

第一章 地位的定义和例证

信徒地位之原则

一切的属灵生命及其成长，都是建立在地位这个原则之基础上的。这可以用一个词来总结，就是：根源。

借着物理层面的出生，我们得以进入人类的各个家庭，并且获得家庭成员的地位，我们也因此衍生出了某些固有的特征。我们就是我们各自之地位的产物。而在我们属灵的出生方面，情况也是类似的。我们一旦重生，那位复活的主耶稣就成了我们基督徒生命的根源；在他里面，我们就获得了在天父面前的地位，其实“我们生活、动作、存留，都在乎他”（徒 17:28）。“我们原是他的工作，在基督耶稣里造成的”（弗 2:10）。我们的天父，借着救赎我们和从新塑造我们，“他又叫我们与基督耶稣一同复活，一同坐在天上”（弗 2:6）。

我们的地位，也就是我们之基督徒生命的根源，乃是完美的。这个地位，乃是永恒的建立在父神的同在里面的。当我们接受主耶稣做我们个人的救主之时，圣灵就使我们在基督的里面得以出生。他就把我们在新的地位上面被造出来了，而这个地位，乃是借助于基督在十字架上的工作而创建的。“若有人在基督里，他就是新造的人，旧事已过，都变成新的了。”（林后 5:17）。这乃是一个永恒的地位，每一位信主的人都被安置在这个位子上，不管他自己是否知道这件事。不过呢，一位意识到自己在主耶稣里面的地位的信徒，就才会开始去经历在基督里的那一切的好处。从这个永恒的地位之根源上，他每一天的生命状况就能够持续获得进展。

我们的状况，就是指我们在基督徒生活当中的本相，我们也正是在其中经历着从婴孩不断走向成熟的一个发育过程。尽管我们的地位乃是不可改变的，我们的状况却是会持续改变的，是能够日新月异的。借着操练信心，我们的永恒地位（根源）就会影响到我们每天的状况，但是，反之则不然，我们的状况，却是丝毫不能够影响我们属天的地位的。“所以你们若真与基督一同复活，就当求在上面的事；那里有基督坐在神的右边。”（西 3:1）。“我还有末了的话：你们要靠着主，倚赖他的大能大力，（在主里）作刚强的人。”（弗 6:10）。

当我们把注意力放在我们的状况中时，我们就不是在靠着信心而生活了，而是在凭借感觉与外观而生活着。随之而来的，不可避免的结果就是，我们就会变得越来越多的关注自我，并且会更加的以自我为中心。而事实上，我们最主要的责任，乃是要去定睛在主耶稣的身上，在他的里面找到我们的位子，得享安息并且安然居住。这样一来，我们就会获得不断的成长，他也将会在我们的属灵生命之状况中，越来越多的获得彰显。“我们众人既然敞着脸得以看见主的荣光，好象从镜子里返照，就变成主的形状，荣上加荣，如同从主的灵变成的。”（林后3:18）。

假如某位信徒并不知道自己在主耶稣里面的地位，以及如何将基督作为自己的生命而安然居住在他的里面，其结果只有一种可能。他就会在自己的不怎么像基督的状况当中苦苦挣扎，而不能在以基督为中心的地位上享受安息。

在许多的情况下，信徒往往对于自己的状况，而不是自己的地位，知道得更加清楚明白。这就是为什么会有那么多的失败与生命停滞不前的原因所在。如果我们想要成长并且多结果子，我们的信心就必须牢牢的拴在我们的地位之上，并且这个地位，乃是在基督里的，已经被完成了的工作。若是把信心建立在我们那各种的易变的、尚未做成的状况之中，那乃是毫无圣经基础的。“叫你们的信不在乎人的智能，只在乎神的大能。”（林前 2:5）。

要在我们每日的状况之成长当中，去经历基督那已经完成的工作，其中的一个方式就是，对于我们在父神面前的、在主耶稣里面的地位，要建立起合乎圣经的，以事实为依据的信心。属灵的出生，把我们摆放在一个已然被接纳的地位上，而在那个地位之上，我们的属灵状况就能够借着信心，不断地得以完善。“我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是神所预备叫我们行的。”（弗 2:10）。

借着属灵的出生，每一位基督徒都已经永远的被摆放在复活的主里面了。但是，只有那些真正认识到这个真理的信徒，才会经历成长。正是对于我们的地位以及相关事实的信心，在每天的生活当中，促成了我们之状况的改变与成长，并且让我们享受到因着成长所带来的各样益处。如果一位信徒并不是很清楚的知道圣经当中在这方面的那些具体真理，他就不能够好好操练那所需要的信心，也就不能够很好的成长和服事。他就只能在自我的范畴里面去寻找他所需要的资源。好了，接下来，让我们来看一下，圣经当中的几个例证，是关于地位方面的美妙真理的，也是特别为着我们的信心而设立的，那就是，一粒麦子的比喻，以及葡萄树与枝子的比喻。

那一粒麦子

在约翰福音 12:24 那里，主耶稣说，“我实实在在地告诉你们：一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”这个关于生命从死亡当中出来的原则，接下来就在各各他的十字架上被真实的确立了。在那里，我们的主，作为那一粒麦子，死了，并且又从死里复活了。在他的复活当中，他从自己的死亡里面带出了许多的子粒和果实。

每一个愿意把自己的信任放在基督身上，以他为自己的救主的人，每一粒这样的麦子，都是在那一粒的麦子里面定居的，也就是与他联合的，他乃是那一场属灵的收割之元首。每一位信徒，都是被包含在他的死亡与复活所带来的“许多的子粒”当中的。“我们若在他死的形状上与他联合，也要在他复活的形状上与他联合。”（罗 6:5）。

繁殖的原则

这里还包含着另外一条很奇妙的原则：母子同类的繁殖原则。“神说：‘地要发生青草和结种子的菜蔬，并结果子的树木，各从其类，果子都包着核。’事就这样成了。”(创 1:11)。我们的主耶稣，就是那一粒掉在地上死了的麦子，并且也已经从死里复活而进入永生当中了，今天他依然在结出“许多的子粒”来，而且同样是“各从其类”的，是按照他的样式而产生的。“因为他(神)预先所知道的人，就预先定下效法他儿子的模样，使他儿子在许多弟兄中作长子。”(罗 8:29)。主耶稣就是我们的生命；因此，当我们不断经历属灵的成长时，就会更加彰显出这种家庭成员之间的相似性。我们就会逐渐地效法他的模样，而他自己，则正“是神荣耀所发的光辉，是神本体的真像”(来 1:3)。并且，“我们知道，主若显现，我们必要像他，因为必得见他的真体。”(约一3:2)。

在自然界的范畴里面，那第一粒麦子所包含的，是充足的与完全的生物信息，决定着一切后续的麦子的生命形态，这个遗传学的道理直到今日依然适用。就是因为这一粒麦子，它没有选择要自己独自存在下去，想要在自己里面留住一切，而是掉到地上死去了，于是就从死亡当中，在那些“许多的子粒”的生命里面，实现了复活。同样的这条原则，也可以应用在属灵的范畴。每一位信徒，作为一粒粒的麦子，他们的地位，也就是生命的根源，就是上帝的长子那一粒麦子，我们的主耶稣基督。我们每一个人，就都是“效法他的模样”；我们拥有的正是他的生命。因此，当我们提到我们的地位时，我们就是指我们在那位复活之主里面的位子——我们的“生命与基督一同藏在神里面。”(西 3:3)。

所以，这个关于地位的原则，无论是在其自然的范畴，还是在其属灵的范畴，都表明，生命在其整全与完备的意义上，都是定居在他的根源里面的，并且是借着出生和成长之过程而传递的。复活而出的生命都是很明确的按照自己的种类的；亦即是“效法”其地位方面的根源之“形象”的。主耶稣基督，作为父神的那一粒麦子，在各各他的十字架那里代替了我们的位子，于是他的死亡和复活就产生出“许多的子粒”，也就是相似的麦子来。而这样的子粒，也就是众信徒，都是被预先定下要来效法神儿子的模样的。

在基督徒的生命当中有一种宁静：
一粒麦子必须掉到地上，
而且静静的死去；然后，假如它死去了，就在那死亡之中，
会有一种生命，那最为丰盛的生命，就带着祝福而成长。
这样的奥秘是言语所不能描述的，
而那些在宁静当中获得安息的人们却都知道；
这实在是神圣的不可测度的道理：
在我的什么也不作当中，我居然获得了神上好的福分！

葡萄树与枝子

跟地位之原则以及繁殖之原则相一致的是，我们的复活之主耶稣就是葡萄树。也因此，他所带来的果子就必然是“跟他相似的样式。”“我是葡萄树，你们是枝子；常在我里面的，我也常在他里面，这人就多结果子。因为离了我，你们就不能做什么。”(约 15:5)。

在自然界的范畴，那在葡萄树里面已经是成全的生命，不断地被输送到那些成长的枝条当中。众多的枝条若是想要拥有健壮的生存状态，就必须持续的待在它们各自的位子上。那些枝条不仅仅是葡萄树的成果与有生命的一个个组成部分，而且那些得以在各个枝条上所结出来的，也正是葡萄树的果子。实际上，枝子并没有产生任何东西，无论是替葡萄树，替其它肢体，或是替它自己。而是那葡萄树，那地位性的根源，才是决定着所有的枝条之生死存亡以及结果子之多少的。作为枝条来说，它的主要的责任就是继续停留在他出生时的位子上，得以持续的连接在它的有生命的根源上，以及在它的那个活泼的地位上面，享受安息。

当信徒在它的位子上安息之时，葡萄树的生命（亦即“圣灵的果子”）就会在它的状况里面被彰显出来——“仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。”（加 5:22f）。葡萄树的生命，就是枝子的生命。那“真葡萄树”，乃是在我们荣耀的天父的右手边被确立的，并且他才是我们的基督徒生命得以流淌出来的根源所在。在信徒里面内住的基督的灵，就是把天上的基督跟地上的我们这些信徒的灵，相联系起来的有生命的纽带。“但与主联合的，便是与主成为一灵。”（林前6:17）。

坐到我们的位子上去

我们之占据各自的位子，并不是靠着去进入到那些位子当中的努力，而是单单的借助于思想明白，我们诚然是已经被摆放在主耶稣里了。一旦我们在这个事实里面安身，就是让我们居住到他里面了。自从我们有了新的出生，我们就已经是在这个复活的位子上。当我们意识到这个真理，并且在他里面“站立得稳”时，我们就会开始经历到那跟基督一同藏在神里面的每日生活的益处。我们的态度就变成是，“我看到了自己在主耶稣里面的位子，并且我待在那里；我在他里面安息，不仅是以他为我的救主，而且以他为我的生命。”对于我们的地位之信心，就会带来我们的属灵状况方面的成长。

保罗替信徒们祷告说，“求我们主耶稣基督的神，荣耀的父，将那赐人智慧和启示的灵赏给你们，使你们真知道他。并且照明你们心中的眼睛，使你们知道他的恩召有何等指望；他在圣徒中得的基业有何等丰盛的荣耀”（弗 1:17f）。他同时也说，“愿颂赞归与我们主耶稣基督的父神！他在基督里曾赐给我们天上各样属灵的福气。”（弗 1:3）。

我们的天父希望我们知道和明白，他已经在我们的生命——也就是基督——里面，赐给我们所需要的，关乎我们的基督徒之生命的，一切，无论是在现今当中，还是在永恒里面。而且他又一直在耐心地教导我们，让我们不要去信靠那位旧人（老我），而是要把我们一切的信心都在这位新人（基督）里面来操练。我们被告知，要在信心层面，去完成那些我们的天父已经在事实层面所成就的工作。在十字架上，他把我们从罪和自我的辖制当中释放出来；在复活之中，他把我们跟复活的主耶稣联合在了一起。借助于相信那十字架上所成就的工作，那位旧人被脱下；借助于相信我们在基督里的属天的地位，那位新人被穿

上。于是我们就得以自由自在地居住在那诸般祝福的根源里面，也就是我们的天父已经赐给我们的每一样福气的根源。

这样，你们向罪也当看自己是死的，是已经被钉死在十字架上了，并且要每天“脱下”旧人(罗 6:11a)。向神，在复活的基督耶稣里，却当看自己是活的，是新造的人，并且要“穿上”新人。(罗 6:11b)。当我们脱离了自我的那个死亡的辖制，我们就得以进入基督的那个生命的统治当中了。

1. 脱下旧人

a. 事实

“因为知道我们的旧人和他同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。”(罗 6:6)。“因你们已经脱去旧人和旧人的行为”(西 3:9)。借着地位的改变，我们已经从老亚当的本性当中被分离出来，并且跟十字架上的基督相认同并联合了。

b. 信心

“就要脱去你们从前行为上的旧人，这旧人是因私欲的迷惑渐渐变坏的。”(弗 4:22)。靠着对我们这个被(从亚当)砍下来的、成圣了的地位之信心，我们就认定自己是已经被钉死在十字架上了，是已经脱离了肉体里面的那个罪和自我的律了。我们看自己是在基督里新造的人，已经对罪和自我死去了。这就是我们要做的，脱下旧人的工作，是上帝在十字架那里已经替我们脱去的。

2. 穿上新人

a. 事实

“你们(在属灵的层面)受洗归入基督的，都是披戴基督了。”(加 3:27)。“你们要……穿上了新人。这新人在知识上渐渐更新，正如造他主的形像。”(西 3:10)。在我们获得新生之时刻，我们就被造在基督里了，并且我们的基督徒之生命，现在乃是“与基督一同藏在神里面”的了。(西 3:3f)。

b. 信心

“总要披戴主耶稣基督”(罗 3:14)。“并且穿上新人，这新人是照着神的形像造的，有真理的仁义和圣洁。”(弗 4:24)。我们要对以上所说的，在地位方面的事实，有充足的信心，也就是要相信，我们的父神已经把我们摆放在他的儿子后面了。借着这个信心，我们就得以在他的里面居住，并且我们也承认我们在他里面的地位。借着这样的信心，我们就得以在他已经赐给我们的位子上面站立得稳稳当当。“所以要站稳了，用真理当作带子束腰”(弗 6:14)。

CHAPTER 1 POSITION DEFINED AND ILLUSTRATED

The Principle of Position

All spiritual life and growth is based upon the principle of position. It can be summed up in one word: source.

Through physical birth we entered our human family position, from which source we derive certain characteristics. We are the product of our position. Just so in our spiritual birth. Upon being born again, the risen Lord Jesus is the source of our Christian life; in Him we are positioned before our Father, in whom “we live, and move, and have our being” (Acts 17:28), “for we are His workmanship, created (born anew) in Christ Jesus” (Eph 2:10). Our Father, in redeeming and recreating us, “raised us up with Him and made us to sit with Him in the heavenly places, in Christ Jesus” (Eph 2:6).

Our position, the source of our Christian life, is perfect. It is eternally established in the Father’s presence. When we received the Lord Jesus as our personal Savior, the Holy Spirit caused us to be born into Him. He created us in the position that was established through His work at Calvary. “Therefore if any man be in Christ, he is a new creature (creation)” (2 Cor 5:17). This is the eternal position in which every believer has been placed, whether he is aware of it or not. The Christian who comes to see his position in the Lord Jesus begins to experience the benefit of all that he is in Him. His daily state is developed from the source of his eternal standing. Our condition is what we are in our Christian walk, in which we develop from infancy to maturity. Although our position remains immutable, our condition is variable. Through the exercise of faith, our eternal position (source) affects our daily condition, but in no way does our condition affect that heavenly position. “If (since) ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Co 3:1). “Be strong in the Lord---empowered through your union with Him; draw your strength from Him” (Eph 6:10 Amplified Version).

When we concentrate upon our condition, we are not living by faith but by feelings and appearances. The inevitable result is that we become increasingly self-conscious and self-centered. Our prime responsibility is to pay attention to the Lord Jesus, to rest (abide) in Him as our position. There will then be growth, and He will be more and more manifested in our condition. “Be we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit” (2 Cor 3:18).

If the believer does not know of his position in the Lord Jesus, and how to abide in Him as his very life, there will be but one result. He will struggle in his un-Christ like condition rather than rest in his Christ-centered position.

In most cases, a believer is more aware of his condition than of his position. This is the reason for so much failure and stagnation. If we are to grow and become fruitful, our faith must be anchored in the finished work of our position---in Christ. There is no basis for faith in our changeable, unfinished condition. “Your faith should not stand in the wisdom of men, but in the power of God” (1 Cor 2:5).

Scriptural, fact-centered faith in the Lord Jesus as our position before our Father is the one means of experiencing that finished work in the growth of our daily condition. Spiritual birth placed us in our accepted position, from which our spiritual condition is being completed, by faith. “Created in

Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph 2:10).

Every Christian has been positioned forever in the risen Lord by spiritual birth. But only the believer, who knows, grows. It is faith in the facts of our position that gives us the daily benefits of growth in our condition.

If the believer is not clearly aware of the specific truths of the Word, he cannot exercise the necessary faith for growth and service. He can only seek his resources in the realm of self. Some of the wonderful positional truths are set forth for our faith in the scriptural illustrations of the grain of wheat, and the vine and the branch.

The Grain of Wheat

In John 12:24 the Lord Jesus said, “Except a grain of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit.” This principle of life out of death was then established at Calvary’s Cross, where He, as the Grain of Wheat, died and rose again. In His resurrection He brought forth the “much fruit” out of His death.

Everyone who would ever place his trust in Christ as Savior, every grain of wheat, was resident in (identified with) the Grain of Wheat, the Head of the new spiritual harvest. Every believer is included in the “much fruit” of His death and resurrection. “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection” (Romans 6:5).

The Principle of Reproduction

There is another wonderful principle involved here: like produces like. “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding after his kind” (Genesis 1:11). Our Lord Jesus, as the Grain of Wheat having fallen into the ground in death, and having risen again unto life eternal, is still bringing forth the “much fruit,” “after his kind.” “For whom He (God) did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Romans 8:29). The Lord Jesus is our life; therefore, as we grow spiritually, the family likeness is manifested. We are gradually conformed to His image, who Himself is the “express image of His (God’s) person” (Hebrews 1:3). And, “when He shall appear, we shall be (completely) like Him; for we shall see Him as He is” (1 John 3:2).

In the natural realm, the first grain of wheat contained, complete and perfect, the life of every subsequent grain of wheat to this day. It did not abide alone, retaining all, but fell into the ground and died, finding resurrection in the “much fruit” of life out of death. This same principle applies in the spiritual realm. The position, the source of life, of every believer as a grain of wheat, is God’s firstborn Grain of Wheat, our Lord Jesus Christ. Each of us is “after his kind”; we have His life. Thus, when we speak of our position, we refer to our place in the risen Lord—our “life is hid with Christ in God” (Colossians 3:3)

The principle of position, therefore, both natural and spiritual, is that life in its fullness and completeness is resident in the source, and is transmitted through birth and growth. Resurrection life is explicitly after its kind; it is “conformed to the image” of its positional source. The Lord Jesus Christ as the Father’s Grain of Wheat took our place at Calvary, and His death and

resurrection brought forth the “much fruit” of similar grains of wheat, believers predestined to be conformed to the image of God’s Son.

There is a stillness in the Christian’s life:
The grain of wheat must fall into the ground
And die; then, if it dies, out of that death
Life, fullest life, will blessedly abound.
It is mystery no words can tell,
But known to those who in this stillness rest;
Something divinely incomprehensible:
That for my nothingness, I get God’s best!

The Vine and the Branch

Consistent with the principle of position and the principle of reproduction, our risen Lord Jesus is the Vine.

As such, He brings forth fruit “after his kind.” “I am the Vine, you are the branches: he that abides in Me, and I in him, the same brings forth much fruit: for without Me you can do nothing” (John 15:5).

In the natural realm, the life that is already complete in the vine is increasingly supplied to the growing branches. The healthy condition of the branches is contingent upon their abiding in their position in the vine. The branch is not only a product and a living part of the vine, but that which is produced in the branch is also the fruit of the vine. Actually, the branch produces nothing, either for the vine, for others, or for itself. The vine, the positional source, has everything to do with the development and fruitfulness of all its branches. The chief responsibility of the branch is to rest just where it was born, to abide in its living position in its living source.

As the believer rests in his position, the life of the Vine (the “fruit of the Spirit”) is manifested in his condition---“love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance” (Galatians 5:22f). The life of the Vine is the life of the branch. The True Vine is established at the right hand of our Father in glory and is the source from which our Christian life flows. The indwelling Spirit of Christ is the living link between Him in heaven and our spirit here on earth. “He that is joined unto the Lord is one spirit” (1 Corinthians 6:17).

Taking Our Position

We take our position, not by attempting to get into it, but simply by seeing that we are already positioned in the Lord Jesus. We abide in Him by resting in the fact. We have been in this risen position ever since our new birth. As we come to realize this truth and to “stand in our standing” in Him, we begin to experience the daily benefits of our life that is hid with Christ in God. Our attitude becomes, “I see my position in the Lord Jesus, and I abide there; I rest in Him, not only as my Savior, but as my life.” Faith in our position will bring growth in our condition.

Paul prayed for believers, “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints” (Ephesians 1:17f). He also said, “Blessed be

God...who has blessed us with every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3).

Our Father intends us to know and understand that He has already provided, in Christ our life, everything required for our Christian life both in time and eternity. He is patiently teaching us to have no faith in the old man (self), and to exercise all of our faith in the new Man (Christ). We are told to do in faith what our Father has already done in fact. At the cross He freed us from the reign of sin and self; in the resurrection He united us to the risen Lord Jesus. By faith in the work of the Cross, the old man is put off; by faith in our heavenly position in Christ, the new Man is put on. Hence we are free to dwell within the very Source of every blessing with which our Father has blessed us.

By reckoning the old man to have been crucified at Calvary, he is “put off” daily (Romans 6:11a). By reckoning ourselves as newly created in the risen Lord Jesus, we “put on” the new Man (Romans 6:11b).

As we escape self’s reign of death, we enter into Christ’s reign of life.

1. Put Off the Old

a. Fact

“Knowing this, that our old man was crucified with Him” (Romans 6:6). “Seeing that you have put off the old man” (Colossians 3:9). By position, we were separated from the old Adamic nature in our identification with Christ on the Cross.

b. Faith

“That you put away, as concerning your former manner of life, the old man (Ephesians 4:22). By faith in our cut off, sanctified position, we turn from, we reckon as crucified, the principle of sin and self within. We count ourselves to be new creations in Christ, having died to sin and self. That is our part in putting off the old man that God put off from us at the cross.

2. Put On the New

a. Fact

“As many of you as were baptized (spiritually) into Christ did put on Christ” (Galatians 3:27). “Seeing that you...have put on the new man, that is being renewed unto knowledge after the image of Him that created him” (Colossians 3:10). At our new birth we were recreated in Christ, and our Christian life is now hid with Him in God (Colossians 3:3f).

b. Faith

“Put you on the Lord Jesus Christ” (Romans 13:14). “Put on the new man, that after God has been created in righteousness and holiness of truth” (Ephesians 4:24). By faith in the positional fact that our Father has placed us in His Son, we abide in Him, we acknowledge our place in Him. By faith, we stand in the standing that He has already given us. “Stand therefore, having girded your loins with truth” (Ephesians 6:14).