

## 信徒为人的几件事（叁）

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

#### 壹 婚姻（续）

#### I. Marriage (continued)

#### 四 已婚的问题

#### D. Concerning Those Who Are Married

（一）‘至于那已经嫁娶的，…妻子不可离开丈夫。若是离开了，不可再嫁；或是仍同丈夫和好；丈夫也不可离弃妻子。…倘若那不信的人要离去，就由他离去罢。’林前七章十至十六节。

1. “To the married...a wife must not be separated from her husband (but if indeed she is separated, let her remain unmarried or be reconciled to her husband), and a husband must not leave his wife...But if the unbelieving one separates, let him separate” (1 Cor. 7:10-11, 15).

已经嫁娶的，不可离开。就是信的人，因对方不信而离开，也是不可的。若是离开了，在可能范围内，仍当和好。但倘若不信的对方要离去，我们就得听凭，由她离去，不能打官司，因为神是要我们与人和睦。

Those who are married may not be separated. Furthermore, a believing spouse may not be separated from an unbelieving spouse. If they are separated, they should be reconciled if possible. However, if an unbelieving spouse separates, the believing spouse should let the unbelieving spouse separate. There should be no legal action, because God desires reconciliation.

已经嫁娶的，更不可再嫁娶；若是再嫁娶，就破坏了一男一女婚配的合一，而成为淫乱。

Those who are no longer married because of separation should not marry again. If believers remarry when adultery is not involved (see points 2 and 3 below in the section “Concerning Divorce”), the oneness of a marriage between one man and one woman is destroyed, and they become adulterers.

（二）‘你有妻子缠着呢，就不要要求脱离。’林前七章二十七节。

2. “Have you been bound to a wife? Do not seek a release” (1 Cor. 7:27).

一个弟兄有妻子缠着，就不要一也不可一求脱离。求脱离，并不是主的旨意。也许主就是要他藉着妻子，学生命的功课。

A brother who is bound to a wife should not and may not seek a release. This is not the Lord’s will. The Lord wants him to learn some lessons through his wife.

（三）‘丈夫活着的时候，妻子是被约束的。’林前七章三十九节。

3. “A wife is bound for so long a time as her husband lives” (1 Cor. 7:39).

一个姊妹，丈夫活着的时候，就是受约束的，不可再嫁；再嫁就混乱了夫妻的合一，所以就是淫乱。

While her husband is alive, a sister is bound and cannot remarry; otherwise, she will destroy the oneness between a husband and wife, and she will be committing adultery.

#### 五 再嫁的问题

#### E. Concerning Remarriage

（一）‘丈夫若死了，妻子就可以自由，随意再嫁；只是要嫁这在主里面的人。’林前七章三十九节。

1. “Should the husband fall asleep, she is free to be married to whom she wishes, only to one in the Lord” (1 Cor. 7:39).

一个姊妹，丈夫若死了，夫妻合一的约束就没有了，所以就可以自由再嫁；只是要守住一个条件，就是要嫁在主里面的弟兄。

If a sister’s husband dies, the bond of oneness between husband and wife is broken. Then she is free to remarry as long as she keeps one condition: she must marry a brother in the Lord.

（二）‘寡妇…若…像我就好。倘若自己禁止不住，就可以嫁娶。与其欲火攻心，倒不如嫁娶为妙。’林前七章八至九节。

**2. “Widows, It is good for them if they remain even as I am. But if they do not have self-control, let them marry; for it is better to marry than to burn with desire” (1 Cor. 7:8-9).**

使徒保罗说这话的时候，必是单身的。（他有没有结过婚，我们不得而知。）这时，他愿意寡妇最好能不再嫁，而像他那样单身，好专心事奉主。倘若这样作不到，就可以再嫁。与其勉强单身，倒不如再嫁为妙。

When the apostle Paul spoke this word, he must have been single. (We do not know if he ever married.) At this time he thought it best if widows do not remarry but remain single as he was in order to concentrate on serving the Lord. If they could not, they could remarry. **It is better to remarry than to force oneself to remain single.**

（三）‘我愿意年轻的寡妇嫁人，生养儿女，治理家务。’提前五章十四节，参看九至十三节，十五节。

**3. “I will therefore that younger widows marry, bear children, keep house” (1 Tim. 5:14, see also vv. 9-13, 15).**

保罗在林前七章，明明告诉我们，他在那里所说他愿意寡妇能像他那样守单身而不嫁，乃是他的盼望，他的意见，并不是主的命令。我们知道哥林多前书，是他在较早的时候写的，等到他晚年写提摩太后书的时候，他对这事的口气就改了。这必是因为他的阅历叫他看见，寡妇守单身有难处，容易受撒但的引诱。所以到这里他就愿意年轻的寡妇嫁人，生养儿女，治理家务，免得给撒但留下试诱的机会。并且他在这里规定，寡妇必须到六十岁，教会才可以登于救济册上；至于年轻的，就可以辞她，而不可把她当作要守单身、当受救济的寡妇。

In 1 Corinthians 7 Paul clearly says that at that time he wanted widows to be as he was and remain single. He did not have a command from the Lord, but this was his hope and opinion. First Corinthians was written early in his ministry. When he wrote 1 Timothy in his later years, his manner of speaking about this matter changed. He must have observed that it was difficult for young widows, who could be easily tempted by Satan, to remain single. **Therefore, at that time he wanted younger widows to marry, bear children, and keep house in order to give no opportunity for Satan to tempt them.** Furthermore, he also commanded that widows be sixty years old before the church enrolled them for assistance. Younger widows were to be refused because the church could not know whether she would remain single as a widow in need of assistance.

## 六 休妻的问题

### F. Concerning Divorce

（一）‘夫妻不再是两个人，乃是一体的了，所以神配合的，人不可分开。’马太十九章六节。

**1. “They are no longer two, but one flesh. Therefore what God has yoked together, let man not separate” (Matt. 19:6).**

夫妻一结婚配合，就成为一体，不再是两个人。我们要特别注意主在这里所说‘不再是两个人’这句话。这就如同我们在前面所说，男女两者合起来，才是一个完整的人。两个人既配成一个人，就不可分开。并且主在这里说，这种配合，乃是神所作的，乃是出于神的，所以人不可分开。今天的人说，可以离婚，但是主说，‘不可！’结婚是神所配合的，离婚是人所作的。神只叫人结婚，并不叫人离婚。

When a husband and wife are married, they become one flesh and are no longer two. We must pay particular attention to the Lord’s word no longer two. This corresponds to a man and a woman being joined together to be a complete person. **Since two are joined as one, they should not be separated.** According to the Lord’s word, this yoking is God’s work; it is of God. Therefore, man may not separate them. **People today have no problem with divorce, but the Lord says, “No!” Marriage is God’s yoking, but divorce is man’s action. God only agrees with marriage; He never agrees with divorce.**

（二）‘凡休妻另娶的，若不是为淫乱的缘故，就是犯奸淫了。’马太十九章九节。

**2. “Whoever divorces his wife, except for fornication, and marries another, commits adultery” (Matt. 19:9).**

婚姻该是一；若是二，就乱了。所以一个人除非他的妻子犯奸淫，就不可休而另娶；若是休而另娶，就破坏了婚姻的一，所以也就是犯了奸淫。

Marriage is one; if it becomes two through divorce, there is confusion. Therefore, [unless a man's wife commits adultery, he may not divorce her and marry another](#). If he divorces his wife and marries another for any matter other than adultery, he breaks the oneness of marriage and commits adultery.

（三）‘凡休妻的，若不是为淫乱的缘故，就是叫她作淫妇了；人若娶这被休的妇人，也是犯奸淫了。’马太五章三十二节。

**3. “Everyone who divorces his wife, except for the cause of fornication, causes her to commit adultery, and whoever marries her who has been divorced commits adultery” (Matt. 5:32).**

一个妻子若犯了奸淫，当然就成了一个淫妇；如果她没有这样，而丈夫把她休了，使她再去嫁别人，就是叫她作淫妇。因为一个妻子，丈夫若活着，就不可再嫁；若是再嫁，也是破坏了婚姻的一，所以也是犯了奸淫，而使自己成为淫妇。人若娶这被休的妇人，也是破坏婚姻的一，所以也是犯奸淫。这都是作不得的。总而言之，夫妻若都活着，任何一面也都不可再嫁再娶；否则，就是破坏婚姻的一，所以就是犯奸淫。这是违犯神所定规的，而破坏神所配合的，是神不喜欢的！

If a wife commits adultery, she is an adulteress. If she does not commit adultery but her husband divorces her, forcing her to marry another, he causes her to commit adultery since she may not marry again while he is living. If she marries again, she breaks the oneness of marriage, commits adultery, and becomes an adulteress. Whoever marries her also breaks the oneness of marriage and therefore commits adultery. This is something that must not be done. In conclusion, [as long as a husband or wife is living, neither party can remarry unless adultery is involved. If they do, they break the oneness of marriage and commit adultery](#). This breaks God's ordination and destroys what God has yoked. God does not approve of this.

**柒 婚配的象征——基督与教会**

**G. Marriage Being a Symbol of the Union between Christ and the Church**

（一）‘把你们许配一个丈夫，…如同贞洁的童女，献给基督。’林后十一章三节。

**1. “I betrothed you to one husband...as a pure virgin to Christ” (2 Cor. 11:2).**

男女婚配，是象征基督与教会如何结合。使徒把基督当作一个丈夫，而把我们这些蒙恩的人许配给祂，并且要我们把祂当作贞洁的童女献给祂作配偶。所以我们每逢看见婚配的事，都该想到我们之于基督，和基督之于我们，是怎样的一回事。

[The marriage of a man and a woman is a symbol of the joining of Christ and the church](#). The apostle considers Christ as the Husband and the believers as His betrothed. Furthermore, he betrothed us as a pure virgin to Christ. Therefore, whenever we see a marriage, we should be reminded of our relationship to Christ and of Christ's relationship to us.

（二）‘娶新妇的就是新郎。’约翰三章二十九节，马太九章十五节。

**2. “He who has the bride is the bridegroom” (John 3:29; see also Matt. 9:15).**

施浸约翰对人介绍主耶稣，不只说，祂是背负世人罪孽的羔羊，并且说祂是娶新妇的新郎。主耶稣自己也说，祂来地上是新郎。祂所要娶的新妇，就是祂所救赎的人——我们。祂是宇宙中惟一的真新郎；世人中一切新郎，都是祂作新郎的象征。祂与我们，和我们与祂的关系，乃是新郎之于新妇，并新妇之于新郎的关系。这是我们每逢看到新郎与新妇的关系时，所该想到的。

When John the Baptist introduced the Lord Jesus, he said that [the Lord was not only the Lamb of God who takes away the sin of the world but also the Bridegroom who would marry the bride](#). The Lord Himself also said that [He came to earth as the Bridegroom. The bride whom He desires to marry is His redeemed ones, the believers](#). He is the unique, true Bridegroom in the universe. Human bridegrooms are a symbol of Him as the true Bridegroom. [His relationship with us and our relationship with Him are the relationships of the Bridegroom with the bride](#). We should be reminded of this whenever we see a bridegroom and a bride.

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*