

基督的身位（壹）

The Person of Christ (I)

现在我们还要来看两题，都是关乎基督的。一题是说到基督的身位，一题是论到基督的宝血。基督的身位说出基督是谁，基督的宝血说出基督所作的是什么。我们要认识基督，就不能不认识祂这两方面，就是祂的身位，和祂的宝血。

In this chapter and the next we will cover two topics concerning Christ—the person of Christ and the precious blood of Christ. **The person of Christ relates to who Christ is, and the precious blood relates to what He has done.** If we want to know Christ, we must know His person and the preciousness of His blood.

基督乃是我们荣耀的救主，对于祂的身位，我们每一个蒙到祂救恩的人，不可不知道，不可不认识。但是我们大多都是只对祂的工作，就是祂所作的，有一些认识，而对祂的身位，就是祂所是的，就模糊不清。我们的主，就是我们那荣耀、宝贝、可爱的主，祂到底是谁，这是我们许多弟兄姊妹说不清楚的。比方在擘饼聚会中，我们是专专纪念主，本来不只该因着主恩典的工作而感谢主，更该因着主荣耀的身位而赞美主。但因我们对主的身位缺乏认识，在各地的擘饼聚会中，就很难听见一篇赞美主身位的祷告。在各地擘饼聚会中对主的感谢和赞美，大多都是根据我们从主所蒙的恩典，很少是根据我们对主所有的认识；都是从我们这里，从我们身上来感谢，很少是从主那里，从主身上来赞美。这不是因为别的，乃是因为我们对主的认识不够—不够认识主的身位，不够认识主是谁。所以我们该花一点工夫，来看主的身位。

Christ is our glorious Savior. No believer should be ignorant in regard to His person. Many believers have some knowledge of what He accomplished in His work, but they do not have a clear understanding of His person. When we ask about the person of our glorious, precious, and lovely Lord, many are not able to give a clear answer. In the Lord's table meeting, as we remember the Lord, we often thank Him for His work of grace, but we have little praise for His glorious person. We are short of praises related to the Lord's glorious person in our table meeting because we have a lack of knowledge concerning the Lord's person. In the table meeting most of our thanks and praise to the Lord are based on the grace that we have received from the Lord; they are rarely based on our knowledge of the Lord. Our thanks rarely originate from our appreciation of who the Lord is. Our knowledge of the Lord is lacking because we do not know the person of the Lord. Therefore, we should spend some time to know the person of the Lord from the Word.

主的身位，在时间上相当有讲究，相当有分别，所以我们要分作几个时间来看：

Various aspects of the person of the Lord can be seen quite clearly in relation to time. Since there is a progression in time, we will look at His person in progressive periods of time.

壹 在永远里

I. In Eternity Past

（一）‘太初有道，道与神同在，道就是神。这道太初与神同在。’约翰一章一至二节。

1. “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God”(John 1:1-2).

这里说，主耶稣是太初就有的道，是太初就与神同在的道，并且祂这道就是神。太初乃是时间尚未开始，乃是那无始的永远。（这与创世记一章一节的‘起初’不同，那是时间已经开始了。）所以这里是清清楚楚的告诉我们，我们的主耶稣，在那无始的永远里就是神。在时间尚未起首，万有还没造出之先，祂在永远里就是神。祂就是那永远的神。

Christ is the Word who was in the beginning. He is the Word who was with God in the beginning, and as the Word, He is God. In the beginning refers to eternity past before the beginning of time. This is different from the beginning of time spoken of in Genesis 1:1. Our Lord Jesus was God in eternity past. **Before the beginning of time, before anything was created, He was God in eternity. He is the eternal God.**

这里说祂是神，怎么又说祂是道呢？这里的‘道’原文是‘话’。话就是人的发表。我来到这里，若不说话，你们就不懂我是一回事。我必须说话，才能将自己发表出来。主耶稣就是神的话，就是神的发表，是祂将神发表出来。（约一18。）祂的一切都是表明神的。没有祂，就没有神；离开祂，也就找不到神。祂是神的发表，祂也就是神。我们在祂身上看见神，也在祂里面找到神。但祂不是到时间里才如此，

乃是在永远里就这样。在永远里，在那无始的太初里，祂就是神的道，神的话，神的发表，祂也就是神自己。

What is the meaning of His designation as the Word ? [A word is an expression of the speaker.](#) If I stood before you but did not speak, you would not understand anything about me. I must speak in order to express myself. [The Lord Jesus is the Word of God, which means that He is the expression of God. He expresses God](#) (John 1:18). Everything about Him is an expression of God. If He were not the expression of God, there would be no God. Apart from Him, we cannot know God. Since He is the expression of God, He is God. We see God in Him and find God in Him. His expression of God, however, is unrelated to time. Eternally, He is the Word of God, the expression of God, even God Himself.

(二) ‘祂的根源从亘古，从太初就有。’ 弥迦书五章二节。

2. “His goings forth are from ancient times, / From the days of eternity”(Micah 5:2).

主耶稣的根源，是从亘古，从太初，就是从永远，就有的。祂是永远的神，从永远就是神，不是半路才成为神，更不是等祂来作了我们的救主，才成为神。祂不是因作我们的救主而成了神，祂乃是神来作了我们的救主。祂从亘古，从太初，就是神。

[The goings forth of the Lord Jesus are from ancient times, from the days of eternity.](#) He is the eternal God, the God from eternity. He did not become God at some point in time, and His status as God is not dependent upon His being our Savior. He did not become God because He is our Savior. He is God coming to be our Savior. He is God from ancient times, from the days of eternity.

(三) ‘全能的神，永远的父。’ 以赛亚九章六节原文。

3. “Mighty God, / Eternal Father”(Isa. 9:6).

主耶稣就是那全能的神，就是那在永远里的父。虽然祂到时间里成为肉身乃是人，但祂在那无始的永远里乃是神。虽然祂到时间里显出来乃是子，但祂当初在永远里乃是父。

[The Lord Jesus is the Mighty God and the Eternal Father.](#) Although He became a man in the flesh in time, He was God in eternity past. Although He was manifested as the Son in time, He was the Father in eternity.

(四) ‘与神同等。’ 腓立比二章六节。

4. “Being equal with God”(Phil. 2:6).

主耶稣在永远里，是与神同等的，因为祂就是神。

[In eternity the Lord Jesus was equal with God because He is God.](#)

贰 在创造时

II. In Creation

(一) ‘万物是藉着祂造的；凡被造的，没有一样不是藉着祂造的。’ 约翰一章三节。

1. “All things came into being through Him, and apart from Him not one thing came into being which has come into being”(John 1:3).

主耶稣在永远里，是永远的神，在创造时，就是创造的主。万物都是藉着祂造的；一切受造之物，没有不是藉着祂而有的。

In eternity the Lord Jesus was the eternal God. [At the time of creation He was the Creator. All things came into being through Him.](#) Apart from Him not one thing has come into being.

(二) ‘因为万有都是靠祂造的，无论是天上的、地上的，能看见的、不能看见的，或是有位的、主治的、执政的、掌权的，一概都是藉着祂造的，又是为祂造的。’ 歌罗西一章十六节。

2. “In Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him”(Col. 1:16).

宇宙万有都是靠着、藉着主耶稣造的，也都是为着祂造的，所以祂是宇宙万有的创造者，也是宇宙万有的主。

Everything in the universe has been created by and through the Lord Jesus. He is the Creator of everything in the universe and the Lord of all in the universe.

参读：圣经要道，三十八题：基督的身位

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 38 The Person of Christ