

# 有关信徒地位的原则

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### 第七章 罪与洗净的良心 (VII. Sin and Purged Conscience)

简短的说，因着人类犯罪堕落的缘故，就获得了一种道德的判断力，好分辨正确与错谬，这就是我们所知道的良心。然而，又因为人类乃是处在被罪所玷污的状况下，就使得这个良心也成为不是很可靠的指南。尽管如此，圣灵常常还会在良心的层面来工作，好让人知道自己的罪。

#### *天然的人 (The Natural Man)*

由于遗传的、社会的、以及宗教的培育，加上环境的影响，这些因素都会造成未信主之人的良知出现错谬，其错误之程度往往是有深浅之别，于是各人的良心就是从高尚的到极度卑劣的都有。然而，无论如何，其所参考的根基必然是错误的，因为它乃是以自我为生命之核心的。“他们用自己度量自己，用自己比较自己，乃是不通达的 [而且行为举止也是不明智的]” (哥林多后书 10:12, 稍加补充)。就算是最好的情况下，作为未蒙拯救之人，也是处在律法的捆绑之中的；“他们虽然没有律法，自己就是自己的律法。这是显出律法的功用刻在他们心里，他们是非之心同作见证，并且他们的思念 [也就是他们用来分辨对错的良心] 互相较量，或以为是，或以为非。” (罗马书 2:14, 15)。

就算一位不信主之人的良心是清洁的，这个状态也常常是要倚靠某些好行为，再加上一些的自我合理化的工作，来维护的。通常导致的结果就是，让人自以为义。因此，他所谓的自己那美好的良知，就成为了他的一个绊脚石，拦阻他看到自己乃是需要上帝之公义与生命的。从另一方面来说呢，当某人的良心不是很好时，他又会从上帝面前逃离，因着内心对自己的绝望，自感不配来到上帝面前。因此，只有当圣灵来帮助我们，让我们对于罪，在理智、情感、与良心的层面都得以被正确的定罪，无论是属于自义的那种情况，还是属于自我贬低的那一种，都可以让罪人们来看到自己真实的需要，好让他们转而寻求基督。

#### *属肉体的人 (The Carnal Man)*

当我们关注良心这个概念时，会发现，属肉体的基督徒，跟不信主的人乃是很像的。他们定意想要通过自己的努力来给上帝制造出某些的好行为，以及借助于盲目的自我合理化，把自己跟那些看起来更加软弱的基督徒们相比较，他就得以阶段性的维护某种程度的在良心上的优越感。就是这种感觉，尽管是虚假与错谬的，却使得这个人更加夸张的去依赖自我。“但夸口的，当指着主夸口。因为蒙悦纳的，不是自己称许的，乃是主所称许的” (哥林多后书 10:17, 18)。

而相对的，当某些属肉体的基督徒的良心状况不佳时，他们就会企图躲避上帝，并且甚至于试图要把自我之罪性这个责任推卸给其他的人。然而，圣灵常常可以借着在良心里面的工作，把这样的人引领到主耶稣的面前，好让他们从不义当中得着洁净，并且在属灵的层面能够有长进。“并我们心中天良的亏欠 [败坏的良心] 已经洒去，身体用清水洗净了，就当存着诚心 [诚实并诚恳的心] 和充足的信心来到神面前 [亦即，因着对上帝的大能、智慧、与美善有绝对的信靠与把握，我们能够全然投身于上帝的怀抱，把我们的个性、把我们身心灵的全部，都交托给他]” (希伯来书 10:22)。

#### *属灵的人 (The Spiritual Man)*

当一位信徒能够安息于自己的地位 (position) 之上，而不是受制于自己的状态 (condition) 时，也就是能够住在复活的主里面，活在父神的面前，他就会经历到属灵范畴的成长。他乃是满有把握地知道“基督也曾一次为罪受苦 (有古卷：受死)，就是义的代替不义的，为要引我们到神面前” (彼得前书 3:18)。借助于在那些事实上的单纯的信心，他承认并接受了自己在基督里的地位，以基督为自己的生命，就是那一

位已经“洗净了人的罪，就坐在高天至大者的右边”的基督（希伯来书 1:3）。既知道他们的罪被一次并永远的洗净了，他们的良心也就因此而清洁了，正如经上所说的，“因为礼拜的人，良心既被洁净，就不再觉得有罪了”（希伯来书 10:2）。

常常以属灵的事情为念的信徒，乃是明明的知道自己的里面依然有罪，却又是完全的确信，知道自己的身上其实是无罪的；因为他一切的罪都已经被主耶稣所背负了。尽管说，他在状态方面来看，依然是有需要之人，因为他乃是被罪的律所占据着，然而，他在地位方面来说，乃是住在基督里的了。他能够持续不断地从高处领受到属灵成长所需要的各种资源。他也清楚知道自己的自由，那就是，任何时候他都可以“坦然无惧的来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助”（希伯来书 4:16）。

当一位成长当中的信徒犯罪之时，他的良知，以及他跟父神之间的团契就会因此被搅扰，这个时候，他可以自由地去承认自己的罪。他知道说，主耶稣“是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义”（约翰一书 1:9）。并且，他也可以向以下的这条真理来寻求援助，就是，当他确实犯罪之时，他乃是“在父那里……有一位中保，就是那义者耶稣基督”（约翰一书 2:1）。如此一来，一个清洁的良心、并纯净的与父神之交通，就得以被重建和维护了，他也就得以继续自由自在地享受与父神并圣子之间的美好团契。他也因此而学习到，“我们若在光明中行，如同神在光明中，就彼此相交，他儿子耶稣的血也洗净我们一切的罪”（约翰一书 1:7）。

### 状态 (Condition)

而一位以状态为中心的基督徒，就没有其他的援助可以倚靠，必须自己来与内住的罪性作斗争，于是就必须尽自己最大的努力，来试图掌控自己。令到这个无法忍受的重担更加沮丧的，乃是以下这个事实，似乎上帝并没有在这种努力上来帮助他。他于是被这种的失败感所彻底淹没，正如罗马书第七章所描述的那样。他在这种属地的低层次上奋斗与争战，等待着他的，却只有失败；他本应该在上头去享受安息的，在那里，他必然是可以得胜的。

有一个主要的原因，让许多的信徒们在属灵层面生病了的（也包括那些在思想与身体层面的疾患），乃是因为他们里面有着一个充满了愧疚与被逼迫的良心。他们在自己的那个不义的状态之下承受着重担，并不断地去劳苦努力，而不是在他们那义的地位之上，来自由地享受安息。可悲的是，今天在上帝的百姓当中，并不是有太多的人，对于那“清洁的”、“完全的”良心，有充分的认识。有的甚至是对此一无所知。无以计数的基督徒们，包括那些在灵里面被唤醒并且渴望长大之人，都是被一个破败的良心所捆绑着。他们很诚恳的知道自己有罪的状态，但是，对于他们那已然完美的地位，却是一知半解。

本章的内容，就是要来关注那些产生愧疚之良知的基本原因，也就是关乎内住在我们里面的罪的原则。在下一章里面，我们将会继续讨论这个原则所造成的产品，也就是被施行出来的各样罪行。有一个极其自相矛盾的现象就是，在基督徒当中，有人尽管是被主耶稣基督从罪的刑罚与辖制里被拯救出来了，却依然在属灵的层面，是非常的无助与无用，这要归因于他们自身所背负的那种巨大的罪恶感。

我们正在描述的，乃是那些心里充满饥渴的基督徒，他们在灵里苏醒过来了，意识到自己的罪。而且，他们自己是做好了准备（因着圣灵的预备），以为只能够靠自己，要从这些有罪的状态当中被释放得自由的。其实呢，明确知道自己的需要，乃是在我们在理性层面来寻求信仰的主要动力。以下所说的情况，不正是那位诚实的、处在挣扎当中的、被罪恶感所驱使的信徒的真切呐喊吗？“因为我所做的，我自己不明白 [我真的是不明白自己的行动，我对自己相当的疑惑不解]；我所愿意的，我并不做；我所恨恶的 [也就是我的道德本能所厌恶的]，我倒去做。既是这样，就不是我做的，乃是住在我里头的罪 [也就是罪的原则，罪的律] 做的。”（罗马书 7:15, 17）。这里所描绘的，就是一位在成长之中的信徒，他真切的看到了自己的状态，却是还未曾明白自己的地位。

### 地位 (Position)

使得我们的信心得着安息的，只有一个地方，那就是在我们的主耶稣里面，也就是我们的父神已经摆放了我们的位置。而且，只有在那个安居之所，我们的良心才能够是洁净的，即使是在关乎我们内住的罪这方面。我们的罪恶感，不可能借助于清理我们里面的罪而得到解除，因为，那个罪的律，只要我们依然是活在这个未获救赎的身体之中，就一直会存留下去。此外，这个罪恶感，也不可能通过自我的改良而解除，这个指望同样会落空的，因为，在我们的肉体当中，并没有居住着任何的可以被改善的东西。

在基督走向各各他的十字架之前，人类历史上就已经出现了有罪恶感的良心这个问题。那个时候，在用人手所造的耶路撒冷的圣殿当中，所发生的事情乃是这样的：“至于第二层帐幕，惟有大祭司一年一次独自进去，没有不带着血为自己和百姓的过错献上。……那头一层帐幕作现今的一个表样，所献的礼物和祭物，就着良心说，都不能叫礼拜的人得以完全。……但现在基督已经来到，作了将来美事的大祭司，经过那更大更全备的帐幕，不是人手所造、也不是属乎这世界的；……并且不用山羊和牛犊的血，乃用自己的血，只一次进入圣所，成了永远赎罪的事”（希伯来书 9:7, 9, 11, 12）。

是的，我们的主耶稣“如今在这末世显现一次，把自己献为祭，好除掉罪”（希伯来书 9:26）。“我们凭这旨意，靠耶稣基督，只一次献上他的身体，就得以成圣。……但基督献了一次永远的赎罪祭，就在神的右边坐下了。……因为他一次献祭，便叫那得以成圣的人永远完全”（希伯来书 10:10, 12, 14）。我们作为在基督里新造的人，我们已经被从内住的罪之刑罚当中被救赎出来；进一步地说，我们已经从同样的那个罪的律之掌控当中被成圣（分别为圣）了。我们在自身里面还是有罪的存在，却不是在我们的身上了；罪一直会伴随着我们，但是却不再被归算到我们头上了（意思是说，我们已经获得了基督的义。——译者注）！

非常关键的是，我们需要知道，上帝已经很确定地和很彻底地处置了这个罪的律，特别是因为，它的在我们里面之存在，是如此大的一个负担。“神就差遣自己的儿子，成为罪身的形状，作了赎罪祭，在肉体中定了罪案”（罗马书 8:3）。这个罪的原则，并没有被赦免，也未曾被洁净；而且，它也未曾被改善，或是被挪移。但是，感谢上帝，它已经因着十字架上基督的受死，而被彻底定罪了。在基督的肉体当中，我们的主耶稣定了我们肉体里面之罪的罪案。因着这个定罪之完成，就使得我们各人不必再被定罪了。

“如今，那些在基督耶稣里的就不定罪了。因为赐生命圣灵的律，在基督耶稣里释放了我，使我脱离罪和死的律了”（罗马书 8:1, 2）。正是因为这个有福的事实，我们的良心找到了平安，并且，也得以从内住之罪的愧疚之中，被洗净了。

当我们面对以下的这两个方面，也就是在我们知晓自己之状态，以及那被启示出来的我们的地位之间，要作出一个选择的时候，应该不会是个困难的选择。假如，因为关注情感层面的缘故，或者是因着缺乏属灵知识的缘故，我们把过多的注意力放在我们的状态上，而不是放在我们的地位上，我们就会继续受压于一个污秽的良心底下，背负着无法承受的重担而作出许多无谓的劳苦努力。但是，如果我们能够认同上帝，知道说我们的老我已经被神所定罪，我们就会在关乎内住之罪的事情上，能够有完全平静与安稳的良心。这也就是在以下这两者之间所存在的无穷无尽的差别，亦即我们之告诉上帝我们自己的真实面目（状态），以及留意他的见证，就是我们在他的儿子里面的真实身份（地位），这二者之间。前者意味着罪恶感与奴役，而后者乃是意味着自由与成长。

在各各他的十字架上，当我们的主耶稣替我们成为罪，他被钉死在十字架上，并因此而定了罪案。就在同样的那个时刻，他带领着每一位日后会信靠他的人，作为罪人，都进入到那个死亡当中。然后，他又把我们都从死亡里面带出来，作为新造的人，就在他那复活的生命里面。现在，并且一直到永远，我们作为信徒而拥有的唯一的地位，就是在这位复活的圣子里面得以站立在我们的天父面前，借着我们在他的死亡与复活，就彻底切断了我们跟内住之罪之间的那份老旧的关系（也就是，得以成圣了，被分别为圣了）。

一次性的，而且永远有效的，主耶稣就是借着死亡与复活，让我们得以脱离了罪恶感，也脱离了那内住之罪的权势。“但如今在这末世显现一次，把自己献为祭，好除掉罪”（希伯来书 9:26）。“因那使人成圣的和那些得以成圣的，都是出于一”（希伯来书 2:11）。当我们能够在这个地位之上来安息之时，不仅仅是会使得我们的良心被洁净，脱离所有的那些跟我们之自我生命相关的愧疚，而且也会带给我们不断增加的自由，好继续地脱离罪的掌控与权势。

为什么我们不来承认这个真理，并且为着我们的这个美妙的地位来感谢上帝呢？这可是用无尽的价值去买赎回来的，却又是白白的赐给我们的。否则的话，我们任何的努力，只要不是安息在基督的里面，以此作为我们的地位，或者说，我们任何的劳作，只要不是从这样的安息之地发出来的，就都是在贬低基督替我们做成的那个工作以及基督之生命的完美性。“因为你们已经死了，你们的生命与基督一同藏在神里面”（歌罗西书 3:3）。“何况基督藉着永远的灵，将自己无瑕无疵献给神，他的血岂不更能洗净你们的心（原文作良心），除去你们的死行，使你们事奉那永生神吗？”（希伯来书 9:14）。

## THE PRINCIPLE OF POSITION BY MILES J. STANFORD

### CHAPTER 7 SIN AND PURGED CONSCIENCE

Briefly, it can be said that due to the fall man came into possession of a moral sense to distinguish right and wrong, known as conscience. Man's sinful condition, however, renders it an unreliable guide. Nevertheless, the Holy Spirit often works upon the conscience in bringing conviction of sin.

#### The Natural Man

Due to such factors as heredity, social and religious training, and environment, the conscience of the unbeliever has an erratic range all the way from good to very bad. But either way, its ground of reference is wrong since it is centered in the self-life. "When they measure themselves with themselves and compare themselves with one another, they are without understanding and behave unwisely" (2 Corinthians 10:12). At best, the unsaved are under legal bondage; "they are a law to themselves... They show that the essential requirements of the Law are written in their hearts and are operating there; with which their conscience (sense of right and wrong) also bears witness" (Romans 2:14,15).

Even when the unbeliever's conscience is clear, this state is often attained by a combination of rationalization and good works, resulting in self-righteousness. Hence his co-called good conscience is the very element that tends to keep him from seeing his need for God's righteousness and life. On the other hand, when his conscience is bad, he flees from God with a sense of despair because of personal unworthiness. It is only when the Holy Spirit convicts the mind, heart, and conscience concerning sin, whether of self-righteousness or of unworthiness, that the sinner can see his need of turning to Christ.

#### The Carnal Man

As far as his conscience is concerned, the carnal Christian is much the same as the unbeliever. By dint of self-effort to produce some good works for God, and the blind rationalization of comparing himself with supposedly weaker Christians, he is able sporadically to maintain some semblance of a good conscience. This very feeling, false as it is, tends to exaggerate his dependence upon himself. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Corinthians 10:17, 18).

When the carnal believer's conscience is bad, he seeks to hide from God, and even attempt to place the blame for his sinfulness upon others. Yet, the Holy Spirit often works through the conscience to turn such a one to the Lord Jesus for cleansing from unrighteousness and for spiritual growth. "Let us all come forward and draw near with true (honest and sincere) hearts in unqualified assurance and absolute conviction engendered by faith, (that is, by

that leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom and goodness), having our hearts sprinkled and purified from a guilty (evil) conscience” (Hebrews 10:22).

### The Spiritual Man

The believer who rests in his position rather than his condition, who abides in his risen Lord in the presence of the Father, is growing spiritually. He is fully assured that “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God” (1 Peter 3:18). By simple faith in the facts, he acknowledges his place in Christ who is his life, the One who, “when He had by Himself purged our sins, sat down on the right hand of the Majesty on high” (Hebrews 1:3). Knowing his sins to be purged once for all, his conscience is thereby clear, since “the worshippers once purged” have “no more conscience of sins” (Hebrew 10:2).

The spiritually minded believer is conscious of sin in him, but he is fully assured that there is no sin on him; all of his sin has been laid upon the Lord Jesus. Although his condition is needy, for he is indwelt by the principle of sin, he lives in his position in Christ. His constant resources for spiritual growth are received from on high. He knows his freedom to “come boldly unto the throne of grace” in order that he may “obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

When the growing believer sins, his conscience and his communion with the Father being thereby disturbed, he freely confesses his sin. He knows that the Lord Jesus “is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). He also has recourse to the truth that when he does sin he has “an Advocate with Father, Jesus Christ the righteous” (1 John 2:1). Hence a pure conscience and communion are restored and maintained, and he is free to continue his fellowship with the Father and the Son. He has learned that “if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7).

### Condition

The condition-centered Christian has no other recourse but to fight against indwelling sin, and thus seek to control self as best he can. Added to this intolerable burden is the frustrating fact that God does not seem to help him in this endeavor. He is immersed in the defeat of Romans Seven. He battles here below, only to lose; he should rest above, where he is sure to win.

One of the chief reasons so many believers are spiritually ill (as well as mentally and physically) is because of a guilty, oppressed conscience. They are laboring under the burden of their unrighteous condition, rather than resting in the liberty of their righteous position. Sad to say, there aren't many of God's people today who know anything at all about a “pure,” a “perfect,” conscience. Countless Christians, including those who are awakened and hungry to grow, are bound by a bad conscience. They are honestly aware of their sinful condition, but are only vaguely aware of their perfect position.

This chapter has to do with the basic reason for the guilty conscience, which is the indwelling principle of sin. The next chapter will deal with the product of that principle, sins committed. First the cause, then the effect. There is a tremendous paradox in the Christian who. Although redeemed by the Lord Jesus Christ from the penalty and tyranny of sin, is nevertheless rendered spiritually helpless and useless by an overwhelming burden of guilt.

We are thinking of the hungry-hearted Christian who is awakened to the sin of self, since he is the only one who is ready (prepared by the Holy Spirit) to be freed from this guilty condition. Awareness of need is the primary motivation for intelligent faith. Is this not the cry of the honest, struggling, guilt-ridden believer?: I do not understand my own actions—I am baffled, bewildered. I do not practice or accomplish what I wish, but I do the very thing that I loathe (which my moral instinct condemns)...However, it is no longer I who does the deed, but the sin (principle) which is at home in me and has possession of me” (Romans 7:15, 17). Here is the progressing believer who sees his condition, but not as yet his position.

### Position

There is but one place in which faith can rest, and that is in our Lord Jesus, where the Father has positioned us. And it is only in that abiding place that our conscience can be clear with regard to indwelling sin. Our guilt cannot be relieved through removal of the sin within, because that principle will be present as long as we reside in our unredeemed body. Nor is there hope of relief through improvement of self, since in the flesh there dwells no good thing to improve.

There was also the problem of a guilty conscience prior to Calvary. Then, into the holy place made with hands “went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people...which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience....But Christ being come an high priest...by a greater and more perfect tabernacle, not made with hands...neither by the blood of goats and calves, but by His own Blood He entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:7, 9, 11, 12).

Yes, our Lord Jesus “appeared to put away sin by the sacrifice of Himself” (Hebrews 9:26). “We are sanctified through the offering of the body of Jesus Christ once for all...But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God...For by one offering He hath perfected for ever them that are sanctified” (Hebrews 10:10, 13, 14). As new creations in Christ Jesus, we have been redeemed from the penalty of indwelling sin; further, we have been sanctified (separated) from the domination of that same principle of sin. We have sin in us, but not on us; always indwelling, but never imputed!

It is essential to know how definitely and thoroughly God dealt with this principle of sin, especially since its presence within us is so burdensome. “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Romans 8:3). The principle of sin has not been forgiven, it has not been cleansed; neither has it been improved, nor removed. But, thanks be unto God, it has been condemned by the crucifixion of the Cross. In His flesh, our Lord Jesus condemned the sin in our flesh. Thus condemned, there can be no condemnation for us.

“There is therefore now no condemnation to them which are in Christ Jesus....For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:1, 2). It is due to this blessed fact that our conscience finds peace, and is purged from the guilt of indwelling sin.

It should not be difficult for us to make the correct choice between the consciousness of our condition, and the revelation of our position. If, because of feelings and lack of scriptural knowledge, we put more stock in our condition than our position, we will continue to labor under the intolerable burden of a defiled conscience. But if we agree with God concerning His condemnation of the old man, there is a perfectly peaceful conscience for us in the matter of indwelling sin. It is the infinite difference between our telling Him what we are in ourselves (condition), or heeding His testimony as to what we are in His Son (position). The former means guilt and enslavement, the latter freedom and growth.

At Calvary, when our Lord Jesus was made to be sin for us, He was crucified and thereby sin was condemned. At the same time, He took each potential believer as a sinner down into that death. Then he brought us up out of death, as new creations, in His resurrection life. Now and forever, the only position we have as believers is before our Father in His risen Son, cut off (sanctified) from our old relationship to indwelling sin by our death and resurrection in Him.

Once for all, the Lord Jesus has separated us in death and resurrection from both the guilt and the power of indwelling sin. “But now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself” (Hebrews 9:26). “For both He that sanctifieth and they who are sanctified are all of one” (Hebrews 2:11). Resting in this position not only purges our conscience from all guilt concerning the self-life, but also gives us increasing freedom from its domination.

Why not acknowledge and thank Him for this wonderful position, purchased at infinite price and so freely given? Anything we do short of resting in Him as our position, anything we attempt to do beyond that rest, is to slight the perfection of His life and work. “For ye died, and your life is hid with Christ in God” (Colossians 3:3). “How much more shall the Blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” (Hebrews 9:14).