

得救的证实（壹）

The Assurance of Salvation (I)

得救的证实意思是说，我们得救是能证实的——不只是能知道的，并且是能证实而有确据的，是能有确据有把握而知道的。

The assurance of salvation means that we can be assured of our salvation. Assurance is not merely a matter of knowing but also a matter of being certain.

壹 一信就“已经”得救了

I. Saved by faith

许多人以为信是现在的事，得救是将来的事；人现在信了，等将来得救。但圣经清清楚楚，准准确确，肯肯定定告诉我们，人一信，就“已经”得救了。人信了，不是将要得救，乃是“已经”得救了；人一信了，现在就是“已经”得救了，不是等将来才得救。人在何时信，就在何时得救。得救是紧跟着信的，和信之间是没有时间的距离的。

Many think that faith is a matter for the present and that salvation is a matter for the future; they think that even though a person believes now, he will be saved only in the future. But the Bible very clearly, accurately, and assuredly tells us that **once a person believes, he is saved**. When a person believes, it is not that he is about to be saved; rather, he is saved. When a person believes, he is saved in the present; he does not have to wait for the future. There is no separating distance between faith and salvation.

（一）“你们的罪藉着主名得了赦免”——“神赦免了你们一切过犯”。约翰二章十二节，歌罗西一章十三节。

1. “Your sins have been forgiven you because of His name”; “In whom we have redemption, the forgiveness of sins” (1 John 2:12; Col. 1:14).

这两节圣经里的“了”字，要读得重一点。我们的罪因着主名得了赦免。不是要得赦免，乃是“得了”赦免！不是因着我们的行为，因着我们的什么，乃是“因着主名”。如果是因着我们的行为，或我们的什么，就需要等我们行出来、作出来，就需要等到将来才能定规。但不是这样！乃是“因着主名”！我们一信，一承认主名，就有分于主名，就和主名发生了关系，因此“因着主名”，我们的罪就“得了赦免”。我们在什么时候承认主名，有了主名，我们的罪就在什么时候“因着主名”“得了赦免”。所以神乃是在我们信的时候就“赦免了”我们一切过犯，不是等到将来才赦免。祂不是因着我们的信，要赦免我们，乃是在我们信的时候，就“赦免了”我们；并且不只是赦免了我们某一种过犯，某一部过犯，乃是“赦免了”我们“一切过犯”，一切罪恶。所以我们是一信，一切罪过就都得着“赦免了”，我们就得救了。

In these two Bible verses we must emphasize the word **have**. Our sins **have** been forgiven because of His name. These verses do not say that our sins will be forgiven but that they **have** been forgiven because of His name, not because of our works or anything of ourselves. If forgiveness was dependent on our works or anything of ourselves, we would need to wait until we worked it out before the matter could be decided. But this is not the case. Instead, forgiveness is because of His name. Once we believe in and confess the Lord's name, we participate in His name and become related to His name; therefore, because of His name our sins have been forgiven. **When we confess the Lord's name and possess His name, our sins are forgiven at that time because of His name**. Thus, God has forgiven all our sins. We do not need to wait for them to be forgiven in the future. At the time we believed, He forgave us. Moreover, He has forgiven all our sins and all our evil, not just a certain portion of our sins. Thus, once we believe, all our sins are forgiven, and we are saved.

（二）“如今你们…已经洗净，成圣称义了。”林前六章十一节。

2. “But you were washed, but you were sanctified, but you were justified” (1 Cor. 6:11).

“如今”和“已经”，在这节圣经里也是应该读得重一点。无论是我们被洗净，或是我们得成圣称义，都是“如今”“已经”的事。我们一信主，一接受主作我们的救主，一有分于主在十字架上为我们所成功的救赎，神就洗净我们，使我们成圣称义，所以我们“如今”就“已经洗净，成圣称义了”！

We must emphasize but and were in this Bible verse. **Being washed, sanctified, and justified are some things that have been accomplished.** The moment we believed in the Lord, accepted Him as our Savior, and participated in His accomplished redemption for us on the cross, God washed us, sanctified us, and justified us. We were washed, we were sanctified, and we were justified.

(三) “…既已和好…” 罗马十章十节。

3. “Having been reconciled” (Rom. 5:10).

我们一相信神的儿子，接受祂的死为我们所作的，我们就“已”经与神和好了。不是我们现在相信神的儿子，有分于祂的死，等到将来才能与神和好；乃是我们一相信，一有分于神儿子的死，现在就“已”经与神和好了。

Once we believed in the Son of God and received what His death accomplished for us, we were reconciled to God. Once we believe and partake of the death of God’s Son, we are reconciled to God. We do not have to wait to be reconciled in the future.

(四) “基督释放了我们。” 加拉太五章一节。

4. “Christ has set us free” (Gal. 5:1).

我们一信基督，一因信与祂联合，祂就释放“了”我们，使我们脱离律法的咒诅和挟制。这是已经完成的事，不必等到将来。

Once we believe in Christ and are joined to Him by faith, He sets us free, releasing us from the curse and bondage of the law. He has set us free. This is an accomplished fact; we do not need to wait for the future.

(五) “神…重生了我们” — “你们蒙了重生”。彼前一章三节，二十三节。

5. “God...has regenerated us”; “Having been regenerated” (1 Pet. 1:3, 23).

在这两节圣经里，“了”字也是应该重读的。神是已经重生“了”我们，不是将来要重生我们。在我们相信，接受死而复活的主作救主的时候，神就藉着祂的灵将祂的生命放到我们灵里，而“重生了我们”。所以我们在相信的时候，就“蒙了重生”，不是等到将来才得着重生。

We must emphasize the words **has** and **having** when we read these two verses. God has regenerated us; we do not need to wait until the future for regeneration. When we believe and receive the Lord who died and resurrected, **God regenerates us by putting His life into our spirit by His Spirit.** Therefore, we were regenerated when we believed. Because we are regenerated, we do not need to wait to be regenerated in the future.

(六) “那听我话，又信差我来者的，就有永生，不至于定罪（或受审），是已经出死入生了。” 约翰五章二十四节。

6. “He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life” (John 5:24).

这节圣经里的“就有、”“不至于”、和“已经”等字眼，是何等宝贵！真是值得我们注意！永生是我们一信“就有”的；定罪（或受审）是我们信了，就再“不至于”的；出死入生也是我们一信，就“已经”得着的。我们一听见主的话——就是福音——而信了，“就有永生，”不必等到将来。在“有永生”和“信”之间，不是“要”字，乃是“就”字，没有“要”字的距离，只有“就”字的紧接。一“信”，“就有！”不必等，不必等到将来，就在现在，就在信的时候，“就有永生，”并且就“不至于定罪（或受审），是已经出死入生了”。我们原来生在亚当里，因着罪，是被定罪的，也是要受审判的，现在既因信进入基督里，因着义，就“不至于定罪（或受审）”了。基督既在十字架上替我们担罪，替我们成为罪，受了我们在亚当里所应该受的审判，就使我们在祂里面蒙神称义，成为神的义，因此就脱去了在亚当里的定罪受审，就“不至于定罪（或受审）”了。并且我们原来在亚当里，不只是有罪而被定罪的，也是有死而在死里的。基督在十字架上也不只是替我们担罪而被定罪，并且是替我们尝尽了死味，（来二 9，）而把死废去，（提后一 10，）将祂的生命释放出来，分给我们。所以我们因信进入祂里面，不只脱离定罪，并且脱离死，不只“不至于定罪”，并且“是已经出死入生了”。祂既替我们尝尽了死味，而把死废去，我们既因信进入祂里面，与祂联合，就“已经出死入

生了”！所以我们不是信了，要有永生，要定罪，要出死入生，乃是信了，“就有永生，”“不至于定罪，”“已经出死入生了！”不是将来要有，要这样，乃是现在就已经有，就已经这样了。

In this verse the words **has**, **does not**, and **has passed** are so precious. We really should pay attention to them. As soon as we believe, we have eternal life; we do not come into judgment or condemnation, and we pass out of death into life. When we hear the Lord's word, the gospel, and believe it, we have eternal life and do not have to wait until the future to obtain it. The word will does not come between believing and obtaining eternal life; instead, there is the word has. With will there is a gap, but has means immediately. He who believes has. There is no need to wait for the future. At the time of believing, one has eternal life, does not come into judgment, and passes out of death into life. We were in Adam, and we were condemned and under judgment because of sin. Now that we have believed into Christ, we cannot come into judgment because of righteousness. **We are justified by God and become the righteousness of God in Christ because He bore our sins on the cross, became sin for us, and received the judgment that we should have received in Adam.** Thus, we escape the condemnation and judgment in Adam and do not come into judgment or condemnation. Furthermore, in Adam we not only had the problems of sin and condemnation, but we also were in death. **On the cross Christ not only bore our sins and received the condemnation for us, but He also tasted death to the fullest and nullified death for us (Heb. 2:9; 2 Tim. 1:10), releasing His life and dispensing it into us.** Therefore, **by believing into Him, we not only escaped from condemnation, but we also escaped from death.** We are not under condemnation, and we have passed out of death into life. Since the Lord tasted death to the fullest and destroyed death for us, we have passed out of death into life by believing into Him and being joined to Him. Therefore, once we believe, having eternal life, not coming into judgment, and passing out of death into life are not matters in the future. Instead, once we believe, we have eternal life, we do not come into judgment, and we pass out of death into life. These are not things we will have in the future; they are things we obtain in the present.

(七) “既然信祂，就受了…圣灵为印记。”以弗所一章十三节。

7. “In Him also believing, you were sealed with the Holy Spirit” (Eph. 1:13).

这里说我们既然信主，就受了圣灵。受了圣灵，当然就是蒙恩得救的人。所以我们一信主，就受了圣灵，蒙恩得救了。

When we believed in the Lord, we were sealed with the Holy Spirit. Those who are sealed with the Holy Spirit surely have received grace and are saved. Therefore, once we believe in the Lord, we are sealed with the Holy Spirit, we receive grace, and we are saved.

(八) “神救了我们”——“祂便救了我们”。提后一章九节，提多书三章五节。

8. “Who has saved us”; “He saved us” (2 Tim. 1:9; Titus 3:5).

这些地方的“了”字，也是顶重要、顶宝贵。感谢神，在祂的话里有这许多的“了”字。“赦免了”、“洗净了”、“释放了”、“重生了”、“受了”、“救了”，都是了了！也实在是了了，成了！我怕人读圣经，把这些“了”字，读没有了，或是没有读出来。“神救我们，”和“神救了我们”，这有天地之别！感谢神，祂不是“救我们”，更不是“要救我们”，乃是“救了我们”。就是在我们相信的时候，祂“救了我们”！我们一信，“祂便救了我们！”所以我们是一信，就已经得救了！阿利路亚！

The **past tense** in these passages is very important and very precious. Thank God that there are many words in the past tense in His holy Word. Forgave, washed, released, received, and saved are all in the past tense. I am afraid that when people read the Bible, they fail to notice that these words are in the past tense. The phrases He saves us and He saved us are as different as the heavens and the earth. Thank God the Bible does not say, “He saves us” or “He will save us”; instead, it says, “He saved us.” When we believed, He saved us. When we believed, God saved us! Therefore, **the moment we believed, we were saved.** Hallelujah!

参读：圣经要道，十五题：得救的证实

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 15 The Assurance of Salvation