from God to keep their virginity in order to become a special group of overcomers to Him. They become firstfruits to God and to the Lord Christ, receiving God's reward.

三 婚配的问题

C. Concerning Choosing a Proper Mate

(一) ‘你们和不信的原不相配，不要同负一轭。’ 林后六章十四节。

1. “Do not become dissimilarly yoked with unbelievers” (2 Cor. 6:14).

神在旧约的时候，如何不许可牛驴同负一轭，（申二二 10，）祂在新约的时候，也如何不要我们信的和不信的，互相婚配，同负一轭。因为牛驴的性情、爱好、和倾向，如何不同，很难同行一路；我们信者和不信者的性情、心意、爱好、眼光，和倾向、目的，也如何互异，不容易同走跟随主的路，而为主活着。我们里面有主的生命，他们里面没有；我们里面是光明的，他们里面是黑暗的；我们爱主，他们爱世界；这怎么可以相配，而同负一轭？所以，我们信主的人择配，必须以信的人为对象。这样作，乃是遵守神的吩咐，不仅能讨神喜悦，也能保守自己不走入迷途。

In the Old Testament God did not allow oxen and donkeys to be yoked together (Deut. 22:10). Similarly, in the New Testament He does not allow believers to be yoked together with unbelievers in marriage. Since oxen and donkeys have different dispositions and inclinations, they have difficulty walking together on the same road. Believers and unbelievers also have different dispositions, views, inclinations, and goals, so it is difficult for a believer who is dissimilarly yoked to walk on a road that follows the Lord and lives to the Lord. We have the Lord's life within, but unbelievers do not have His life. We are light, but they are darkness. We love the Lord, but they love the world. How can we be yoked together and joined in marriage with them? Therefore, when believers choose a spouse, they must choose a believer. This keeps the Lord's commandment. This will not only please the Lord but also help keep us from going astray.

(二) ‘娶信主的姊妹为妻’ — ‘要嫁这在主里面的人’。林前九章五节，七章三十九节。

2. “Take along a sister as a wife”; “She is free to be married to whom she wishes, only to one in the Lord” (1 Cor. 9:5; 7:39).

我们信的人既然只可与信的人婚配，若是弟兄，就只好娶信主的姊妹；若是姊妹，也只好嫁在主里面的弟兄。

Believers can marry only believers. If we are brothers, we can marry only believing sisters. If we are sisters, we can marry only brothers in the Lord.

不要说到新约的时候，就是在旧约的时候，神也不许可祂的百姓与外邦人婚配，免得他们这圣洁的，与那不圣洁的混杂，而被引诱离开祂，去随从别神。（申七 3~4，出三四 16，拉九 2，尼十 30。）当日所罗门王就是因着没有遵守神这吩咐，娶了外邦的女子，而被引诱，以致犯罪远离神。（王上十一 1~8，尼十三 23~27。）这该作为我们的鉴戒！

In the Old Testament God did not allow His people to marry Gentiles lest their holiness be mixed with the unholiness of the Gentiles and they be tempted to leave Him to follow other gods (Deut. 7:3-4; Exo. 34:16; Ezra 9:2; Neh. 10:30). King Solomon was misled because he did not keep God's commandment and married Gentile women. This caused him to sin and leave God (1 Kings 11:1-8; Neh. 13:23-27). This should be a warning to us.

此外，在择配的时候，最紧要的是寻求并跟随神的引导，如同创世记二十四章所记的。如能由长者——像亚伯拉罕那样的人——来监护并印证，就更为妥善。要相信贤慧的妻子，适宜的配偶，乃是神所赐的，

不一定是自己能选中的。（箴十九 14。）也不要注重外貌的美丽，过于才德。（箴十一 22，十二 4，三十一章 10，30。）但必须对对方能爱，必须以爱为根据。（创二九 18，20。）若没有爱，任何别的条件，都不是择配所该根据的。当然在择配的事上，爱也必须严格的受主的管治并支配，才能用之适当，而有益无害。

When choosing a mate, the most important thing is to seek and follow the Lord's leading. According to the pattern in Genesis 24, if older ones like Abraham can oversee and confirm our choice, our choice will be more solid. A good wife and an appropriate spouse is a gift from God (Prov. 19:14); consequently, we may not be able to choose well by ourselves. We also should not pay more attention to outward beauty than to inward virtues and capabilities (11:22; 12:4; 31:10, 30). However, we must love the other person. Love must be the basis of choosing a mate (Gen. 29:18, 20). If there is no love, we should not base our choice on other conditions. Of course, in choosing a mate, our love must be strictly controlled and directed by the Lord so that it may be appropriate and beneficial, rather than harmful.

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