

基督的身位（贰）

The Person of Christ (II)

参 在降世为人时

III. In Incarnation

（一）‘道成了肉身。’ 约翰一章十四节。

1. “The Word became flesh”(John 1:14).

主耶稣虽然在永远里是永远的神，在创造时是创造的主，但在降世时却成了肉身，就是成了人。祂降世为人，乃是那在永远里的道，就是那在永远里的神，来到时间里成了肉身。祂在永远里作神，是人所不能看见、不能接触的。祂来到时间里成了肉身，就变作人所能看见、能接触的。祂成为肉身，对人乃是具体化，给人具体的认识祂、摸着祂。这好像我们讲道时所用的录音带。讲道的话释放在空中，缥缈难以捉摸，若录成带子，就具体了。主耶稣是神—成了肉身，就是神—话—的录音带，将那在永远里，我们没法捉摸的神，具体的录到时间里面，来给我们摸着，给我们接触。

Although the Lord Jesus is the eternal God and the Creator in time, He became flesh; that is, He became a man through human birth. [The eternal Word, the eternal God, was born as a man in time; He became flesh.](#) In eternity He could not be seen or contacted as God, but in time, when He became flesh, He could be seen and contacted. His incarnation was His manifestation to man so that man could know Him and contact Him practically. This is like a tape-recorded message that is more concrete than just a word released into the air. The Lord Jesus, the Word, is the incarnated God. He is God, the Word, on “tape.” What He is in eternity was manifested in time so that we could touch and contact Him.

（二）是‘以马内利…神与我们同在’。马太一章二十三节，以赛亚七章十四节。

2. “Emmanuel...God with us”(Matt. 1:23 ; see also Isa. 7:14).

主耶稣既是神来成为人，就是神来与人同在，所以人称祂为‘以马内利’。在祂身上有人，在祂身上也有神。神和人在祂身上相会调和。因为祂是神来成了人，是人又是神。

The Lord Jesus is God, and He became a man. Therefore, [He also is God with man.](#) This is the meaning of His name Emmanuel. In Him, there is God and there is man. God and man are mingled in Him. He is God and He is man because He is God become man.

（三）是‘一婴孩’，又是‘全能的神’。以赛亚九章六节。

3. “A child is born to us, / ...And His name will be called / ...Mighty God”(Isa. 9:6).

主耶稣在降世的时候，虽然是一婴孩，仍是全能的神。婴孩说明祂的确是成了人，有人的样式和性情；全能的神说出祂道地的是神，有神的荣耀和权能。所以这里—以赛亚九章六节—是告诉我们，主耶稣降世为人的时候，虽然是人，但仍是神；是人，又是神；一面是一个微小的人，一面又是那位全能的神。

Even though the Lord Jesus was born as a child, He was the mighty God. [Being a child means that He truly became a man with the likeness and nature of man. Being the mighty God means that He is the very God with the glory and authority of God.](#) Isaiah 9:6 tells us that even when the Lord Jesus was born as a man, He was still God. He was God, and He was man. On the one hand, He was a small man, and on the other hand, He was the mighty God.

（四）是‘一子’，又是‘永远的父’。以赛亚九章六节原文。

4. “A Son is given to us; / ...And His name will be called / ...Eternal Father”(Isa. 9:6).

这里—以赛亚九章六节—也告诉我们，主在降世为人的时候，是那赐给我们的子，又是那在永远里的父。父是根源，子是表明。主一面是神的根源，一面又是神的表明。在永远里，祂是那作根源的父；到时间里，祂就是那作表明的子。祂这一位在时间里显出来的子，就是那一位在永远里的父。所以祂是子，同时又是父；子和父在祂身上成为一，并且也原是一。

[Isaiah 9:6 tells us that when the Lord Jesus was born as a man, He was both the Son given to us and the eternal Father.](#) The Father is the source, and the Son is the manifestation. On the one hand, the Lord is [God](#)

the source, and on the other hand, He is God the manifestation. In eternity He is the Father as the source. In time He is the Son as the manifestation. He, the Son, manifested in time is the eternal Father. Therefore, He is the Son, and at the same time, He is the Father.

(五) 是‘人子’，又是‘神子’。马太十六章十三至十七节。

5. “Who do men say that the Son of Man is?...You are the Christ, the Son of the living God”(Matt. 16:13 , 16).

主在地上为人的时候，一面是由人一女人一而生的一个人子，一面又是出于神的一位神子。就人子说，祂是在神面前代表我们人的；就神子说，祂是在我们人跟前表明神的。祂是人子，为我们担当了罪孽，并败坏了撒但；祂是神子，使我们得着神的生命，和神的一切。

On the one hand, when the Lord was on earth, He was the Son of Man born of man, and on the other hand, He was the Son of God. As the Son of Man, He represents man before God. As the Son of God, He manifests God before man. He is the Son of Man to bear our sins and to defeat Satan. He is the Son of God so that we may gain God's life and all that is of God.

(六) ‘本有神的形像，…反倒…版了奴仆的形像，成为人的样式。’ 腓立比二章六至七节，歌罗西一章十五节，希伯来一章三节。

6. “Who, existing in the form of God...but...taking the form of a slave, becoming in the likeness of men”(Phil. 2:6-7 ; see also Col. 1:15 ; Heb. 1:3).

我们的主原来是神，所以祂本有神的形像。等祂降世为人的时候，又成为人的样式，取了人的形像。祂虽然成为肉身，穿上了人的样式，完全有人的形像，但祂又是神的像，又是神本体的真像，满有神的形像。所以在祂身上，我们能看见神的形像，也能看见人的形像，因为祂是神，又来成为人。

Our Lord is God, so He existed in the form of God. When He was born on earth as a man, He became in the likeness of men and took the form of a human slave. Although He became flesh, put on the likeness of men, and had the form of a human slave, He was the image of God, the impress of the substance of God, and the effulgence of God's glory. In Him there is the image of God and the image of man because He is God who came to be a man.

(七) 原在永远里，又来到时间里。弥迦书五章二节，约翰七章六节。

7. “His goings forth are... / From the days of eternity”; “My time”(Micah 5:2 ; John 7:6).

主耶稣原来是在永远里，后来又来到时间里。祂是永远里的神，又来作时间里的人。

The Lord Jesus was in eternity, and He came to be in time. He was God in eternity, and He came to be a man in time.

(八) 在地‘仍旧在天’。约翰三章十三节。

8. “He who descended out of heaven, the Son of Man, who is in heaven”(John 3:13).

主降世为人的时候，虽然在地上，仍旧在天上，虽是地上的人，仍是天上的神。

When the Lord Jesus was incarnated to be a man, He was in heaven even when He was on earth. Although He was a man on the earth, He was still God in heaven.

(九) ‘与父原为一。’ 约翰十章三十节。

9. “I and the Father are one”(John 10:30).

降世为人的主耶稣，与父神原为一，所以祂是人，同时也是神。

The incarnated Lord Jesus was one with the Father. He was a man, and at the same time, He was God.

(十) 是神的‘独生子’。约翰一章十八节，三章十六节。

10. “The only begotten Son...has declared Him”; “He gave His only begotten Son”(John 1:18 ; 3:16).

主在世上的时候，是神的独生子，是神惟一的表明者；在祂以外，人不能看见神，因为惟有祂将神表明出来。

When the Lord came to the earth, [He came as the only begotten Son of God](#). He was the unique manifestation of God. Apart from Him, man could not see God, because only the Lord manifested God.

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