

有关信徒地位的原则

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第六章 身份与成长 (VI. Identification and Growth)

关于地位的真理，乃是我们基督徒生活的各个层面的基础。而其中最需要我们来信靠的关乎地位 (Position) 的原则，就是我们对于自己跟主耶稣之间的联合之认识，特别是在他的向着罪而死，向着神而复活的这些方面。就像所有的跟地位相关的步骤那样，这种联合 (identification) 主要的并不是在经验的层面，而是在于我们将自己的信心摆放在神话语的事实上。正如称义乃是关乎出生，联合则是关乎成长，后者乃是会一直延续到我们跟主见面的时刻。

地位 (Position)

当我们接受主耶稣做我们的救主，并且因此而得以在他里面出生，以他为我们的生命，那么，他一切的所有，并他一切的所有，就都成为我们的了。或许，称义 (他的义) 可能是当初我们能够认识的全部了，但是，那其实仅仅是一个无限美妙之事的开端而已，我们所进入的这个奇妙，乃是一直在今天还继续并且要延续到永远的。因着我们在那位承继万有者里面所获得的恩典里面的地位，我们“就是神的后嗣，和基督同作后嗣” (罗马书 8:17)。

所有的这些都是在基督里，以信托的方式，为我们存留着的，而基督就是我们的新的地位。所有这些信托当中的事物，当我们被带到更加进步的程度时，就会一步一步的，在信心当中，成为我们的实际状态 (Condition)。当我们能够接纳和欣赏罗马书第一章到第五章的那些丰富道理，并从中获益时，主耶稣就会自如地把我们带入到罗马书第六章至第八章的那些富庶的属灵实际中。当我们牢牢的扎根于关于地位的真理，也就是基督为着我们的罪而死并且又为着我们的称义而复活了 (罗马书 4:25)，我们才是预备好了，得以看清自己的地位，并且得以进入到那诸般的益处当中，借着我们与主的同死和同复活 (罗马书 6:5)。

现在，让我们来看一下一些关乎我们跟主耶稣联合这方面的地位性真理。“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” (罗马书 6:5)。为着要让我们得以重生，得以在救主复活了的生命里面被从新创造，上帝就必须让我们从罪的刑罚当中、从堕落的亚当之本性当中，得以脱离。上帝完成这个工作的办法，就是把我们摆放在十字架上的基督里面，借助于把我们这些后来之士，因着信心，而跟基督联合起来。因此，当基督向着罪而死 (亦即脱离了罪之律的领域和辖制)，我们也照样作为罪人在他的里面向着罪死了。为什么这件事会是这样难以理解的呢？也就是说，当我们清清楚楚的明白了，主耶稣为着我们每一个人的罪 (在耶稣当时来看都是日后的事情) 而死，就在那同一个十字架上。主耶稣他跟我们的罪认同 (联合)，就是为着要使得我们得以跟他的义认同 (联合)。“神使那无罪 (无罪：原文作不知罪) 的，替我们成为罪，好叫我们在他里面成为神的义” (哥林多后书 5:21)。

我们知道，主耶稣付清了所有的罪债，就从死里复活了。既然我们在他的死这件事上，跟他联合了，那么我们就已经从罪的刑罚与捆绑当中得以释放了，并且我们知道，我们已经在主的复活上，也一同复活了。这实在是千真万确的。“我们若是与基督同死，就信必与他同活” (罗马书 6:8)。

“他死是向罪死了，只有一次；他活是向神活着” (罗马书 6:10)。主耶稣向着罪的刑罚与捆绑死了，并且他“照无穷之生命的大能”而复活了 (希伯来书 7:16)。在十字架上与他联合之后，我们也照样向着罪的蛮横统治而去世了，并且，“我们藉着 [灵里的] 洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样” (罗马书 6:4)。

上帝在呼召我们用信心来回应之前，先提供给我们诸多的事实。在罗马书第六章的前面部分，我们被问到说，“岂不知我们这受洗归入基督耶稣的人是受洗归入他的死吗？”在第6节那里保罗继续说道，“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。”只有在我们与基督联合的这些事实被理解之后，我们才被规劝要来操练信心。按照这种方式，就不需要我们拿出什么努力或者挣扎，因为我们“知道”。

是的，就是这样。我们与基督在他的死与复活上联合起来了，在这个清楚的亮光之下，我们才被指引，说是要“向罪也当看自己是死的；向神在基督耶稣里，却当看自己是活的”（罗马书 6:11）。我们的天父是完全不可能来建议我们说，要把自己在主耶稣里算作是已经向着罪死了并且向着他而活着，除非这已经是全然真实的情况了！否则的话，他也永远不会呼召我们，来把我们自己献给他，要“像从死里复活的人，将自己献给神”（罗马书 6:13），除非上帝已经把我们变成在复活的基督里之“新造的人”（哥林多后书 5:17）。

然而，尽管我们跟主耶稣的联合是真实的，是已经发生的事实，假如我们自己并不是全然的知道这些事实，那么我们在日常生活当中，也就并不能够从它们当中获得多少的益处。而这正是我们所需要之处。而且，除非我们意识到我们需要这个借着我们之死而分别（成圣意义上的）的能力，以及在他里面的生命，我们就不会有什么动力，去让我们的信心进一步成长和收取果实。这就是说，所谓的“考虑、思想”一个在地位方面的事实，就是指更加清楚的看到它，相信它，并且倚靠它，并且用感恩的心来接收和占用与之而来的那些实际层面的现状。“在他里面生根建造，信心坚固，正如你们所领的教训，感谢的心也更增长了”（歌罗西书 2:7）。

死亡和审判被抛在我们身后，
恩典和荣耀在前面招手；
所有的狂风巨浪压在耶稣身上，
在那里它们却是黔驴技穷。

耶稣死亡，我们也与他一同赴死，
跟他一起埋葬并在他的墓中安息，
照样我们在他的复活上也是有份，
在他里面跟他一同奔赴天堂的筵席。

那位恩典的真理之灵给我们启示了，说主耶稣已经为着我们的罪而死，于是借着对这些事实的信心，我们就得以进入称义的地位（当中包括了我们的完全的和永恒的救恩）。当圣灵向我们启示出来，关于我们的主耶稣已然向着罪而死的这个真理，以及我们在那个死亡与复活上面是跟基督联合在一起的，那么，借助于对于这些事实的信心，我们就可以承认和享受这个地位——我们也就向着罪看自己是已经死了，并且向神在基督里永远是活着的。

那些我们在地位上所明白和考虑的事实，逐渐地就会在我们的状态当中被经历到。当我们明白说，我们已经在十字架上向着罪死了，这个十字架的功效就会被圣灵应用到我们那有罪的生活当中去。“因为我们这活著的人是常为耶稣被交于死地”（哥林多后书 4:11）。自我被钉死在十字架上了，被摆放在死人堆里了，而我们则是被引领走上献身于上帝之荣耀的道路。并且，当自我如此被十字架对付之后，我们的状况也就会逐步地体现出我们在基督里的地位方面的那些事实。“使耶稣的生在我们这必死的身上显明出来”（哥林多后书 4:11）。

状况（Condition）

“感谢神！因为你们从前虽然作罪的奴仆，现今却从心里顺服了所传给你们道理的模范。你们既从罪 [的权势] 里得了释放，就作了义的奴仆”（罗马书 6:17-18）。我们日常生活的经验之真实性，不可能超越我们所领受的教义之真实性，换言之，我们乃是被我们的教义所指引和决定的。

这些具体的步骤大概会是这样的：（1）我们最终得以看见和明白我们的地位，以及我们的跟基督之联合，也就是我们已经向着罪的权势死去，同时又在基督里向神活着。（2）我们开始意识到，需要在我们的状况当中，从自我分别出来并且归向基督。（3）然后，我们在我们的地位方面所已经成就的工作上来操练信心，借助于思想那些关乎我们在基督里之死亡和复活的事实。（4）在这个信心的基础上，圣灵就可以自由地来把我们在地位方面的真理，转化为我们日常生活当中的实际状况。

基督的灵在其运作的过程中，是非常实际的。他会使用我们日常生活的各种方式来把我们在地位方面的成圣，带入到我们的经历当中去。当我们思想我们的自我已经被钉死于十字架的这个事实时，他就把这个已然完成了的工作之果效，借助于我们日常的境遇，转达到我们的生活当中。因着我们的软弱与罪性之缘故，他就能适用各种情境与各样的人际关系，好让我们看到自己的真实面貌。因此我们就会面临选择：自我，或是基督。假如我们看自己是已经向着罪、向着自我而死了，那么十字架所产生的大释放就真的成为我们里面的经历。而当我们住在主耶稣里面时，知道我们自己乃是在他的里面向神活着，他就能自由地在我们的状况当中更完整的向我们显现。这就是属灵的成长。肉体的“作为”和特权就被剥夺了，而圣灵的“果子”就更多的被彰显出来。“因我活着就是基督”（腓立比书 1:21）。

“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”（约翰福音 12:24）。这个关乎生命从死亡当中出来的原则之陈述句，主要的是应用在主耶稣基督身上的。他就是那一粒麦子，放弃了其作为天父的独生子的那个特权的位子，却是把他自己奉献在了十字架上，为的就是要“在许多弟兄中作长子”（罗马书 8:29）。因着他的死与复活，就得以带出“许多子粒来，”并且这个收成乃是按照各从其类的原则，我们的生命，也是成为了类似的麦子，于是也就同样是建基于生命从死亡出来的这个原则。

无论我们的基督徒生活是如何的自给自足和安逸舒适，都必然会产生出一种发自内心的深深的渴望，想要看到其他人也能够成为一粒粒的麦子。主耶稣“必看见后裔（原文作种子, seed——译者注），……他必看见自己劳苦的功效，便心满意足”（以赛亚书 53:10, 11）。他的这种内心的渴望也借着保罗所写的文字而表露无遗：“我小子啊，我为你们再受生产之苦，直等到基督成形在你们心里”（加拉太书 4:19）。并且，基督的灵在我们的内心当中渴慕让主耶稣获得一个丰盛的和持久的收成，是借着我们所结出的金灿灿的果粒。

这整个的生命从死亡出来的过程，乃是直接跟我们对于自己的地位之认识相关联的，也就是我们之能够明白自己的出死入生之地位。当我们渴望自己被神使用，去增殖，去被带到收成的时刻，圣灵就会带领我们，在经历的层面，进入到死亡当中。他不断地把我们“种植”或说“埋葬”入地，借着这个糟糕的境遇，或是那个黑暗的区域，并且，当我们的老我的生命因此而被留置在死亡之处时（无法发挥功用），那一个新的生命就会成长，并且不仅仅会在我们的里面彰显，也会借着我们而彰显在别人的身上。“这样看来，死是在我们身上发动，生却在你们 [别的人] 身上发动”（哥林多后书 4:12）。

反之亦然，当我们是自我为中心的，并且拒绝走上十字架的道路，我们就不怎么会替别人考虑，只会关注跟自己相关的一切。我们就算计、争吵、操纵，甚至是祷告，要好好的“自己独处。”但是主耶稣却已经设立了这样的一个原则，亦即，“因为，凡要救自己生命（生命：或作灵魂；下同）的，必丧掉生命 [结不出果子，没有收成]；凡为我丧掉生命的 [‘为着耶稣的缘故常常被交与死地的’]，必救了生命 [就会看到生命的增殖，并且在他人身上产生收成]”（路加福音 9:24）。

事实上，圣灵很有耐心的使用一切的事物（每一个人），好把我们带入到一粒麦子的阶段。当我们依然是以自我为中心并且是属肉体时，他就会施加适当的压力——或许是在物质之身体的层面，或是家庭当中，或是工作场合——为的是，到适当的时候，促使我们来渴慕以基督为中心的生活。

当我们开始看明白并且恨恶自我的生命，认识到其真实的面貌，当我们开始看清楚并且爱慕主耶稣的真实容貌，那我们就主动的愿意让圣灵来作工，好把我们的自我带入到死亡当中，好叫基督成形在我们里面。“我们晓得 [上帝是我们一切劳苦努力当中的同行者] 万事都互相效力 [都是一个美好的大计划之一部分]，叫爱神的人得益处，就是按他旨意 [和他的计划] 被召的人。因为他预先所知道的人 [按照他的神奇之计划]，就预先定下 [预先设立他们] 效法他儿子的模样 [不只是外貌，更是内里的实际]，使他儿子在许多弟兄中作长子”（罗马书 8:28, 29）。

THE PRINCIPLE OF POSITION BY MILES J. STANFORD

CHAPTER 6 IDENTIFICATION AND GROWTH

Positional truth is the basis of every sphere of our Christian life. But nowhere are we more dependent upon the principle of position than in the understanding of our identification with the Lord Jesus in His death unto sin and resurrection unto God. As in all positional steps, identification is not experiential, but is a matter of placing our faith in the facts of the Word. Whereas justification has to do with birth, identification has to do with growth, which is to continue until we see Him face to face.

Position

When we received the Lord Jesus as our Savior and thus were born into Him as our life, all that He is and all that He has become ours. Justification (His righteousness) was perhaps all that we could apprehend at the time, but that was only the beginning of an infinity of wonders that we are to enter into, now and throughout eternity. Because of our grace-given position in the Heir, we are “heirs of God, and joint-heirs with Christ” (Romans 8:17).

All is held in trust for us in Christ, our new position, and becomes our condition as we are taken forward, step by step, in faith. When we are able to receive and appreciate the benefits of the riches of Romans chapters One through Five, then He is free to take us into the reality of the wealth of Romans chapters Six through Eight. When we are firmly established in the positional truth of Christ dying for our sins and rising again for our justification (Romans 4:25), then we are prepared to see our position and enter into the benefits of our having died and risen with Him (Romans 6:5).

Now, let us look at some of the positional truths concerning our identification with the Lord Jesus. “For if we have become united with Him in the likeness of His resurrection” (Romans 6:5). In order for us to be reborn, newly created in the risen life of the Savior, God had to free us from the penalty of sin and the nature of the fallen Adam. He accomplished this by placing us in Christ on the Cross, by identifying each one of us, as future believers, with Him. Thus, when Christ died unto sin (out of the realm and reign of the principle of sin), we as sinners died unto sin in Him. Why should this be so difficult to comprehend when we understand clearly that the Lord Jesus died for every one of our sins (all future at the time) on that same Cross? He was identified with our sin in order that we might become identified with His righteousness. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Corinthians 5:21).

We know that the Lord Jesus rose again, once He had paid in full the wages of sin. Since we were identified With Him in His death, and thereby were freed from both the penalty and power of sin, we know that we arose with Him in His resurrection. It could not be otherwise. “But if we died with Christ, we believe that we shall also live with Him” (Romans 6:8).

“For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto Go” (Romans 6:10). The Lord Jesus died unto the power and reign of sin, and He rose again in the “power of an endless life” (Hebrews 7:16). Identified with Him on the Cross, we too died unto sin’s tyrannical dominion and “were buried therefore with Him through (spiritual) baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life” (Romans 6:4).

God provides the facts before He calls for faith. Early in Romans Six we are asked, “Are you ignorant” that all who were identified with the Lord Jesus were identified in His death (v. 3)? In verse 6 Paul says, “Knowing this, that our old man was crucified with Him.” It is not until the facts of our identification with Christ are understood that we are admonished to exercise faith. In this way there is no effort or struggle to reckon, because we know.

Yes, it is in the clear light of our identification with Christ in His death and resurrection that we are directed to “reckon you also yourselves to be dead unto sin, but alive unto God in Christ Jesus” (Romans 6:11). It would be utterly impossible for our Father even to suggest that we count ourselves as having died unto sin and become alive unto Him in the Lord Jesus if it were not already true of us! Nor could He ever call upon us to consecrate ourselves to Him “as alive from the dead” (Romans 6:13) if He had not already made us “new creations” in the risen Christ (2 Corinthians 5:17).

However, true as our identification with the Lord Jesus is, if we are not fully aware of the facts we will derive very little benefit from them in our daily life. And that is where we need them. Moreover, unless we realize our need of the separating (sanctifying) power of our death and life in Him, there will be no motivation for our faith to reach out and receive. To reckon upon our positional fact is to see it clearly, to believe it, to count upon it, to receive and appropriate the practical reality of it with thanksgiving. “Rooted and built up in Him, and established in the faith, as you have been taught, abounding therein with thanksgiving” (Colossians 2:7).

Death and judgment are behind us,
Grace and glory are before;
All the billows rolled o’er Jesus,
There they spent their utmost power.

Jesus died, and we died with Him,
Buried in His grace we lay,
One with Him in resurrection,
Now “in Him” in Heaven’s bright day.

The gracious Spirit of truth revealed to us that the Lord Jesus died for our sins, and by faith in the facts we entered into the position of justification (which included our complete and eternal salvation). When the Holy Spirit reveals to us the truth of our Lord Jesus having died unto sin, and our identification with Him in that death and resurrection, by faith in the facts we acknowledge our position---we reckon ourselves to have died unto sin and to be forever alive unto God in Christ.

That which we reckon in our position becomes experiential in our condition. As we count ourselves to have died unto sin on the Cross, the effect of that Cross is applied by the Spirit to the sinful self-life. “For we which live are always delivered unto death for Jesus’ sake” (2 Corinthians 4:11). Self is crucified, held in the place of death, as we are led into sacrificial paths for His glory. As self is thus dealt with by the Cross, our condition reflects progressively the facts of our position in Christ. “That the life also of Jesus might be made manifest in our mortal flesh” (2 Corinthians 4:11).

Condition

“But God be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from (the power of) sin, you became the servants of righteousness” (Romans 6:17f). Our daily experience can be no more true than the doctrine we hold, and by which we are held.

The steps would be as follows: (1) We finally see and understand our position, our identification with Christ in having died unto the dominion of sin and been made alive unto God in Him. (2) We become aware of the need to be separated in our condition from self and unto Christ. (3) We then exercise faith in the completed work of our position by reckoning upon the facts of our death and resurrection in Christ. (4) On the basis of this faith, the Holy Spirit is free to translate the truth of our position into our daily condition.

The Spirit of Christ is very practical in His operations. He uses everyday means in bringing our positional sanctification into our experience. As we reckon upon the fact of self's crucifixion, He conveys the effect of that finished work into our lives through daily circumstances. Due to our weakness and sinfulness, He is able to utilize situations and human relationships in order to show us what we are in ourselves. We are thereby faced with the choice: self, or Christ. If we count ourselves to have died unto sin and self, the emancipation of the Cross is experienced within. And as we abide in the Lord Jesus, knowing ourselves to be alive unto God in Him, He is free to manifest Himself more fully in our condition. This is spiritual growth. The "works" of the flesh are curtailed, the "fruit" of the Spirit is revealed. "For to me to live is Christ" (Philippians 1:21).

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24). This statement of the principle of life out of death applies primarily to the Lord Jesus Christ. He is the Grain of Wheat who refused to abide alone as God's only begotten Son, but gave Himself at Calvary in order to become the "firstborn among many brethren" (Romans 8:29). Since He died and rose again thereby bringing forth "much fruit," and that harvest being after His kind, our lives as similar grains of wheat are based upon the same principle of life out of death.

No matter how self-contained and comfortable our Christian life may be, there is bound to develop a deep heart-hunger to see others become grains of wheat. The Lord Jesus "shall see His seed....He shall see of the travail of His soul, and shall be satisfied" (Isaiah 53:10f). His heart-hunger is expressed through Paul: "My little children, of whom I travail in birth again until Christ be formed in you" (Galatians 4:19). And the Spirit of Christ yearns in our hearts that the Lord Jesus may gain a rich and lasting harvest of golden grain through us.

This entire life-out-of-death process is directly related to our reckoning upon our position of life out of death. As we yearn to be used, to multiply, to be brought to harvest, the Holy Spirit takes us down into death in our experience. He "plants" or "buries" us in this difficult situation or that dark area and, as the old life is thus held in the place of death (inoperative), the new life grows up and is manifested not only in us, but life in you (others)" (2 Corinthians 4:12).

Conversely, when we are self-centered and refuse the path of the Cross, we think little of others and everything of ourselves. We scheme, fight, maneuver, and even pray to "abide alone." But the Lord Jesus has established the principle that "whosoever will save his life shall lose it (no fruit, no harvest): but whosoever will lose his life for My sake ('always delivered unto death for Jesus' sake'), the same shall save it (shall see it multiplied and harvested in others)" (Luke 9:24).

Actually, the Holy Spirit patiently uses everything (and everyone) in His process of bringing us to the grain-of-wheat stage. When we are self-centered and carnal, He applies the appropriate pressures----perhaps in the physical body, the home, or the place of work---thereby, in time, causing us to hunger to be Christ-centered.

When we begin to see and hate the self-life for what it is, when we begin to see and love the Lord Jesus for who He is, then it is we become willing for the Holy Spirit to take self into death in order that Christ may be formed in us. "We are assured and know that (God being a partner in their labor), all things work together and are (fitting into a plan) for good to those who love God and are called according to (His) design and purpose. For those whom He foreknew---of whom He was aware (in the divine plan)---He also destined from the beginning (foreordaining them) to be molded into the image of His Son (and share inwardly His likeness). that He might become the first-born among many brethren" (Romans 8:28f).

