

基督的身位（叁）

The Person of Christ (III)

肆 在复活升天以后

IV. In Resurrection and Ascension

（一）虽‘以大能显明是神的儿子’，仍是‘人子’。罗马一章四节，马太二十六章六十四节，行传七章五十六节。

1. “From now on you will see the Son of Man sitting at the right hand of Power”; “Designated the Son of God in power...out of the resurrection of the dead”(Matt. 26:64 ; Rom. 1:4 ; see also Acts 7:56).

主从死里复活，虽然以神的大能显出祂是神的儿子，但祂仍是人子。祂在犹太人的公会受审的时候，大祭司问祂是不是神的儿子，祂虽然回答说是，但祂又说，他们要看见祂是人子升到天上，坐在神的右边。这就是说，祂复活以后，升到天上，仍是人子。所以在祂升天以后，司提反为祂殉道的时候，就看见祂在神的右边仍是人子。祂今天在天上仍带着人性，正如我们的诗歌九十八首第五节所说的。

Following the Lord's resurrection from the dead, He was still the Son of Man, even though He was also designated the Son of God in power. When He was judged by the Jewish Sanhedrin, the high priest asked Him whether He was the Son of God. The Lord responded, "You have said rightly" (Matt. 26:64), but then He said that they would see Him as the Son of Man sitting at the right hand of Power. This indicates that He was still a man after He ascended into heaven. When Stephen was martyred after the Lord's ascension, he saw Him as the Son of Man standing at the right hand of God (Acts 7:56). Hymns, #113 affirms this truth, saying, He wears our nature on the throne.

（二）虽显明是‘神’，仍是‘人’。约翰二十章二十八节，提前二章五节。‘为人的基督，’原文是‘那人基督’。

2. “The man Christ Jesus”; “My Lord and my God”(1 Tim. 2:5 ; John 20:28).

主从死里复活，虽然显出祂是神，但祂仍是人。祂今天在天上，是神也是人，像祂当日在地上是人又是神一样。祂像一件衣服，原是白色的，等落到染缸里，就染上了颜色，不能再去掉。祂原是神，等祂成为肉身，就把人染上了。从那时起，祂身上就一直带着人，不再将人去掉。所以等到祂复活升天，还是带着人。不过这时祂身上所带着的人，是已经被祂带到复活和神的荣耀里了。祂成为肉身，是把神带到人和人的情形里；祂复活升天，是把人带到神和神的荣耀里。祂先是神进入了人里面，后是人进入了神里面。所以祂懂得神的事，也懂得人的事；晓得人的情形，也晓得神的一切。祂的确就是这样一位神而人、人而神，非常奥妙的救主，实在配得我们的爱戴、赞美、和敬拜。

After the Lord rose from the dead, He was still a man in His manifestation of God. Today He is in the heavens as both God and man, just as He was both man and God while He was on earth. When a piece of white cloth falls into a vat of colored dye, the color cannot be removed. Similarly, even though He was God, He was "dyed" with humanity in incarnation. From that moment forward, humanity has always been a part of His person; it can never be removed. Therefore, in His resurrection and ascension, He still has the human nature. However, His humanity was brought into the glory of God through resurrection. In His incarnation He brought God into man and man's situation. In His resurrection and ascension He brought man into God and God's glory. As God, He came into man, and as man, He went into God. He understands the things of God and the things of man. He knows man's situation and the things of God. He is a God-man. He is such a mysterious Savior. He truly is worthy of our love, praise, and worship.

（三）是神众子中的‘长子’。罗马八章二十九节，希伯来一章六节，二章十节。

3. “The Firstborn among many brothers”(Rom. 8:29 ; see also Heb. 1:6 ; 2:10-12).

主原是神的独生子，等到祂从死里复活，就将祂那神子的生命分给我们，使我们得着重生，（彼前一3，）而成为神许多的儿子，也就是祂许多的弟兄。这样一来，祂这神的独生子，就变作神众子中的长子了。所以现在，就是在祂复活以后，一直到将来，祂不再是神的独生子，乃是神众子中的长子。

The Lord was the only begotten Son of God. Through His resurrection from the dead, He dispensed His life as the Son of God into us to regenerate us (1 Pet. 1:3), and we became the many sons of God who are His many

brothers. In this way the only begotten Son of God became the Firstborn among many brothers. From the time of His resurrection, He is no longer just the only begotten Son of God; He is also the Firstborn among many brothers, the many sons of God.

伍 在再来时

V. In His Second Coming

(一) 虽是‘至大的神’，仍旧是‘人子’。提多书二章十三节，马太二十六章六十四节。

1. “Awaiting...the appearing of the glory of our great God and Savior, Jesus Christ”; “The Son of Man...coming”(Titus 2:13 ; Matt. 26:64).

在祂再来的时候，祂虽然要显为至大的神，但仍是人子。这也是祂当初在犹太人的公会受审的时候，所告诉他们的。

When Jesus Christ comes again, He will appear as the great God, but He will still be the Son of Man. This is affirmed by the apostle Paul and by the Lord’s word to the Jewish Sanhedrin when He was being judged.

陆 在永世里

VI. In Eternity Future

(一) 虽和神同为殿，同宝座，仍是‘羔羊’。启示录二十一章二十二至二十三节，二十二章三节。

1. “The Lord God the Almighty and the Lamb”; “The throne of God and of the Lamb”(Rev. 21:22 ; 22:3).

到永世的时候，主虽然和神同为新耶路撒冷的殿，同坐在一个宝座上，就是和神完全合而为一，但祂那时仍是那曾经成为肉身，而被杀过的羔羊，所以到那时祂必仍是带着人性。

In eternity the one temple and the one throne are identified with God and the Lamb, signifying the complete oneness of God and the Lamb, who was incarnated in humanity and slain in His humanity for our redemption.

所以我们看见，我们的主原是在永远里的神，以后来到世间里作了人，而成为神而人者；后来又带着人性死而复活，进入了神的荣耀，而成为人而神者。所以祂现在是神而人者，也是人而神者。祂这奥妙的身位，要存在到祂再来，也要存在到永永远远。

Our Lord, the eternal God, became a man in time, even a God-man. When He died and resurrected, He entered into God’s glory with His humanity to become the man-God. Now He is God yet man and man yet God. His mysterious person will be fully manifested in His second coming and then manifested throughout eternity.

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