

有关信徒地位的原则 迈尔斯·斯坦福 (MILES J. STANFORD)

第五章 成圣与奉献 (V. Sanctification and Consecration)

一旦我们明白了成圣这个术语的意思，就不会在这个主题上出现任何的困难了。在旧约圣经的希伯来文和新约圣经的希腊文当中，成圣这个词都是跟“分别”一词的意思相同的。成为圣洁之意思，就是为着上帝的缘故与使用，而“分别出来”归于神。

我们必须意识到的是，这个术语跟那些清洁，或是净化之类的观念，并没有任何的联系，尽管人们通常会往这些方向思考。比如说，按照圣经的记载，在罪进入世界之前，“神赐福给第七日，定为圣日 [原文直译是，使这一天成圣]”（创世记 2:3）。这就是说，上帝把安息日分别出来，作为一个特殊的日子。还有呢，那位无罪的主耶稣也曾经说过，“我为他们的缘故，自己分别为圣”（约翰福音 17:19）。他自愿地把他自己分别出来，他将自己区分开来，要把自己全然地奉献在父神所交付给他的工作中。

地位 (Position)

非常重要的一件事是，一定要记住了，在我们的全然成圣了的地位 (position)，与我们的正在被成圣的状态 (condition) 之间，有一个清晰的，按照圣经所教导的区分。从地位上说，我们的天父已经替我们做成了那个工作，正如他已经让我们称义、和好、被接纳，以及拥有救恩的保障——都是在主耶稣里。请留意一下，哥林多教会所表现出来的地位，与他们实际的状态之间的差别：（1）“写信给在哥林多神的教会，就是在基督耶稣里成圣、蒙召作圣徒的，以及所有在各处求告我主耶稣基督之名的人”（哥林多前书 1:2）；（2）“因为革来氏家里的人曾对我提起弟兄们来，说你们中间有分争”（哥林多前书 1:11）。

首先来说，让我们的内心大得鼓励的是，我们意识到我们的成圣既是上帝的旨意，也是上帝的工作。“神的旨意就是要你们成为圣洁，远避淫行”（帖撒罗尼迦前书 4:3）。“愿赐平安的神亲自使你们全然成圣！……那召你们的本是信实的，他必成就这事”（帖撒罗尼迦前书 5:23, 24）。上帝已经在地位上使我们成圣了，因为我们仰望他，从他那里获得了救恩；上帝也将会在经历的层面上使我们成圣，当我们继续仰望他，从他那里获得成长之时。

每一位信徒，无论是属灵的婴孩，或是久经考验的老者，都已经是在基督耶稣里分别出来归于上帝了。而在信徒的状态之层面，所产生的不一样的局面，乃是取决于他在怎样的程度上，越来越清楚地知道了自己在复活的主里面那分别为圣的地位。犹大书的作者如此写道：“写信给那被召、在父神里蒙爱、为耶稣基督保守的人”（第一节）。我们的天父已经永远的把我们分别为圣，并且在他的儿子里面保守了我们，并且呼召我们去在他的事工上面有份。其实，一位成长着的信徒的生命之一切，都可以被认为是服事，无论是正式的还是非正式的服事。

我们之成圣。不仅仅是父神的旨意与工作，并且也是在他的儿子里面，且是借着他的儿子而达成的。“但你们得在基督耶稣里，是本乎神，神又使他成为我们的……救赎”（哥林多前书 1:30）。在此我们可以看到，我们的地位方面的成圣，乃是一份礼物，正如我们所获得的义那样。当我们凭借信心而出生在主耶稣里之后，他就成为了我们的义，并成为了我们的成圣，而且不是部分的，乃是全部的。“因为神本性一切的丰盛都有形有体的居住在基督里面，你们在他里面也得了丰盛（英文译本是，你们也在他里面成为完全——译者注）”（歌罗西书 2:9, 10）。

对于一位处在挣扎当中的信徒来说，这实在是一个令人放松和愉悦的好消息，那就是，当他凭着信心接受基督作为自己的义的时候，他同时也就接受了基督作为自己的成圣。许多的人挣扎和劳苦努力，试图达成他们自己的义，直到最后，他们终于能够靠着信心，去接受基督的义。然后呢，他们作为信徒之后，又开

始了新一轮的劳苦努力之过程，试图靠自己那无效的挣扎，去制造出他们自己的成圣，而不是安息在基督的成圣当中，接受基督的成圣这份礼物。主耶稣差派保罗去往外邦人当中，是“要叫他们的眼睛得开，……又因信我，得蒙赦罪，和一切[凭借信心而]成圣的人同得基业。”（使徒行传 26:18）。

正如我们在基督里的地位所提供给我们的其它的一切事物那般，我们的成圣是完全的，而且是一劳永逸的、彻底成就了的、永恒的工作。这是毫无疑问的事实，因为主耶稣他自己就是我们的成圣。希伯来书 10:10 和 14 节对于这个奇妙的事实，提供了确定无疑的答案：“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。……因为他一次献祭，便叫那得以成圣的人永远完全。”借着主耶稣基督的十字架，并且是在他的生命里面，我们的天父已经重新塑造了我们，并且赐给我们一个完全被分别出来的地位，得以站立在他的面前——从所有的那些要来阻止我们享受这份蒙福关系的事物当中分别出来了。“若有人在基督里，他就是新造的人，旧事已过，都变成新的了”（哥林多后书 5:17）。“我知道神一切所做的都必永存；无所增添，无所减少。神这样行，是要人在他面前存敬畏的心”（传道书 3:14）。

状态 (Condition)

当我们安息并持守于我们成圣的地位之时，就会在我们成圣的状态方面带来必然的成长。虽然，圣灵在帮助建造我们在地位层面的成圣上，是有其参与之工作的——“但如今你们奉主耶稣基督的名，并藉着我们神的灵，已经洗净，成圣，称义了”（哥林多前书 6:11）——他的主要的关注点乃是我们成圣之状态。也正是圣灵的工作，引领我们进入到在经验层面的分别为圣，好归于我们的父神。彼得在其第一封书信当中，乃是提到说，收信人“就是照父神的先见被拣选、藉着圣灵得成圣洁……的人”（彼得前书 1:2）。

真理，乃是圣灵借以开展其事工的基础所在。因为圣灵就是真理的灵，也就是圣经所记载的真理（约翰福音 16:13）。“[神]从起初拣选了你们，叫你们因信真道，又被圣灵感动，成为圣洁，能以得救”（帖撒罗尼迦后书 2:13）。主耶稣向父神的祷告中说，“求你用真理使他们成圣；你的道就是真理”（约翰福音 17:17）。

正是借助于圣灵所服事的、神的话语，使我们看见并且明白那些关乎我们在主耶稣里的成圣之位份的事实。如果没有圣经当中这些的事实，我们就没有根基可以用来建造我们的信心。但是，当我们看见，圣灵已经在基督里使我们成圣，我们就能够信靠他，也会在我们的状况上使我们分别为圣归于神。也就是说，圣灵在我们生命里面所开展的、他的事工，乃是*主观层面*的工作，而这个工作的基础，根源，立场，或说地位，则是那个*客观层面*的真理，亦即，我们在复活了的主耶稣基督里的永恒的完全性。

在这件事上，也就是对于神的话语之信心上，很关键的就是要去区分什么是上帝的应许 (promises)，又什么是上帝的事实 (facts)。应许是我们所要去期待的；事实却是我们所要去接受的。我们等待着我们的父神按照他的时间来实现他的各样应许，根据他的旨意和他的信实。而在另一方面，那些事实呢，却是我们现今就需要去采纳和享用的；我们要带着感谢的心来接纳它们。

靠着信心我们知道，我们已经被称义了（罗马书 5:1），而且我们已经与神和好了（歌罗西书 1:20-22），并且我们是被接纳的（以弗所书 1:5-7），并且我们是被分别为圣了的（使徒行传 26:18）。既然圣灵乃是借着信心的管道，在服事着我们的，他就会在我们的状态上赐下那些我们在地位上所获取的事物。比如说，在平安这件事上，我们在称义的地位上，已经得到了平安，这是因为我们已经脱离了罪的惩罚；而在我们的和好之层面，我们已经与神之间有了和平；又在我们的被接纳上，我们获得了从上帝而来的平安；以及，在我们的成圣方面，我们也能够拥有平安，并且有确据知道，上帝将会使我们变成为我们的主耶稣的样式。

奉献 (Consecration)

如果我们没有对于我们在成圣方面之地位的清楚之认识，那么就不可能会有真正有效果的奉献自己。我们

之能够奉献、分别出来、摆上我们自己给上帝，乃是单单作为我们在信心当中所作出的回应，也就是对于上帝已经把我们安置其中的成圣、分别之回应。其实也就是对于我们的成圣之地位的承认。奉献自己，并不是呼召我们去做任何的新奇的事情，乃是让我们安息于上帝已经成就了的工作之中。除非我们明白这一点，知道我们已经在主耶稣里面被分别为圣，我们就不能够用献上自己给神，来作为回应。

虚假的奉献

那么，为什么，有许许多多的奉献者们，却常常是无果而终的呢？主要的原因，就是，许多的自认为好心的基督徒们，试图要把那些被上帝全然拒绝而且是永远回绝的东西，拿来要奉献给上帝。正是因为他们还不明白，他们已经作为在基督里新造的人，而获得了成圣的地位，他们就想要把自我奉献给上帝，盼望着这个“旧人”能够成为属灵的人，并且因此能够在上帝的事工当中有好处。

其实呢，这样的信徒必须借助于两种途径，来学习这个事实，那就是，自我的生命是根本没办法去改善的。（1）有针对性的一些圣经教导：上帝从来都未曾要来改进那位旧人，因为“然而，属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透”（哥林多前书 2:14）。还有，“因为情欲和圣灵相争，圣灵和情欲相争，这两个是彼此相敌，使你们不能做所愿意做的”（加拉太书 5:17）。关乎第一位亚当的任何的一件事，都是无法更改地、与那些关乎末后的亚当的任何事所敌对的。自我，是没有办法加以安抚，与之和解的，在其对于上帝的态度方面，因为在其本质上，自我乃是与神为敌的。“原来体贴肉体的，就是与神为仇；因为不服神的律法，也是不能服”（罗马书 8:7）。（2）个人的经历：每个人的日常生活，也在向我们证明，毫无疑问的，那来自于亚当的罪性的根源，是从来不会改变的。那些觉醒了的、诚实的信徒都必须承认，自我，在犯罪的能力上来看，即使是在信主五十年之后，依然跟信主之前差不多——甚至有时候，还会显得更加丑恶与可怕！

没错，我们的天父就是完全不能够接受任何的来自于老亚当的生命，无论它在其自然的范畴上，看起来是多么的“友善”或是“带有宗教性”。于是，当一位信徒看明白了，上帝已经把所有的老我的生命都带到了十字架那里，并且把它跟基督一同钉在了上面，这位信徒也就会因此看（算为）它是被钉死了，而取而代之的，是在基督耶稣里的活着的那位新人，要把这位新人奉献给神。

属灵的奉献

真实的、可被接纳的、持久的奉献，在罗马书 6:13 那里被最为清晰地阐述出来了，“也不要将你们的肢体献给罪作不义的器具；倒要像从死里复活的人，将自己献给神，并将肢体作义的器具献给神。”在这里，我们看到了圣经当中，关于奉献的核心陈述：“要像从死里复活的人”。我们知道，我们的老我，并没有从死里复活。罪的工价乃是死，而从亚当来的生命是被咒诅的，而且也是在基督里被钉死在十字架上了（罗马书 6:6）。然而，那个重生了的新造的生命，也就是在基督耶稣里的新人，乃是跟基督一道，从死里复活了。“你们既受洗与他一同埋葬，也就在此与他一同复活，都因信那叫他从死里复活神的功用。你们从前在过犯和未受割礼的肉体中死了，神赦免了你们一切过犯，便叫你们与基督一同活过来”（歌罗西书 2:12-13）。

就是这个新的生命，我们的基督徒之生命，也就是已经跟基督一同藏在神里面的生命，是我们所需要来顺服、来奉献、来分别出来归于我们的父神的。只有这生命才是唯一可以被接纳的生命——也就是上帝已经在他的爱子那里所接纳了的生命。如此一来，我们在奉献时，乃是在履行我们的责任，就是，针对上帝所已经成就的事情来做出的回应，按照他的旨意来行事为人，以及，欢欢喜喜地把那原本属于他的，来向他降服。针对生命这方面，乃是“要……将自己献给神，并将肢体作义的器具献给神”（罗马书 6:13）。而针对服事这方面，乃是“将身体献上，当作活祭，是圣洁的，是神所喜悦的”（罗马书 12:1）。

奉献自己（consecration），乃是建基于对自己的正确的“看”（reckoning）之上的（罗马书 6:11）。我们之能够脱离老我，就是借着对罪、对自我，看我们自己乃是死的。我们乃是要转向我们在复活的主里面的

那个宝贵位份，也就是借助于，看我们自己在基督耶稣里乃是新造的人，是向神活着的。我们要住在天上！

THE PRINCIPLE OF POSITION BY MILES J. STANFORD

CHAPTER 5 SANCTIFICATION AND CONSECRATION

There need be no difficulty with the subject of sanctification once the meaning of the term is understood. In both the Hebrew and the Greek, sanctification is synonymous with separation. To be sanctified means to be “set apart” for God’s possession and use.

It is important to realize the term has nothing whatsoever to do with the thought of cleansing or purification, as so many seem to think. For example, it is recorded that, prior to the advent of sin into the world, “God blessed the seventh day, and sanctified it” (Genesis 2:3). He set apart the Sabbath as a special day. Further, the sinless Lord Jesus said, “I sanctify Myself” (John 17:19). He willingly set Himself apart, He separated Himself, He completely devoted Himself to the work that the Father gave Him to do.

Position

It is all-important to keep in mind the clear, scriptural distinction between our fully-sanctified position and our being-sanctified condition. Positionally, our Father has already done the work on our behalf, just as He has already justified, reconciled, accepted, and secured us---in the Lord Jesus. Note the difference between the Corinthians’ position, and their condition: (1) “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord” (1 Corinthians 1:2); (2) “For it has been declared unto me of you, my brethren...that there are contentions among you” (1 Corinthians 1:11).

In the first place, it is heartening to realize that our sanctification is both the will, and the work, of God. “For this is the will of God, even your sanctification” (1 Thessalonians 4:3). “And the very God of peace sanctify you wholly...Faithful is He that calls you, who also will do it” (1 Thessalonians 5:23f). He has sanctified us positionally because we looked to Him for salvation; He will sanctify us experientially as we look to Him for growth.

Every believer, whether babe or veteran, is already separated unto God in Christ Jesus. What makes the difference in the believer’s condition is that he becomes clearly aware of his sanctified position in the risen Lord. Jude wrote his epistle “to them that are sanctified by God the Father, and preserved in Jesus Christ, and called” (verse 1). Our Father has eternally set us apart and preserved us in His Son, and called us to His service. All of the growing believer’s life is considered service, whether it be formal or otherwise.

Our sanctification is not only the will and the work of the Father, but it is in and through the Son. “But of Him are you in Christ Jesus, who is God is made unto us...sanctification” (1 Corinthians 1:30). Here we can see that our positional sanctification is a gift, just as is our righteousness. When through faith we were born into the Lord Jesus, He became our righteousness and our sanctification, not partially, but completely. “For in Him dwells all the fullness of the Godhead bodily. And you are complete in Him” (Colossians 2:9f).

It is a great relief and joy for the struggling believer to realize that when he received Christ as his righteousness by faith, he also received Him as his sanctification. Many people struggle and work for a righteousness of their own, until they finally receive His righteousness by faith. Then, as believers, they set about to labor through the whole futile process again, struggling to produce a sanctification of their own instead of resting in His sanctification as a gift. The Lord Jesus sent Paul to the Gentiles “to open their eyes...that they may receive remission of sins and as inheritance among them that are sanctified by faith in Me” (Acts 26:18).

As is everything else in our position in Christ, our sanctification is perfect, once for all, complete, eternal. It could not be otherwise, since the Lord Jesus Himself is our sanctification. Hebrews 10:10 and 14 leave no question about this wonderful fact: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all... For by one offering He has perfected forever them that are sanctified." Through the Cross of the Lord Jesus Christ, and in His life, our Father has created us anew and given us a completely separated position before Himself--separated from all that would hinder that blessed relationship. "Therefore if any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "I know that, whatsoever God does, it shall be forever: nothing can be put to it, nor any thing taken from it: and God does it" (Ecclesiastes 3:14).

Condition

As we abide in our position of sanctification, there is growth in our condition of sanctification. Although the Holy Spirit participated in establishing our positional sanctification --- "But you were washed, but you were sanctified... in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Corinthians 6:11) --- He is mainly concerned with our condition of sanctification. He it is who brings us into experiential separation unto our Father. Peter wrote his first epistle to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit" (1 Peter 1:2).

Truth is the basis upon which the Holy Spirit carries out His ministry. He is the Spirit of truth, the truth of the Scriptures (John 16:13). "God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13). The Lord Jesus prayed to the Father, "Sanctify them through Thy truth: Thy word is truth" (John 17:17).

It is by means of the Spirit-ministered Word that we see and understand the facts concerning our position of sanctification in the Lord Jesus. Without the scriptural facts, there would be nothing upon which we could base our faith. But as we see that the Holy Spirit has already sanctified us in Christ, we are able to trust Him to separate us unto God in our condition. The Spirit carries out His subjective work in our lives from the basis, the source, the standing, the position, the objective truth, of our eternal completeness in our risen Lord Jesus Christ.

In this matter of faith in the Word, it is essential to distinguish between God's promises and His facts. Promises are to be anticipated; facts are to be accepted. We wait upon our Father to fulfill His promises in His own time, according to His will and His integrity. On the other hand, facts are to be appropriated and enjoyed now; we are to accept them with thanksgiving.

By faith we know that we are justified (Romans 5:1), that we are reconciled (Colossians 1:20-22), that we are accepted (Ephesians 1:5-7), and that we are sanctified (Acts 26:18). Since the Holy Spirit ministers to us through the channel of faith, He gives us in our condition what we appropriate from our position. For instance, in the matter of peace, from our position of justification we receive peace concerning the penalty of our sins; from our reconciliation, peace with God; from our acceptance, the peace of God; and from our sanctification, peace and assurance that He will conform us to the image of our Lord Jesus.

Consecration

Without a clear understanding of our position of sanctification, there can be no valid consecration. To dedicate, to separate, to consecrate ourselves unto God is simply our response of faith to the separation, the sanctification in which God has already placed us. It is acknowledging our position of sanctification. Consecration does not call upon us to do anything, but to rest in what God has already done. Unless we know that we have been sanctified in the Lord Jesus, we cannot respond in consecration to Him.

Pseudo Consecration

Why does so much sincere consecration come to nothing? The main reason is that most well-meaning Christians seek to consecrate to God that which He has totally and forever rejected. Not yet understanding their position of

sanctification as new creations in Christ, they consecrate self to God in the hope that the “old man” will become spiritual and thus usable in His service.

The believer must learn by two means the fact that the self-life is unimprovable. (1) Specific Scripture: God never intends to improve the old man, because “the natural man receives not the things of the Spirit of God...neither can he know them, because they are spiritually discerned” (1 Corinthians 2:14). Further, “the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other” (Galatians 5:17). Everything of the first Adam is unalterably opposed to everything of the Last Adam. Self is implacable in its attitude toward God, having the very essence of the Enemy. “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Romans 8:7). (2) Personal experience: One’s daily life proves beyond a doubt that the sinful Adamic source within never changes. The awakened and honest believer must admit that self is as capable of sin after fifty years of the Christian life as it was before he was save --- sometimes, it seems even more so!

No, our Father can accept nothing of the Adamic life, no matter how “good” or “religious” it may seem in the natural realm. And when the believer sees that God has taken all the old life to the Cross and crucified it with Christ, he will likewise count (reckon) it crucified, and take his place of consecration as alive unto God in Christ Jesus.

Scriptural Consecration

True, acceptable, abiding consecration is expressed most dearly in Romans 6:13, “Neither yield you your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Here we have the key statement in Scripture concerning consecration: “as those that are alive from the dead.” We know that the old man did not rise from the dead. The wages of sin is death, and the sinful Adamic life was condemned and crucified in Christ on the Cross (Romans 6:6). But the recreated life, the new man in Christ Jesus, arose from the dead in His resurrection. “Wherein you were also raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He make alive together with Him” (Colossians 2:12f).

It is this new life, our Christian life, the life that is already hid with Christ in God, that we are to yield, to consecrate, to set apart unto our Father. It is the only acceptable life --- the life that He has already accepted in His beloved Son. In consecration we are carrying out our responsibility of responding to that which He has already done, of willing according to His will, of gladly yielding to Him that which already belongs to Him. In the matter of life, it is “yield yourselves unto God...and your members as instruments of righteousness” (Romans 6:13). In the matter of service, it is “present your bodies a living sacrifice, holy, acceptable” (Romans 12:1).

Consecration is based, upon reckoning (Romans 6:11). We turn from the old man by counting ourselves to have died unto sin and self. We turn to our position in the risen Lord by counting ourselves as new creations alive unto God in Christ Jesus. Abide above!

