

有关信徒地位的原则

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第二章 称义和确据

为了帮助大家来认识在我们的基督徒生活当中，“地位” (Position) 之原则的重要性，我们可以来思考一下这个事实，就是，即使是在我们重生之前，上帝就已经开始培训我们去认识有关地位方面的真理了。

称义

照着其忠心的服事，圣灵借助于把我们的窘困之状况给揭露出来，就在我们身上产生出那个起初的定罪。通过各种各样的张力与环境的运作，我们开始意识到，我们在上帝面前的有罪的状态。

而且，圣灵有可能也会使用一位忠实的见证人，从神的话语当中给我们清楚地指明了，我们在自己的位子上都是一个个失丧的罪人。我们也都是出身于一个错误的家族当中的——我们被降生在那个堕落的、有罪的、受咒诅的亚当的血脉系统里面。“在亚当里众人都死了” (哥林多前书 15:22)。按照我们天然的出生，我们都是“死在过犯罪恶之中” (以弗所书 2:1)。“因一人 (亚当) 的过犯，死就因这一人作了王” (罗马书 5:17)。

因着上帝那完全的爱与圣洁，上帝要来把我们从原先的那个在亚当里的死亡之地位拯救出来，并且要借着我们在主耶稣基督里的地位，永恒的被降生在一个新的家庭当中，也就是上帝的家中。靠着他的恩典，因着我们对祂儿子的信心并接受耶稣作为我们个人的救主，我们就得以脱离先前的那个天然的、堕落的状况和地位，被带入到一个新的在上帝面前的地位上了。

对于这一个奇妙的运作与转换，毫无疑问的，当初我们往往并不是很明白的。然而，非常关键的是，这些关乎我们的新的出生以及称义方面的真理，有必要被我们非常清楚的掌握，只有这样，才能够让我们去体验到因着我们在基督里的这个地位而产生的那许多的好处。对于这个根基性的步骤，若是只认识了一鳞半爪，就无可避免的会在后续的整个的基督徒生活当中，造成肤浅和不成熟的现象。

称义的意思，就是去宣告我们是义的，而不是要去使得我们成为义；那些归算 (imputed) 在我们头上的，事实上，并不是传授 (imparted) 给我们的。被称义的意思，就是这位信徒在基督里已经被算为义了，并且上帝也是这样来看待他的。而我们在主耶稣里面的这个地位上的义，会不断地、渐进性的在我们的状况当中彰显出来，也就是当我们“在我们主救主耶稣基督的恩典和知识上有长进”的时候 (彼得后书 3:18)。“但你们得在基督耶稣里，是本乎神，神又使他成为我们的...公义，...救赎。” (哥林多前书 1:30)。

除非我们能够清楚的看到，我们在基督里的称义，乃是一个地位方面的完全和落实，否则，我们对于自己的地位的所有其它层面的观感与信念，都将会是如同焦距没有对准一般，模糊不清的。在旧约圣经的预表当中，上帝向以色列人解释说，“活物的生命是在血中。我把这血赐给你们，可以在坛上为你们的生命赎罪，因血里有生命，所以能赎罪。” (利未记 17:11)。如此看来，被献祭的生命之价值，就在于其中所洒出的血的宝贵与否。在那时候，这些作为预表的祭物都是一些动物，尽管是无辜的和没有瑕疵的，然而呢，“公牛和山羊的血，断不能除罪” (希伯来书 10:4)。这一切后来都被废除了，因为它们都是期待着上帝那完美的祭物的来到，也就是“神的羔羊，除去 (或作背负) 世人罪孽的。” (约翰福音 1:29)。

神的儿子又的确成为了完美的人子，为的是使他可以来到他父亲的祭坛上面，也就是各各他的十字架上，在那里甘心洒出自己的宝贵鲜血，好为着我们的众多罪恶付上全部的赎价。当这个救赎的代价被全部付清之后，他就能自由地从死里复活，进入到一个复活的、升天的、荣耀的永生当中。“我们藉这爱子的血，得蒙救赎，过犯得以赦免，乃是照他丰富的恩典。”(以弗所书 1:7)。

在这节经文当中有两个很重要的因素：(1)“我们藉这爱子的血，得蒙救赎。”这里就指明了我们在地位上的称义。当我们接受他作为我们的救主时，他就接纳了我们，并且我们也就以“新生的样式”——也就是依照他的生命，被降生在他的里面了。(2)因着他的赎罪是已经彻底成就了的，所以说，“乃是照他丰富的恩典。”这个完全的，并且是永恒的称义，乃是一个恩典的礼物，绝对不是任何人能够以任何方式去赚取的。“惟有不作工的，只信称罪人为义的神，他的信就算为义”(罗马书 4:5)。

需要记住的更为深入一步的事实是，我们一切的罪，在被交付赎金的时候，其实都还是将来的事情，因为，十字架上的工作，远在我们还没有出生之前，就已经成就了。我们的天父，早在替我们采取一个独特的行动之前，就已经把万事都放在他的考虑之中了。因此，我们可以蛮有把握的确信，我们所有的罪恶过犯，无论是过去的，现在的，和将来的，都已经被永远的赦免了。“赦罪的道是由这人传给你们的。信靠这人，就（能够在一切的事情上）都称义了”(使徒行传 13:38f)。

既然称义是在基督里的，而不是在我们的里面的，这就清楚表明了，这乃是一个在地位方面的真理，而不是在状况方面的真理。我们借着对神话的信心，就在主耶稣里面获得了称义；这乃是一个我们所相信了的事实，而不是我们所接收到的经历。这跟我们的属灵生命之“状况”(condition)毫无关系，而是跟我们的“地位”(position)密切相关。只不过呢，当我们安息于我们之被称义的地位时，我们的属灵状况也就会跟着受到影响。我们也就能够经历到那些全新的、从主而来的平安和喜乐，以及感受到他对我们的大爱。

确据

救恩的确据，尤其是称义这件事，是我们所领受的很大的福气，而且这完完全全是建基于我们在主耶稣里的地位，也就是以他为我们的义。正因为它是非经验性的，称义就从来都不会是建立在我们的属灵状况之基础上的。对于称义这件事的确据，乃是当我们意识到了我们的天父所作的与所说的，而必然会带出来的结果；它从来都不是根据我们的感觉来决定的。就像有人所说的那样，“因为上帝已经这么说了，我就确信无疑；因为我能够有确据，我也就感觉到了心灵的安息。”“你们要思念上面的事，不要思念地上的事”(歌罗西书 3:2)。

就在这个地方，往往正是我们的基督徒生活当中，第一个主要的错误会被犯下之处。由于我们对主耶稣的信心，就让我们得以因信称义，并从而获得了一个新的地位，而这个崭新的生命之位，就会开始带来在我们的状态方面的显著的不同。正因为这个缘故，我们往往就会不经意的把我们的确据，从永恒的地位之基础上，挪移到了现世的状况上。自我认为说，我们看起来，感觉上，听起来，都像是被救赎之人，所以嘛，我们对于自己的救恩是有确据和有把握的。

但是呢，接下来情况好像会变得不妙起来。某天早上我们如梦初醒！我们看起来其实并不像是得救的，我们更是感觉得自己好像没有被救赎，并且我们听起来也不像是得救之人。整日当中，几乎每一件事情，所遇到的每一个人，好像都是麻烦多多的，于是到了夜幕降临之时，我们基本上就认定说，自己已经没有什么得救之把握与确据了。于是内心开始有些动摇了，我们就决定说，明天吧，明天要把事情都整顿好。第二天来了，我们努力要使得自己看起来像是得救的，感觉上像是得救的，并且听起来像是得救的人。然而，因为我们的关注点是在我们的状况上面，一切又将会以可怜的失败而告终。于是，我们甚至于真的要怀疑自己的救恩了。我们反问自己说，“耶和華若与我们同在，我们何至遭遇这一切事呢。”(士师记 6:13)。

好在，按照上帝所计划的时间表，在合适的时候，那位保惠师将会借着神的话语，把我们的信心重新聚焦在我们的地位上面，于是，我们之救恩的确据也就再次的牢牢的拴在了磐石——基督耶稣之上。而一旦这种的确据被重新建立起来，我们的状况也就会开始改善，这是因为我们靠着信心，在正确的地位之上站立起来了。我们也学习到了我们的第一个重要的功课：认识自己的地位并且安居在自己的地位之中，实在是非常的有必要啊。离开了这种的安居和把握，所剩下的就只有是沮丧和失败。“公义的果效，必是平安。公义的效验，必是平稳（和确据），直到永远”（以赛亚书 32:17）。

圣灵的见证

“圣灵与我们的灵同证我们是神的儿女”（罗马书 8:16）。对于许多的人来说，有一个比较常见的试探就是，想要把自己的救恩确据，建立在神的话语的地位性见证之外，总是试图要从某些更加可以触摸的东西那里来获得印证，好对于自己的救恩更加有把握。但是，就是在这样的关键点上，信实的圣灵要来教导我们，好让我们能够全然的信靠神的话语，而不是去盲目地加添任何的别的东西。“存温柔的心领受那所栽种的道”（雅各书 1:21）。

当然，或许是会有其它的一些东西，也可以拿来作为我们的救恩确据之基础的，比如说，“我们因为爱弟兄，就晓得是已经出死入生了”（约翰一书 3:14）。但是，这也仅仅是次要意义上的间接性的凭据，而不是根基性的。更何况，有些时候，我们对于个别弟兄的爱心，有可能会是相当勉强的和磕磕碰碰的，到那个时候，我们还能够依然有确据吗？

圣灵的见证，其实就是对于神的话语之见证。在圣经当中，包含着许多上帝的启示，是要来告诉我们有关永恒地位的真理的。就是在神的话语里面，圣灵为主耶稣作着见证，而耶稣，他就是我们在上帝面前的地位。虽然，圣灵是内住在我们里面的，而且也常常对着我们的灵作出印证，我们必须记得的是，人的灵却是存在于我们的主观意识功能之外的。所以，救恩的确据就根本不是能够借着感官之机能来获取的。当我们借着对圣经所提供的种种理据的信心，而安息在各自的地位上时，真理的灵就会赐给我们一个深沉的、无法言喻的确据，并且是不能够被修改的。我们不只是要相信，还要知道和明白；我们的知识就是建立在那永恒的、被圣灵所默示和服事的经文之中的。“因为我知道我所信的是谁，也深信他能保全我所交付他的，（或作他所交托我的）直到那日”（提摩太后书 1:12）。

一切都似乎很简单，好像在我们基督徒生命的婴孩期就可以解决所有的问题了。但是，主耶稣却是要把我们从吃奶的阶段带入到吃干粮的阶段，好让我们成为负责任的、属灵方面有见识的、长大成人的信徒。甚至呢，我们不仅仅是要让自己在那些较深层次的真理当中去生根建造、根基稳固，而且还必须让自己有资格和能力去跟其他的人进行有效的分享，帮助他人也来明白这些真理。一旦我们自己有了清楚的确据并且灵命健壮了，主耶稣就能够借着我们去坚固其他人了。然而，若是我们自己都稀里糊涂的，那就只能够如同圣经所描述的，“若吹无定的号声，谁能豫备打仗呢”（哥林多前书 14:8）。

除非我们能够在关于属灵之出生的这些首先的原则上面根基稳固，否则我们就不能够被继续带入到那些关乎成长和成熟的后续真理原则当中去。“凡只能吃奶的，都不熟练仁义的道理。因为他是婴孩。惟独长大成人的，才能吃干粮，他们的心窍，习练得通达，就能分辨好歹了。所以我们应当离开基督道理的开端，竭力进到完全的地步”（希伯来书 5:13f, 6:1）。

正如航天器的电子眼乃是精确的锁定在那被事先设定好的星星上面的，这样就能够使得该航天器在整个的天际旅行当中，得着正确和必要的指引与维护，照样的，我们也要把我们信心的眼睛固定在我们天上的地位上——那位明亮的晨星上。这样一来，当我们“仰望为我们信心创始成终的耶稣，”我们就会在经验的层面上，经历到圣经所应许的，“义人的路，好像黎明的光，越照越

明，直到日午” (希伯来书 12:2, 箴言 4:18)。

THE PRINCIPLE OF POSITION

BY MILES J. STANFORD

CHAPTER 2 JUSTIFICATION AND ASSURANCE

It may help us to see the importance of the principle of position in our Christian life if we consider the fact that God began training us in positional truth before we were born again!

Justification

According to His faithful ministry, the Holy Spirit brought about an initial conviction of sin by revealing our needy condition. Through varied pressures and circumstances, we came to realize our sinful state before God.

Then the Holy Spirit may have used a faithful witness to make clear to us from the Word that we were lost sinners in our position. We were in the wrong family---we had been born into the fallen, sinful, condemned Adamic line. “As in Adam all die” (1 Corinthians 15:22). In our natural birth, we were born “dead in trespasses and sins” (Ephesians 2:1). “By one man’s (Adam’s) offence death reigned” (Romans 5:17).

In His perfect love and holiness, God made it possible for us to be removed from our position of death in Adam, and to be eternally born anew into His family through our position in the Lord Jesus Christ. By His grace we were brought to turn from our natural, fallen condition and position, and to believe on His Son as our own personal Savior, our new position before God.

Much of this wonderful transaction and transition, no doubt, was not understood at the time. However, it is all-important that the truths of our new birth and justification become crystal clear if we are to experience the benefits of our position in Christ. Superficiality in this foundational step inevitably makes for shallowness and immaturity throughout our subsequent walk.

The meaning of justification is to pronounce righteous, not to make righteous; what is imputed is not, in fact, imparted. To be justified means that the believer is viewed in Christ as righteous, and is treated as such by God. The righteousness of our position in the Lord Jesus is increasingly manifested in our condition, as we “grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ” (2 Peter 3:18). “Of Him are you in Christ Jesus, who of God is made unto us...righteousness, and...redemption” (1 Corinthians 1:30).

Until we clearly see the positional perfection of our justification in Christ, our conception of, and faith in, all the other aspects of our position will be out of focus. In Old Testament type, God explained to Israel that “the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul” (Leviticus 17:11). Now, the value of the life sacrificed is the measure of the worth of the blood shed. In that these type-sacrifices were animals, innocent and spotless though they were, still “it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4). All of this was a cancellation in anticipation of God’s perfect sacrifice of “the lamb of God, which takes away the sin of the world” (John 1:29).

God the Son became also the perfect Son of Man in order that He might go to the Father’s altar, the cross of Calvary, and there willingly shed His precious Blood in full atonement for our sins. Complete payment made, He was free to rise again in resurrected, ascended, and glorified eternal life. “In whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7). There are two important factors in this verse: (1) “In whom we have redemption.” Here we have our position of justification. When we received Him as our Savior, He received us and we were born into Him in “newness of life” --- His life. (2) Because of the perfection of His atonement, it was all “according to the riches of His grace.” Complete and eternal justification is a gracious gift, utterly impossible to be earned in any way whatsoever. “To him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness” (Romans 4:5).

A further fact to be remembered is that all of our sins were future at the time they were paid for, since the work of the Cross was accomplished when we were yet unborn. Our Father took everything into consideration before He made a single move on our behalf. Hence we can be fully assured that all our sins, past, present and future, have been forever forgiven. "Through this Man is preached unto you the forgiveness of sin: and by Him all that believe are justified from all things" (Acts 13:38f).

Since justification is in Christ and not in ourselves, it is a truth of position, not condition. We receive justification in the Lord Jesus by faith in the Word; it is a fact believed, not an experience received. It has nothing to do with our condition, but everything to do with our position. However, as we rest in our justified position, our spiritual condition is affected. We experience something of the new-found peace and joy of the Lord, and His love for us.

Assurance

The blessed assurance of salvation and of justification in particular, is based squarely upon our position in the Lord Jesus as our righteousness. Being non-experiential, justification can never be founded upon our condition.

Assurance of justification results when we realize what our Father has done and said; it is never based on our feelings. It has been said, "Because God has spoken, I am sure; because I am sure, I feel at rest." "Set your mind on the things that are above, not on the things that are upon the earth" (Colossians 3:2).

It is here that the first major mistake in our Christian life is often made. In taking the position of justification by faith in the Lord Jesus, this new standing of life began to make a marked difference in our state. Because of this, we shifted the basis of our assurance from eternal position to temporal condition. We looked, and felt, and sounded saved, hence we were assured of our salvation.

But then, one morning came the dawn! We didn't look saved, we didn't feel at all saved, and so we didn't sound saved either. All day long everything and everybody went wrong, and by nightfall we found ourselves at the end of our assurance. Thoroughly shaken, we determined to rectify matters on the morrow. The next day we strove to look saved, to feel saved, and to sound saved. But, because we were centered in our condition, all was wretched failure. We even began to question our salvation. "If Jehovah is with us, why then is all this befallen us" (Judges 6:13).

In the Lord's time, the Comforter re-focused our faith upon our position by means of the Word, and our assurance of salvation was again anchored upon the Rock, Christ Jesus. With this assurance reestablished, our condition began to improve as a result of the position in which we stood by faith. We had learned our first important lesson: the necessity of knowing and abiding in our position. Apart from this abiding, there is nothing but frustration and failure. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isaiah 32:17).

The Witness of the Spirit

"The Spirit Himself testifies together with our spirit, (assuring us) that we are children of God" (Romans 8:16). It is a temptation for many to hanker after something more tangible than the positional testimony of the Word, in order to be more sure of their assurance. But it is at this point that the faithful Spirit would teach us total reliance upon the Word, nothing added. "Receive with meekness the engrafted Word" (James 1:21).

There may be other ground for assurance of our salvation, such as, "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14), but this is secondary, not foundational. Besides, there will be times when our love for some brethren may falter, and then what of our assurance?

The witness of the Spirit is His witness to the Word wherein lies God's revelation of our eternal position. And in that Word, He testifies concerning the Lord Jesus, who is our position before God. Although the Holy Spirit abides within and witnesses to our spirit, we must remember that the human spirit lies beyond the range of consciousness. Therefore, assurance of salvation is not gained through the senses. As we rest in our position by faith in the scriptural facts, the Spirit of truth gives us a deep, inexplicable assurance that cannot be altered. We not only

believe, be we know; our knowledge is established in the eternal, Spirit-ministered Scriptures. “For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day” (2 Timothy 1:12).

All seems so simple and solved during the infant stage of our Christian life. But the Lord must take us on from milk to meat, to become responsible, spiritually intelligent, adult believers. We must not only become firmly and clearly established in the deeper truths ourselves, but we must be qualified to share them effectively with others. Once we are sure and sound, the Lord can establish others through us. But, “if the trumpet give an uncertain sound, who shall prepare himself for the battle?” (1 Corinthians 14:8).

Until we are solidly founded upon the first principles of spiritual birth, we cannot be taken on to the principles of growth and maturity. “For every one that uses milk is unskilled in the word of righteousness for he is a babe. But strong meat belongs to them that are full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on to perfection (maturity)” (Hebrews 5:13f, 6:1).

As the electronic eye of the space vehicle locks onto its designed star for guidance and maintenance upon its heavenly course, so are we to fix our eye of faith upon our heavenly position---the Bright and Morning Star. Thus, in our “looking unto Jesus the author and perfecter of faith,” we shall find experientially that “the path of the righteous is as the dawning light, that shines more and more unto the perfect day” (Hebrews 12:2; Proverbs 4:18).