

# LESSON ONE: KNOWING THAT YOU ARE SAVED

## I. THE SIGNIFICANCE OF SALVATION

Salvation refers to a person's being saved before God, which includes being forgiven of his sins, being spared from perdition, being regenerated, having the eternal life of God, and becoming a child of God.

## II. THE PROOFS OF SALVATION

### A. The Outward Proof—The Proof by the Bible Without

1) "He who believes and is baptized shall be saved" (Mark 16:16). This word was spoken by the Lord Jesus Himself.

2) "For, Whoever calls upon the name of the Lord shall be saved" (Rom. 10:13). This is the sure word of the Apostle Paul.

The two statements above prove that once a person believes and is baptized, calling upon the name of the Lord, he is immediately saved. This fact should be recognized and acknowledged immediately without dependence on human feelings.

3) "He who hears My word and believes Him [the heavenly Father] who sent Me has eternal life, and will not come into judgment, but has passed out of death into life" (John 5:24). The Lord Jesus said this to us with full assurance.

4) "He who has the Son has the life; he who does not have the Son of God does not have the life. I write these things to you that you may know that you have eternal life, to you who believe in the name of the Son of God" (1 John 5:12-13). This is a word testified by the Apostle John.

The two portions of Scripture above prove that once a person believes in the heavenly Father and believes into the name of the Son of God (the Lord Jesus Christ), he has eternal life (that is, the life of God). He will not come into judgment and perish, but has passed out of death into life. A person is saved in this way to have the life of God based on what the Bible says and not on his own feelings.

5) "But as many as received Him [the Lord Jesus Christ], to them He gave authority to become children of God, to those who believe in His name: who were born...of God" (John 1:12-13). This is also a word testified by the Apostle John, indicating that the Lord Jesus gives to those who receive Him by faith, that is, to those who

# 第一课：知道得救了

## 壹 得救的意义

得救是指人在神面前得救，包括罪得赦免，免去沉沦，蒙了重生，有了神永远的生命，成了神的儿女。

## 贰 得救的证明

### 一 外证——身外圣经的证明

(一)「信而受浸的必然得救。」(马可十六16)这是主耶稣亲口所说的话。

(二)「凡呼求主名的，就必得救。」(罗马十13)这是使徒保罗所讲的话。

以上两句话证明，人一信主受浸，呼求主名，就立刻得救了。这是人应该知道而承认的，不需要等候，凭感觉而定。

(三)「那听我话，又信差我来者(天父)的，就有永远的生命，不至于受审判，乃是已经出死入生了。」(约翰五24)这是主耶稣实实在在告诉我们的。

(四)「人有了神的儿子，就有生命；没有神的儿子，就没有生命。我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。」(约翰壹书五12~13)这是使徒约翰所见证的话。

以上二处圣经的话证明，人一信天父，一信入神儿子(主耶稣基督)之名，就有永远的生命(就是神的生命)，也就不至于受审判而沉沦，是已经出死入生了。人这样得救，有神永远的生命，乃是凭圣经所说的，不是凭人自己所感觉的。

(五)「凡接受他(主耶稣基督)的，就是信入他名的人，他就赐他们权柄，成为神的儿女。这等人……乃是从神生的。」(约翰一12~13)这也是使徒约翰所见证的话，说明凡凭信心接受主耶稣的，就是信入他名的人，他就使他们有权柄，成为神

believe into His name, the authority to become children of God. This authority is the life of God, enabling those who believe into the Lord Jesus to be born of God, that is, to be regenerated to become children of God. This is also proven by the words of the Bible and not determined by human feelings.

The words in the Bible are trustworthy and can never be changed or annulled. Human feelings will fluctuate according to mood and environment and are undependable. Since the Bible clearly states that a person is saved upon believing in the Lord Jesus, this fact is then established regardless of human feeling. We should stand on the trustworthy words of the Bible and disregard our fluctuating feelings, believing strongly and knowing with assurance that we have been saved.

## **B. The Inward Proof—The Proof by the Holy Spirit in Our Spirit**

1) “The Spirit Himself [the Holy Spirit of God] witnesses with our spirit that we are the children of God” (Rom. 8:16).

When we believe in the Lord Jesus, receiving Him as our Savior, God gives His Holy Spirit to us, putting the Spirit into our spirit (Ezek. 36:27). This Holy Spirit is in us to be with us eternally (John 14:17). He witnesses in our spirit that we are the children of God, who are born of God. Every one of us who believes in the Lord likes to address God as “Abba, Father” (Rom. 8:15). It is very natural for us to address God as “Abba, Father.” As we address God in this way, we feel sweet and comfortable within. This is because we are children who are born of God, with God’s life, and the Spirit of God’s Son has entered into us. This is the inward proof of our salvation.

## **C. The Proof of Love—The Proof by the Experience of Life**

1) “Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who begets, loves him who has been begotten of Him” (1 John 5:1).

Once we believe that Jesus is the Christ, we are born of God. God is love (1 John 4:16), and the life of God is also the life of love. Therefore, everyone who is begotten of God loves God and loves him who has been begotten of God, him who is a brother in the Lord.

2) “We know that we have passed out of death into life, because we love the brothers” (1 John 3:14).

This word states that, as believers, our love for the brothers in the Lord is a proof that we have God’s eternal life. Loving the brothers in the Lord is an experience in the eternal life of God after we have believed in the Lord to be

的儿女。这权柄就是神的生命，叫信入主耶稣的人，从神而生，就是蒙了重生，成为神的儿女。这也是凭圣经的话所证明的，不是凭人的感觉所定的。

圣经的话是不能更改或废去的，是可信靠的；人的感觉会因情绪或环境而改变，是不可信赖的。圣经既明确说定，人一信主耶稣就得救了，事实就是这样了，不管人感觉如何。我们应该站在圣经可靠的话上，不理自己无定的感觉，深信确知自己是已经得救了。

## **二 内证——灵里圣灵的证明**

(一) [那灵（神的圣灵）自己与我们的灵同证，我们是神的儿女]（罗马八 16）

我们一信主耶稣，接受他作我们的救主，神就把他的圣灵赐给我们，放在我们的灵里（以西结三六 27）。这圣灵就在我们里面，永远与我们同在（约翰十四 17）。他在我们的灵里，见证我们是神的儿女，由神所生。我们每一个信主的人，都喜欢称神作“阿爸，父。”（罗马八 15）我们称神作阿爸，父，是很自然的，并且每逢这样称呼神的时候，我们里面就感觉甜美舒服。这是因为我们是神所生的儿女，有了神的生命，神儿子的灵也已经进到我们的里面。这就是我们得救的内证。

## **三 爱证——生命经历的证明**

(一) [凡信耶稣是基督的，都是从神生的；凡爱那生他（之神）的，也爱从他（神）生的。]（约翰壹书五 1）

一信耶稣是基督，就从神而生。神就是爱（约翰壹书四 16），神的生命也是爱的生命。所以神所生的也就爱神，并爱神所生的，就是在主里的弟兄。

(二) [我们因为爱弟兄，就晓得是已经出死入生了。]（约翰壹书三 14）

这话说明我们信徒爱主里的弟兄，乃是我们有神永远生命的证明。爱主里的弟兄，乃是我们信主得救后，在神永远生命里的经历。一个得救的人，看见了主里的弟兄，

saved. There is an inexplainable joy and feeling of dearness when a saved person sees a brother in the Lord. This kind of love toward a brother in the Lord is also a proof for us to know that we have been saved. It can be called the proof of love, the proof of our experience in the life of God.

Therefore, whether it is by the definite word of the Bible, by the witnessing of the Holy Spirit in our spirit, or by our experience of love in life, we may know assuredly that we are saved. Furthermore, the salvation that we have received is an eternal salvation (Heb. 5:9). Once we have received this salvation, we shall by no means perish forever, and no one can snatch us out of the Lord's and the heavenly Father's hands (John 10:28-29).

### III. THE JOY OF SALVATION

1) "The joy of...salvation" (Psa. 51:12); "songs of deliverance" (Psa. 32:7).

Salvation is a joyful matter, and God's salvation brings us joy. Therefore, when we are saved, and especially when we know that we have been saved, joy will flood us and we will overflow with songs of salvation, singing forth the joy of salvation. This kind of joyful singing will spontaneously arouse our gratitude and adoration toward the very God who loves us and the very Lord who saves us.

2) "Behold, God is my salvation...and my song... Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:2-3).

When we are saved and have obtained God's salvation, we will not only sing for joy, but we will also draw water out of the wells of His salvation, receiving from them a continuous and endless supply. This becomes the very encouragement and strength to us Christians that we may be delivered from sins and lusts and overcome the Devil and the world.

就莫名其妙的喜欢，就莫名其妙的亲爱。这种对主里弟兄的爱也是一种证明，叫我们知道自己是已经得救了。这可以称作爱证，也就是我们在神的生命里，经历证明。所以无论凭圣经确定的话，或是凭圣灵在我们灵里的见证，或是凭我们生命中爱心的经历，我们都能确切知道，自己是已经得救了。并且我们所得的这救恩，乃是永远的救恩（希伯来五 9），我们一次得着这救恩，就永远不再沉沦，谁也不能从主的手和天父的手，把我们夺去（约翰十 28~29）。

### 叁 得救的快乐

（一）“救恩之乐。” — “得救的乐歌”（诗五一 12，三二 7）

得救是一件可乐的事，神的救恩也是将喜乐带给我们。所以我们得救了，尤其是知道自己得救了，喜乐就必充盈我们，而充溢出得救的乐歌，唱出救恩之乐。这样的喜喜欢唱，会叫我们对那爱我们的神，和那救我们的主，油然而生的生发感激和爱戴。

（二）“看哪，神是我的拯救；…是我的诗歌；…所以…必从救恩的泉源欢然取水。”（赛十二 2~3。）

我们得救蒙了神的救恩，不仅要欢乐歌唱，更必从人救恩的泉源欢然取水，得到继续不断，无止境的供应。这会成为我们作基督徒的鼓舞和力量，使我们脱离罪恶和私欲，并胜过魔鬼和世界。

## LESSON TWO: THE NEED OF YOUR WHOLE FAMILY TO BE SAVED

## 第二课：全家要得救

### I. THE UNIT OF GOD'S SALVATION

1) "And Jesus said to him, Today salvation has come to this house" (Luke 19:9).

This word of the Lord Jesus was spoken to a great sinner, Zaccheus the tax collector, confirming that a family is the unit of God's salvation brought by the Lord. The Lord did not say that salvation had come to that person that day, but rather that salvation had come to that house. Undoubtedly, the Lord wanted Zaccheus's entire household to believe in Him and be saved. The Lord's word to Zaccheus was at once a suggestion and a notice to him!

2) "And leading them [the Apostles Paul and Silas] outside, he said, Sirs, what must I do that I may be saved? And they said, Believe on the Lord Jesus, and you shall be saved, you and your household" (Acts 16:30-31).

This is the dialogue between the Philippian jailer and the two apostles. The jailer asked what he himself should do to be saved; however, the apostles answered that not only he himself but also he and his household would be saved. This proves that in the heart of the apostles, sent by the Lord to preach His gospel, the Lord's salvation was for the individual, while its unit was the household. Again, the apostles' word to the jailer is both a suggestion and a notice that he should not only pay attention to his personal salvation, but also to that of his whole family!

### II. CASES OF FAMILY SALVATION

#### A. In the Old Testament

##### 1. The Whole House of Noah

1) "And the Lord said unto Noah, Come thou and all thy house into the ark" (Gen. 7:1); "In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark" (Gen. 7:13). Here the Lord God charged Noah to enter into the ark with his entire house to escape destruction by the flood. This proves that God's desire is to take the family as the unit to which He applies salvation. We are also told that Noah brought his whole house, his wife, his sons, and his daughters-in-law, into the ark according to God's desire and that, as a result, he and his entire family were delivered by God. Such is the pattern we should all follow today.

##### 2. The Houses of Israel

1) "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to

### 壹 神救恩的单位

(一) "耶稣说, 今天救恩到了这家。" (路十九 9)

主耶稣这话, 是对一个大罪人税吏撒该说的, 证明主所带来的救恩, 是以家为单位。主不是说今天救恩临到这人, 乃是说今天救恩临到这家。无疑的, 主是要撒该全家都信他得救。主这话对撒该也是一个提供和提醒!

(二) "又领他们(保罗、西拉二使徒)出来, 说, 先生们, 我当怎样行才可以得救? 他们说, 当信靠主耶稣, 你和你一家都必得救。" (徒十六 30~31)

这是腓立比的禁卒(监牢官)和二位使徒的对话。禁卒所问的, 是他个人当怎样行才可以得救, 但使徒所答的, 不仅他个人, 乃是他和他家都必得救。这证明在为主所派, 特传他福音的使徒心中, 主的救恩虽是救个人, 却是以家为单位。使徒这话对禁卒也是提供和提醒! 要他不仅注意他个人得救的问题, 也要注意他全家人得救的问题。

### 贰 全家得救的例证

#### 一 在旧约中

##### 1 挪亚全家

(一) "耶和华对挪亚说, 你和你的全家都要进入方舟。" — "挪亚和他三个儿子, 闪、含、雅弗, 并挪亚的妻子, 和三个儿妇, 都进入方舟。" (创七 1、13)

耶和华神在这里吩咐挪亚, 要他全家都进入方舟, 免去洪水的淹没。证明神的心意是以家为他向人施行救恩的单位。这里也告诉我们, 挪亚就照神的心意把他的全家, 妻子、儿子和儿妇, 都带进方舟, 使和他全家都蒙了神的拯救。这是我们今天当效法的榜样。

##### 2 以色列各家

(一) "你们吩咐以色列全会众说, 本月初十日, 各人要照着父家取羊羔, 一家一只。

them every man a lamb, according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbor [also an entire family] next unto his house take it” (Exo. 12:3-4).

When God was about to strike the firstborn of the Egyptians, He instituted the Passover for the Israelites to save them from the judgment of the destruction of the firstborn. What God instructed them to take was not a lamb for each person but a lamb for a house. This also strongly proves that the unit of God’s salvation is the family. Moreover, God charged that if a certain family was too small to eat a whole lamb, they should share one with their neighbor next door. Obviously, the neighbor was also counted as a family and not as an individual. This further proves that we should not only bring our own families to receive God’s salvation, but we should also lead our neighboring families to share in God’s rich and boundless salvation, which our family cannot exhaust.

### 3. The Whole House of Rahab the Harlot

1) “I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father’s house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death” (Josh. 2:12-13). “And they burnt the city with fire, and all that was therein...And Joshua saved Rahab the harlot alive, and her father’s household, and all that she had” (Josh. 6:24-25).

This is the story of how Rahab the harlot and her household were saved when Joshua led the Israelites to destroy Jericho. She was willing to receive the Israelite spies and begged them to save her and her entire house from destruction. Joshua then fulfilled her wish. This also confirms that the family is the unit of God’s salvation.

#### B. In the New Testament

##### 1. The House of Zaccheus the Tax Collector

1) “And as He came to the place, Jesus looked up and said to him, Zaccheus, hurry and come down; for today I must stay in your house. And he hurried and came down, and welcomed Him, rejoicing... And Jesus said to him, Today salvation has come to this house” (Luke 19:5-6, 9).

This is the story of the salvation of Zaccheus the tax collector. In this story, what the Lord did was to stay in Zaccheus’s house, and what He said was that today salvation had come to this house. This is evidence that the family is the unit of the salvation brought in by the Lord.

若是一家的人太少，吃不了一只羊羔，本人就要和他隔壁的邻舍（也是全家）共取一只。”（出十二 3~4）

这是当神要击杀埃及人的长子时，神为以色列人设立逾越节，要救他们脱离那击杀长子的审判。神所吩咐他们的作法，是一家取一只羊羔，不是一人取一只。这也强有力的证明，神是以家作他救恩的单位。并且神吩咐说，若是一家的人太少，吃不了一只羊羔，就要和隔壁的邻舍共取一只。这隔壁的邻舍，当然也不是以个人，乃是以全家为数。这也证明我们不只要带领我们自己的全家，接受神的救恩，就是我们全家无法享受得尽的，也要带领我们邻近人的全家，和我们分享神丰富无穷尽的救恩。

### 3 妓女喇合全家

（一）“现在我既是恩待你们，求你们指着耶和華向我起誓，也要恩待我父家，并给我一个实在的证据，要救活我的父母、弟兄、姊妹，和一切属他们的，拯救我们性命不死。”——“众人就用火将城，和其中所有的，焚烧了；... 约书亚却把妓女喇合，与她父家，并她所有的，都救活了。”（书二 12~13，六 24~25）

这是约书亚带领以色列人，要毁灭耶利哥的时候，其中一个妓女喇合，她和她全家得救的故事。她因甘愿接待以色列的探子，就求以色列人拯救她和她全家，免去毁灭。约书亚也就照她心愿，为她成全了。这也证明神的救恩是以家为单位。

#### 二 在新约中

##### 1 税吏撒该的家

（一）“耶稣到了那地方，往上一看，对他说，撒该，快下来，今天我必须住在你家里。他就急忙下来，欢欢喜喜的接待耶稣。”——“耶稣对他说，今天救恩到了这家。”（路十九 5~6、9）

这是税吏撒该得救的故事。在这故事里，主所行的，就是他住在撒该家里，和他所说的，就是今天救恩到了这家，都例证主所带来的救恩是以家为单位。

## 2. The House of Cornelius

1) “Send to Joppa and send for Simon who is surnamed Peter, who will speak words to you by which you shall be saved, you and all your household” (Acts 11:13-14).

“And Cornelius was awaiting them, having called together his relatives and intimate friends” (Acts 10:24). “While Peter was still speaking these words, the Holy Spirit fell upon all those hearing the word” (Acts 10:44). “And he charged them to be baptized in the name of Jesus Christ” (Acts 10:48).

This is the story of the salvation of the household of Cornelius, who was a centurion in the Roman military, and of his intimate friends. This story also proves that a person's entire family is the unit of the salvation applied by the Spirit upon men. Cornelius led not only his whole family but also his intimate friends to receive the Lord. This coincides with what was mentioned before, that is, that an entire Israelite household should share the Passover lamb with their neighbor.

## 3. The House of Lydia

1) “Lydia...who worshipped God, was listening, whose heart the Lord opened to give heed to the things spoken by Paul. And when she was baptized and her household...” (Acts 16:14-15).

The story of this female believer and her house believing in the Lord and being baptized is also an example of the family as the unit of the Lord's salvation.

## 4. The House of the Philippian Jailer

1) “And they spoke the word of God to him together with all those in his house. And taking them with him in that very hour of the night, he washed their stripes; and he was baptized immediately, he and all his household” (Acts 16:32-33).

The case of this jailer's salvation bears an especially strong proof that the family is the unit of the Lord's salvation. Besides these cases, there is the house of the royal official in Cana (John 4:46, 53), the household of Crispus, the ruler of a synagogue in Corinth (Acts 18:8), and the household of Stephanas, another Corinthian believer (1 Cor. 1:16). The story of their salvation and of their entire households' salvation proves that the family is the unit of the Lord's salvation. This is a delightful matter in the heart of the sinner-loving God and is the Lord's goal in accomplishing redemption. We must imitate the ancient saints in taking care of God's heart's desire to lead our whole family to salvation that the goal of the Lord's redemption may be achieved.

## III. THE ISSUE OF SALVATION

1) “But as for me and my house, we will serve

## 2 哥尼流的家

(一)“请那称呼彼得的西门来，他有话要对你说，可以叫你和你的全家得救。”—“哥尼流已经召齐了他的亲属密友，等候他们。”—“彼得还说这话的时候，圣灵降在一切听道的人身上。”—“就吩咐他们在耶稣基督的名里受浸”（徒十一 13~14，十 24、44、48）。

这是罗马军营里的一个百夫长，哥尼流全家和密友得救的故事。这故事也例证圣灵所施行到人身上的救恩，是以人全家为单位。哥尼流不只带他的全家接受主，也带他的密友接受主。这如同前面所说，以色列人全家吃逾越节的羊羔，与邻舍分享一样。

## 3 吕底亚的家

(一)“吕底亚...素来敬拜神；她一直听着，主就开启她的心，叫她留意保罗所讲的。她和她一家既受了浸，...”（徒十六 14~15）

这个女信徒和她一家都信了主并受浸的故事，也是主的救恩以家为单位的例证。

## 4 腓立比禁卒的家

(一)“他们就把主的话，讲给他同他全家的人听。当夜，就在那时，禁卒把他们带去，洗他们的伤，他和属乎他的人，立即都受了浸。”（徒十六 32~33）

这个禁卒得救的例子，是特别有力的证明，主的救恩是以家为单位。

此外，还有迦拿大臣的家（约四 46、53），哥林多一个管会堂者基利司布的家（徒十八 8），和哥林多另一位信徒司提反的家（林前一 16），他们和他们全家得救的故事，都是例证主的救恩是以家为单位。这是神爱罪人的心所喜悦的一件事，也是主成功救赎所要达到的目的。我们必须象古圣一样的体贴神的心意，带领我们全家得救，以达到主救赎的目的。

## 叁 救恩的成果

(一)“至于我，和我家，我们必定事奉耶

**Jehovah” (Josh. 24:15).**

**This is Joshua’s last declaration to the children of Israel before his death, which not only indicates that he and his entire house are the object of God’s salvation but also reveals the result of God’s salvation with the family as a unit, that is, that he and his house will serve Jehovah. May this also become the desire of each one of us before God and our declaration to the whole universe.**

**和华。”（书二四 15）**

这是约书亚对以色列人临终的宣告。这话不只说出他和他全家都作了神救恩的对象，并且也说出神以家为单位之救恩的成果，就是他和他的家都要事奉耶和华。但愿这也是我们每一个人在神面前的心愿，并向天地万有的宣告。

## LESSON THREE: CLEARANCE OF THE OLD LIVING

Since we had a change in our being and became a new man once we were saved, we ought to have a new start, a new beginning, to live a new life. Consequently, there must be a clearance of our old living.

### I. FORSAKING THE IDOLS

1) “You turned to God from idols to serve a living and true God” (1 Thes. 1:9).

This verse refers to the believers in Thessalonica. Once they believed in the Lord, they turned to God from idols to serve the living and true God. God is a jealous God; He will not tolerate one who serves Him to bow down and worship before any idol (Exo. 20:5). This is because there are demons hidden behind the idols. Therefore, after we believe in the Lord and turn to God, we must leave and forsake idols in every size and shape, whether they are carved or fashioned out of gold, silver, brass, iron, wood, or stone. In the Old Testament, God demanded that His people smash and burn all idols (Deut. 7:5). We who belong to God should do the same, never preserving any idols in order to give them to others. This offends God and corrupts others. According to what is said in Deuteronomy 7:5, not only the idols themselves, but also all objects related to the idols must be smashed and burned.

### II. DISCARDING THE EVIL AND UNCLEAR THINGS

1) “And a considerable number of those who practiced magic brought their books together and burned them before all; and they counted up the price of them and found it fifty thousand pieces of silver. So the word of the Lord grew mightily and was strong” (Acts 19:19-20).

These verses describe the new Ephesian believers, who originally were worshippers of a great goddess in Ephesus (Acts 19:27). After they believed and turned to God, they brought the evil books in their possession and burned them before all. This case makes clear that after we have believed in the Lord, we should discard all evil and unclean things which have to do with idolatry and wicked works, such as books on fortune-telling and the horoscope, objects with the images or seals of a dragon, and all types of gambling paraphernalia. Things with dragon images and seals ought to be discarded because the dragon is a symbol of the Devil, Satan (Rev. 12:9). Since we are people who belong to God, who worship and serve God, what we wear and what we display and store in our homes must not show any traces of these evil and unclean things. On the contrary, our

## 第三课：清理旧生活

我们一得救了，既是换了一个人，成了一个新的人，自然就应当有一个新的起头，新的开始，过一个新的生活。所以我们已往的旧生活，必须有一个清理。

### 壹 弃绝偶像

(一)“你们...离弃偶像转向神，要服事又活又真的神。”(帖前一9)

这是说到在帖撒罗尼迦的信徒。他们一信主就离弃了偶像，转向神，为要事奉那又活又真的神。神是忌邪的神，绝不可事奉他的人跪拜任何偶像(出二十5)，因为偶像的背后，都有鬼魔藏着。所以我们信主归于神之后，就要立刻离弃、弃绝一切金、银、铜、铁、木、石所刻制和塑造，大小各种形状的偶像。在旧约中神是要他的百姓，打碎、焚烧一切的偶像(申七5)。我们属神的人也应该如此作，不该将任何偶像留下转送别人。这是得罪神，也败坏别人的事。不仅偶像本身，就是一切与偶像有关的物件，也都要打碎、焚烧，如以上所引申命记七章五节所说的。

### 贰 除掉邪污之物

(一)“又有许多行巫术的人，把书拿来，堆在众人面前烧毁了。他们计算书价，便知道共合五万银币。这样，主的话便强有力的扩充，而且得胜。”(徒十九19~20)

这是说到以弗所初信主的人。他们原来都是拜以弗所那里一个大的女神(徒十九27)。他们信主归服了神之后，就把他们平素所存的邪书，堆在众人面前焚烧。这是说明我们信主的人，在信主之后，都当将一切与拜偶像并邪恶之事有关的邪污之物，如算命、占卦的书，和带着龙象、龙印的物件，以及各种赌具等物，全都去掉。带着龙象、龙印之物所以需要去掉，因为龙是撒但魔鬼的表征(启十二9)。我们既是属神、敬奉神的人，无论在我们身上的穿戴，或在我们家中的陈设，以及陈藏之物，都不该再有这些邪污之物的形迹。反而我们的衣着、装饰，和我们的陈设、装潢，都应该叫人看出我们是信主、爱神的

wardrobe, our ornaments, and our home furnishings and decorations should show people that we believe in the Lord and love God.

### III. MAKING RESTITUTION

1) “And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor; and if I have taken anything from anyone by false accusations, I restore four times as much” (Luke 19:8).

These are the words of Zaccheus the tax collector to the Lord when he received Him, which demonstrate the overabounding power of the Lord’s salvation. He was a tax collector who extorted from others and a money-lover. A great change occurred in him when he received the Lord; he volunteered to give half of his possessions to the poor and to restore four times the unrighteous money he had extorted from others. These actions were not conditions for salvation nor were they the instant requirement and commandment of the Lord, but they were the extraordinary issue of the Lord’s dynamic salvation which came to Zaccheus. Based on this case of salvation, as soon as possible after we have believed in the Lord, we also ought to return any unrighteous gain to those whom we have wronged. Only then will we have a testimony before men and peace in our conscience. If we obtained the unrighteous gain in secret without others’ knowledge, including those whom we have defrauded, then we should exercise wisdom to make restitution and to return what we owe in secret to avoid causing problems and implicating others. We should only make our restitution known to those who have knowledge of our dark deeds.

According to the principle of making restitution, after we are saved, we should likewise exercise wisdom to deal with any immoral relationships with others. Only then are we worthy of being acknowledged as a sincere Christian.

人。

### 叁 赔偿亏欠

(一)“撒该站着，对主说，主啊，看哪，我把家业一半给穷人，我若讹诈了谁，就还他四倍。”(路十九 8)

这是税吏撒该，在接受了主的时候，对主所说，彰显主救恩充沛能力的话。他原来是一个敲诈人的税吏，也是一个爱财奴。他一接受主，就有一个大的转变，自动自发的愿意把他所有的财富一半给穷人，还愿以四倍偿还他所讹诈的不义之财。这不是得救的条件，也不是主临时的要求或命令，乃是主大能救恩临到他所发出的超凡结果。根据他这个得救的例证，我们在信主之后，也当将所得的不义之财，尽速偿还我们所亏负的人。这才会叫我们在人面前有见证，在我们的良心里有平安。若是我们得不义之财的事，是我们暗中作的，无人知道，甚至连受我们欺诈的人也不知道，我们就应当运用智慧，在暗中将赔偿之物，转达给我们所亏负的人，免得引起波折、牵连。若是我们所作黑暗的事，有谁知道，就该给该知道我们偿还的事。根据这种赔偿亏欠的原则，我们得救后，也该照前面所说，运用智慧，对付与人所发生不道德的关系。这样，我们在人面前，才配成为一个真诚的基督徒。