

有关信徒地位的原则

迈尔斯·斯坦福 (MILES J. STANFORD)

第八章 各样的罪与良心 (VIII. Sins and Conscience)

“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”（希伯来书 10:10）。正是因为基督在十字架上的工作，使得我们的良心能够在依然有内住的罪的情况下，仍然可以拥有平安。一旦我们知道自己的良心是会被洁净的，尽管罪的原则（或译，罪的律，*the principle of sin*）会一直存在着，我们就能够安息在我们父神所赐下的恩典之中，来面对和处理那些我们所犯下的各样的罪。这种安息，并不是要等到我们的罪被完全去除之后的。我们里面依然有罪的这个事实，并不能够阻挡我们来享受在复活的主里面的安息与快乐，并且我们乃是安居在父神的亲自的同在当中的。基督他自己，自从在肉体当中定了罪案之后，“他又叫我们与基督耶稣一同复活，[并且在基督耶稣里]一同坐在天上”（以弗所书 2:6）。

中保 (*Advocate*)

当我们借着居住在复活的主里面，而能够在关乎罪的方面，享受安息时，我们就被建立起来而且是预备好了，能够接受从主而来的答案，也就是针对我们*所犯下的各样的罪*的问题的。当我们已经犯罪的时候，就会有两个因素要登台亮相的：基督的中保功能（本章将要讨论的）；以及，我们的认罪（下一章所要讨论的）。他的中保工作，乃是我们认罪的基础。

“小子们哪，我将这些话写给你们，是要叫你们不犯罪。若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督”（约翰一书 2:1）。所谓的中保，就是替另一个人来说话并提供支持的人。我们的主耶稣已经进到天上，“因为基督……乃是进了天堂，如今为我们显在神面前”（希伯来书 9:24）。作为我们的大祭司，他乃是在上帝的面前代表我们的；他在那里也是作为我们的挽回祭，我们的救赎。

“但基督 [为着各样的罪而] 献了一次永远的赎罪祭，就在神的右边坐下了”（希伯来书 10:12）。他之所以坐下来了，是因为，只要是关乎我们在神面前的接纳与地位这方面来说，就再也没有其他的要求需要去履行了，无论是在做事方面，还是在话语方面。“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 9:12）。

作为我们的中保，主耶稣今天就是在父神的面前，帮助维护我们跟父神的团契交通。在那里，就是在我们的地位上，我们乃是“永远完全”了的（希伯来书 10:14）。而当我们还在地上的时刻，在我们的状态当中，是被罪所内住着的，我们常常就会被罪的权势所打败。然而，借着圣灵的作工和服事，我们的状态也是在逐步被完善，或者说，是在走向成熟的。

当我们在言语、思想、或是行为方面犯罪的时候，无论是有意还是无意的，我们在天上的中保就会为着我们向父神言说。他忠心的代求，乃是正当的建基于他全然成就的工作和他完美的位格之上的，因此，我们在父神面前的地位方面的权利，就永远获得了保障。不过呢，尽管我们的各样的罪从来都不再被归算在我们身上，但是，它们的确还是会让我们被污秽，并且会阻碍我们跟父神的团契相交的。

虽然，父神全然的、并且是公正的接纳了他的儿子替我们所献上的赎罪祭，但是，他绝对不会因此就对于我们的各样的罪行采取视而不见或者一味容忍的做法。故此，他不仅仅是把他的儿子赐给我们做我们的救主，而且也是要做我们的中保。“若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督”（约翰一书 2:1）。还有呢，他也是赐给我们责任与特权，可以为着我们的各样的罪而认罪。“凡洗过澡 [蒙受救赎] 的人，只要把脚一洗 [认罪]，全身就干净了”（约翰福音 13:10）。因为，“我们若认自己的罪，神是信实的，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）。

我们不仅仅是在天上、在父神的面前，有一位中保，我们还在我们的灵里面，也有一位中保。约翰福音 14:16 那里的“保惠师”一词，在约翰一书 2:1 这里被译作“中保”。我们所拥有的，并且也是需要的，乃是双重的中保！当我们犯罪时，主耶稣就替我们来代求，所依据的，就是他已经为我们切实承担了那个罪所带来的审判。而内住在我们里面的圣灵则是在我们的良心层面动工，好帮助引发出真实的悔改与认罪。所以，我们就可以有确据，明确地知道，我们的某个罪乃是被赦免了，不义之处被洁净了，并且我们跟父神之间的团契也是被完全地恢复了。

“况且我们的软弱有圣灵帮助，我们本不晓得当怎样祷告 [我们既不知道该祷告些什么内容，也不知道该以何种方式来祷告才是更有份量的]，只是圣灵亲自用说不出的叹息替我们祷告。鉴察人心的 [亦即那位搜索人们心灵的]，晓得圣灵的意思 [亦即，知道圣灵的心思、意图]，因为圣灵照着神的旨意替圣徒 [在父神的面前] 祈求”（罗马书 8:26, 27）。“他使我的灵魂苏醒，为自己的名引导我走义路”（诗篇 23:3）。

这样的一个事实，也就是我们持续的需要有我们的中保，并不会在任何的层面上，诋毁以下这个真理，亦即，我们在主耶稣里乃是拥有着完全的与永远的地位的。圣经很明确的告诉我们，每一个人，在他获得新生命的时候，就已经在那位蒙爱者的里面被全然接纳了。我们在他的里面乃是完全的，是全部的并且是永远的被赦免了、称义了、成圣了、而且得荣耀了——借着他的死亡、复活、与升天——再也不会在这方面受到审判了，而是已经作为在基督耶稣里的新造的人，出死入生了。在上帝面前，我们不是处在肉体里面（作为堕落的首位的那位亚当的后裔），而是处在灵的里面（作为末后的那位亚当里面的新造的后代）。既然我们已经向着罪、自我、撒旦、律法、世界而死了，我们现在乃至永远，都是在复活的主里面活着，“乃是照无穷（原文作不能毁坏）之生命的大能”（希伯来书 7:16）。

状态 (*Condition*)

尽管，针对我们的地位来看，我们不是处在肉体当中的，但针对我们的状态而言，我们仍然是住在身体里面的。我们既然在基督里已经是完全的，基督就是我们的生命，作为他里面的新造的人，我们就必须长大成人，也就是在日常生活中的各种压力与紧急事项当中，不断地走向成熟。况且，这一切，都是要在我们这“取死的身体”当中来执行的，而且还是一个被罪的原则所居住着的身体。因此，我们实在是需要这两位信实的中保，他们乃是在努力作工，为要在我们里面、并且是借着我们，使得上帝的旨意被完美实现，尽管，我们目前所要面对的，乃是世界、肉体、和魔鬼的权势。

我们的属灵生命之成长，包括其负面的与正面的层次，可以用下列的句子来总结：（1）我们要把自己当做是已经向着罪死了，因此可以让圣灵自由运行，要把基督在十字架上所完成了的工作，施行在我们内住的罪上面，以至于它就逐渐地被削弱力量了。（2）与此同时，我们又应该看自己在基督耶稣里乃是活在上帝的面前的（作为新造的人），乃是作为连接在真葡萄树上的一根枝子，居住在基督里的。

感谢赞美主，假如我们真的犯罪、或者当我们真的犯了罪时，无论是在思想、言语、还是行为的层面，无论是否有意识的，“在父那里我们有一位中保，就是那义者耶稣基督。他为我们的罪作了挽回祭”（约翰一书 2:1, 2）。他的这个中保的身份，乃是跟我们那永恒的地位毫不相干的，也不是要借此去抚慰一位愤怒的、睚眦必报的上帝，让他的怒气被平息下去（基督已经替我们的罪而承担了这个忿怒）。而是说，因着他在十字架上的亲自的和好之工作，加上他在父神面前的义的同在（*His righteous presence*），他就可以让我们的父神，能够在公正的情况下，对我们施放怜悯，尽管我们还会去犯各样的罪。

这样一来，在我们的完美的地位，与我们不完美的状态之间的那个裂纹，就可以借着基督的中保与洁净工作，而得以弥补了，这就像在两个悬崖之间被架上了桥梁一般。我们惟一的生命与成长之根源，都是在基督里的。就是在那个已经被作工且完成了的根源里，我们的状态得以逐步地被培育和更新。我们在地上的成长与进步的程度，乃是取决于我们在天上的与神的团契之好坏。因着我们会犯各样的罪，那个团契必须要借着基督的中保、并我们的认罪，而被恢复和维持。当我们在属灵的生命上成熟起来后，我们所需要认

的罪也就会相应的减少了。除了借着他的中保与我们的认罪，实在是无法想象，我们还能够为着解决我们各样的罪，找出怎样的途径来！任何其他努力，最终必然被证明是徒劳无功的！

有某些人，因着种种的原因，绕开了罗马书第六章那里所交代的真理，不去做那个联合的工作，而只是依靠自己的认罪与洁净，想要解决罪的问题。但是，这样是不会有有什么属灵的长进的。因为，除非我们借助于圣灵的工作，不断来到十字架那里，持续地去处理各样的罪之根源，就不可能让属灵生命获得成长。当我们看自己乃是已经被钉死于十字架上时，圣灵就会继续做相关的服事。除此以外，就不可能有其他的办法了。所留给我们的，只能是无尽的挣扎，如同循环反复的跑步机那样——犯罪，悔改，认罪，但是接着还会去犯罪，如此循环。在这种的错误的根基上，人们将无法触及那个顽固地制造出各样的罪来的根源。

当然啦，我们需要学会倚靠十字架，好对付罪的原则，并且要住在那位复活的主里面，好让我们的属灵生命不断成长。然后，假如我们又犯罪了，我们可以依赖我们在天上的那位中保，来重新建立我们跟父神之间的团契，并且依靠我们里面的那位中保，来修复那些属灵层面的破损，借着我们的被圣灵提醒，带领我们来悔改和认罪。

当我们在这个世界里面生活的时候，让我们心里很温暖的是，我们有这么好的两位中保，居然在我们没有祷告他和恳求他的时候，就愿意替我们代求。我们的这两位中保，都是常常在毫不停歇地替我们代祷的。“凡靠着祂进到神面前的人，祂都能拯救到底；因为祂是长远活着，替他们祈求”（希伯来书 7:25）。尽管我们有如此信实的代祷者在服事着我们，可是我们依然会去犯罪，这里所反映出来的，并不是他们的代祷没有果效或是缺乏价值，却恰恰是表明了我们在信心与忠心方面的亏欠。我们的失败，乃是在于我们对于向罪死了、在基督里活着这个事实，没有真正的明白和承认。

如果不是因为我们在天上的中保替我们持续性的代求，我们的信心就必定会遭受失败的，特别是在我们被罪恶所胜过，或者是当我们自愿地顺服于罪和自我的辖制时。你是否还记得，当初西门彼得否认他的主之时，所发生的是什么事情吗？主耶稣告诉他说，“西门！西门！撒但想要得着你们，好筛你们像筛麦子一样；但我已经为你祈求，叫你不至于失了信心，你回头以后，要坚固你的弟兄”（路加福音 22:31, 32）。

主耶稣所祷告的，并不是叫彼得不去犯罪，而是，在彼得犯了罪之后，他的信心依然能够对他的主所祈求的，产生回应。主耶稣的信实的代求，使彼得脱离了以自我为中心的绝境，并赐给他恩典来产生真实的悔改，也让他为着自己的罪而深深懊悔，使他的良心得以纯洁，并且也使得他跟神之间的团契相交得着了恢复。

地位 (Position)

若是我们在那个在主耶稣里的地位上能够安息，我们就可以倚靠圣灵，按照上帝的旨意，让圣灵来带领我们经过所有那些为着我们的成长所预备的历程。“我们既然有一位已经升入高天尊荣的大祭司，就是神的儿子耶稣，便当持定所承认的道 [所承认的信心]。因我们的大祭司并非不能体恤我们的软弱。他也曾凡事受过试探，与我们一样，只是他没有犯罪。所以，我们只管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 4:14-16）。

我们必须面对的一个事实是，我们在生活中是会有持续的需要的，就算是在我们越来越全面的学会恨恶（拒绝）自己，并且去爱戴主耶稣的过程中。因为上帝乃是“自己为义，也称信耶稣的人为义”（罗马书 3:26），他就有相当的自由来利用包括我们的失败在内的各样的事情，来培育和更新我们的状态。“我们晓得万事都互相效力，叫爱神的人得益处”（罗马书 8:28）。在我们所遭遇的一切事情当中，我们就学习到如何更多的去经由十字架来拒绝自己，并且经由我们的地位而居住在基督里。与此同时，我们又可以更多的去仰赖他的中保之职能，并且因着我们跟父神之间的团契这个特权而欢呼喜乐。还有，我们就因此而变得更加适宜与合格，能够去体谅那些比我们还软弱的弟兄姐妹们，以至于更好的去服事他们，这是因

为，我们很能够理解他们所正在经历的那些事情。“你回头以后 [悔改并被恢复之后]，要坚固你的弟兄”（路加福音 22:32）。

如果说，我们从那个令人安息的地位之上转离开来，为的是想要自己跟罪去作斗争，想要靠着自己的工作来改善我们的状态，那么，我们就是从恩典的磐石走下来，进入到自我奋斗的泥沼当中了。然而，当我们从自我转离开来，更多的去住在我们的主的里面，他乃是处在父神的右边的，我们就会欣然发现，他已经行之有效地处置了罪的原则、以及我们的各样的罪的问题了。

我们可以安然接纳这个事实，那就是，他的救赎工作是再也不需要重复的了，正如他的话语所给我们保证了：“我不再记念他们的罪愆和他们的过犯。这些罪过既已赦免，就不用再为罪献祭了”（希伯来书 10:17, 18）。并且我们可以信赖的又一个事实是，他的作为我们之中保的工作，也是从来都不会被中断的，“因为他是长远活着，替他们祈求”（希伯来书 7:25）。

“弟兄们，我们既因耶稣的血得以坦然 [自由地] 进入至圣所，是藉着他给我们开了一条又新又活的路，从幔子经过，这幔子就是他的身体。又有一位大祭司治理神的家！并我们心中天良的亏欠已经洒去，[且是一次性的、永远有效的，] 身体用清水洗净了，就当存着诚心和充足的信心来到神面前”（希伯来书 10:19-22）。

THE PRINCIPLE OF POSITION BY MILES J. STANFORD

CHAPTER 8 SINS AND CONSCIENCE

“We have been sanctified through the offering of the body of Jesus Christ once for all” (Hebrews 10:10). It is because of His work on the Cross that our conscience is at peace despite indwelling sin. Once we know our conscience to be purged concerning the ever-present principle of sin, we can rest in our Father’s gracious provision for the sins we commit---but not until. The fact of sin within can in no way keep us from resting and rejoicing in our risen Lord, abiding in the very presence of our Father. He Himself, after condemning sin in the flesh, “raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus” (Ephesians 2:6).

Advocate

When we are at rest concerning sin, through abiding in the risen Lord, we are established and ready to receive His answer to the problem of sins committed. There are two factors that come into play when we have sinned: Christ’s advocacy (this chapter); our confession (next chapter). His advocacy is the foundation for our confession.

“My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). An advocate is one who speaks in support of another. Our Lord Jesus has entered heaven, “now to appear in the presence of God for us” (Hebrews 9:24). As our High Priest, He is in God’s presence on our behalf; He is there as our propitiation, our atonement.

“But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God” (Hebrews 10:12). He is seated because, as far as our acceptance and position before God are concerned, there is nothing more required either to do, or say. “By His own Blood He entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:12).

As our Advocate, the Lord Jesus is before the Father, maintaining us in fellowship with Him. There, in our position, we are “perfected for ever” (Hebrews 10:14). Here, in our condition, indwelt by the principle of sin, we are often overcome by its power. Nevertheless, by the ministry of the Spirit our condition is being perfected, or matured.

When we sin in word, thought or deed, consciously or unconsciously, our heavenly Advocate speaks to the Father on our behalf. His faithful intercession is justly founded upon His perfect work and Person, and thereby our right of position in our Father's presence is forever maintained. Although our sins are never imputed to us, they do defile us and hinder our fellowship with the Father.

Even though God fully and justly accepts the atonement of His Son on our behalf, He in no way passes over or tolerates our sins. He has not only provided His Son as our Savior, but also as our Advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Further, He has given us the responsibility and privilege of confessing our sins. "He that is washed (atonement) needeth not save to wash his feet (confession)" (John 13:10). For, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Not only do we have an Advocate in heaven before the Father, but we also have an Advocate within our spirit. The word "Comforter" in John 14:16 is rendered "advocate" in 1 John 2:1. We have, and need, a dual advocacy! When we sin, the Lord Jesus intercedes for us on the ground of His having borne the judgment of that very sin. The indwelling Spirit acts upon our conscience to produce confession. Thereby we have the assurance of the sin having been forgiven, the unrighteousness cleansed, and our fellowship with the Father completely restored.

"So too the (Holy) Spirit comes to our aid and bears us up in our weakness; for we do not know what prayer to offer nor how to offer it worthily as we ought, but the Spirit Himself goes to meet our supplication and pleads in our behalf with unspeakable yearnings and groanings too deep for utterance. And He who searches the hearts of men knows what is in the mind of the (Holy) Spirit---what His intent is---because the Spirit intercedes and pleads (before God) in behalf of the saints according to and in harmony with God's will" (Romans 8:26, 27). "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake" (Psalm 23:3).

The fact that we need constant advocacy before our Father in no way detracts from the truth of our perfect and eternal standing in the Lord Jesus. The Word makes it clear that each of us, at the moment of our new birth, is fully accepted in the Beloved. We are complete in Him, perfectly and forever forgiven, justified, sanctified, and glorified---through His death, resurrection and ascension---never to come into judgment, but have passed from death to life as new creations in Christ Jesus. Before God, we are not in the flesh (the fallen, first Adam race), but in the Spirit (the new, Last Adam creation). Having died unto sin, self, Satan, the law, and the world, we are now and forever alive in our risen Lord "after the power of an endless life" (Hebrews 7:16).

Condition

Although we are not in the flesh as to our position, we are in the body pertaining to our condition. While we are complete in Christ who is our life, as new creations in Him we have to be matured in the midst of the pressures and exigencies of everyday experience. Moreover, all is carried on in this "body of death" which is indwelt by the principle of sin. Therefore, we need the two faithful Advocates who undertake to fulfill God's purpose in and through us, despite the power of the world, the flesh, and the devil.

The negative and positive aspects of our spiritual growth could be summarized in these words: (1) We are to reckon ourselves to have died unto sin, thus giving the Holy Spirit freedom to apply the finished work of the Cross to indwelling sin, so that it may be progressively held inoperative. (2) At the same time, we are to reckon ourselves (as new creations) alive unto God in Christ Jesus, abiding in Him as a branch in the True Vine.

Praise the Lord that, if and when we do sin in thought, word or deed, consciously or otherwise, "we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins" (1 John 2:1, 2). His advocacy has nothing whatsoever to do with our eternal standing, nor is it the placating of an angry, vengeful God (He already bore the wrath due our sin). But in His personal reconciliation on the Cross and righteous presence before God, He makes it possible for our Father justly to show us mercy despite our sins.

The chasm between our perfect position and our imperfect condition is bridged by His advocacy and cleansing. Our only source of life and growth is in Christ. From that completed source our condition is gradually developed. Our progress on earth is dependent upon our fellowship with Him in heaven. Because of sins committed, that fellowship must be restored by Christ's advocacy and our confession. As we mature spiritually, there are fewer sins to be confessed. How futile to seek to deal with sins in any other way than through His advocacy and our confession!

There are those who, for one reason or another, by-pass the identification truths of Romans Six, relying rather upon confession and cleansing for dealing with the problem of sin. But there is no real spiritual progress unless the source of sins is dealt with continually by the Spirit's application of the Cross. He carries on the ministry as we reckon upon self having been crucified. Apart from this, there is nothing but the endless struggle of the treadmill---sinning, repenting, confessing, but then sinning again and again. On this erroneous basis there is no dealing with the source that relentlessly produces the sins.

Rather, we are to learn to rely upon the Cross to deal with the sin principle, as we abide in the risen Lord for our spiritual growth. Then, if we do sin, we depend upon our Advocate in heaven to reestablish our fellowship with the Father, and our Advocate within to repair the spiritual damage by means of conviction, leading us to repentance and confession.

While living in this world it is heartening to realize that we neither have to ask nor to plead for His intercession. Both our Advocates are unceasingly interceding for us. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25). The fact that we commit sins despite such faithful ministry does not reflect upon the worth or effectiveness of the intercession, but upon our faithfulness. We fail to count upon our death unto sin and our life in Christ.

If it were not for the constant intercession of our heavenly Advocate, our faith would surely fail when we are overcome, or when we willingly submit to the tyranny of sin and self. Think of what happened when Simon Peter denied his Lord. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted (restored), strengthen thy brethren" (Luke 22:31, 32).

The Lord Jesus did not pray that Peter might not sin, but, having fallen, that his faith would respond to His Lord's advocacy. His faithful intercession kept Peter from self-centered despair, giving him grace for true repentance, deep sorrow for his sin, purity of conscience, and restoration of fellowship.

Position

At rest in our position in the Lord Jesus, we can depend upon the Holy Spirit to take us through all that is required for our growth in the purpose of God. "Inasmuch, then, as we have in Jesus, the Son of God, a great High Priest who has passed into Heaven itself, let us hold firmly to our profession (confession) of faith. For we have not a High Priest who is unable to feel for us in our weaknesses, but one who was tempted in every respect just as we are tempted, and yet did not sin. Therefore let us come boldly to the throne of grace, that we may receive mercy and find grace to help us in our times of need" (Hebrews 4:14-16).

We must face the fact that there is going to be constant need, even as we are more fully learning to hate (reject) self and love the Lord Jesus. In that God is "just, and the justifier of him which believeth in Jesus" (Romans 3:26), He is free to utilize even our failures as He develops our condition. "All things work together for good to them that love God" (Romans 8:28). In all that we go through we are taught more fully to reject self via the Cross, and to abide in Christ via our position. At the same time, we are to count more upon His advocacy and rejoice in the privilege of our fellowship with the Father. Moreover, we thus become better fitted to understand and minister to our weaker brethren, knowing full well what they are going through. "When you are converted (restored), strengthen your brethren" (Luke 22:32).

If we turn from our position of rest in order to fight against sin, and work to improve our condition, we have stepped off the rock of grace into the swamp of self-effort. But as we turn from self to abide in our Lord at the right hand of the Father, we find that He has dealt with both the principle of sin, and our sins.

We can rest in the fact that His work of atonement is never repeated, as His Word assures us: “And their sins and offences I will remember no longer” But where these have been forgiven no further offering for sin is required” (Hebrews 10:17, 18). We depend upon the fact that His work as Advocate is never interrupted, “seeing He ever liveth to make intercession for them” (Hebrews 7:25).

“Since then, brethren, we have free access to the Holy place through the Blood of Jesus, by the new and ever-living way which He opened up for us through the rending of the veil---that is to say, of His earthly nature---and since we have a great Priest who has authority over the house of God, let us draw near with sincerity and unfaltering faith, having had our hearts sprinkled, once for all, from consciences oppressed with sin” (Hebrews 10:19-22).

