

Exhortation 30/11/03 – Reading Hebrews 4&5 – Bro Garnet A
劝勉书 希伯来书 第 4 和 5 章 加内特弟兄

My dear brothers and sisters,
亲爱兄弟和姊妹,

We are extremely privileged to be able to come together today to focus our minds on the great work of our God in the sacrifice and resurrection of Jesus Christ our Lord. In coming together week by week we are following the God-given apostolic example that was established in the first century. The Lord himself commanded his followers to remember him in bread and wine when he said to his disciples, "This do in remembrance of me." It's a good and profitable thing therefore to gather as we do today.

今天我们非常荣幸地可以在一起思考耶稣基督通过他的死和复活向我们展示的我们伟大的神的工。在每星期的读经里我们都仿佛生活在一世纪时由神设立的使徒的日子里。主让他的门徒在面包和葡萄酒中记得他。他说，“这做以纪念我。”我们今天这样做，因为这是一件好的和结果子的事。

The word of exhortation is a time for careful reflection upon the word of God. It is a time when we may take to ourselves more of its lessons so that we may grow more like our Lord whose example we are exhorted to follow. Peter says in 1 Peter 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps". This means that we need to learn to walk in his footsteps and not in our own ways. It means we should seek to live according to the pattern he has given us. It is the way of self-sacrifice.

都劝勉的话是仔细思考上帝的话语的时刻。如果我们不断深入地阅读圣经，我们就可以更热切地愿意学习主耶稣的榜样，跟随他。

彼得前书 2 章 21 节中说：“为甚至更到此为止是 ye 呼叫：这意味着我们要学习以他的脚步而不是我们的自己方式走路。 这意味着我们应该寻求依照他有给我们的式样生活，这就是自我牺牲的方式。

In the New Testament portion of our Bible readings for today, shared by the family of God around the world, we have come to the Apostle Paul's Letter to the Hebrews. It was written to the Hebrews or Jewish believers shortly before the destruction of Jerusalem by the Roman armies in 70AD. It was therefore written at the end of the Jewish age. It was a very dangerous time spiritually for the ecclesia as a whole, but particularly for the Jewish believers. For them it was now nearly forty years on from the wonderful events of the Day of Pentecost when 3000 had been baptised as recorded in Acts 2:41. They had grown tired with time and had begun to drift back to their old ways of Jewish worship and were in danger of

turning away from the blessings of the Truth in Christ back to the Law of Moses. They lived, too, at a time of mounting nationalism. The Jewish cause against the Roman oppressors could so easily seem to be so right. 根据我们在全球的神的家庭里共同分享的每日读经计划, 今天我们来到新约部分, 读到使徒保罗写给希伯来人的信。

它是在罗马人的军队于公元 70 年破坏耶路撒冷之前不久写给希伯来人或犹太人的, 也就是在犹太人时代结束的时候写的。当时整个教会处在一个精神上危险的时期, 尤其是犹太信徒。现在几乎是在发生了令人惊奇的五旬节(圣灵降临节)后的四十年后, 在使徒行传 2 章 14 节中记录了当时有 3000 人受洗。随着时间的推移, 他们已经变得疲累, 并且已经开始后退回到原来犹太人的崇拜方式, 并且从基督中真理的祝福回到摩西的法律。他们也居住在民族主义的时候。犹太人反对罗马人的压迫被认为是非常正确的。

Now immediately we can see that this is an epistle which has a great deal to teach us as we live in the last times of the Gentiles. It is good for us to reflect seriously upon the Apostle's exhortation to the Hebrews today. Like the Hebrew brethren we too are at risk of growing tired of waiting for Christ's coming and of easily slipping back into old ways. Old habits and patterns of life are hard to overcome. We too can be caught up in the nationalistic causes of our times rather than waiting patiently for the Kingdom to come when all of this world's injustices will be solved. What this remarkable letter to the Hebrews points out is the greatness and completeness of the work of Jesus Christ to effect salvation for those in him. He is demonstrated to fully answer all of men's true needs. How fitting therefore today that we focus our minds on the instruction of this letter as we prepare to remember Jesus Christ in the emblems.

现在我们能看见当我们住在非犹太人的最後时期, 这是一封常常有教我们的书信。我们应该认真思索使徒们对希伯来人的劝告。就像那时希伯来的弟兄们一样, 我们有时也可能会陷入对等待基督复临感到厌倦的危险之中, 也很容易跌倒, 返回到旧的生活方式。生活的旧习惯和式样是很难克服的。我们也可能受这世上的国家主义的影响, 不愿耐心等待在神国里所有这世上的不公会被根本解决的时候。这封给希伯来人的信指出耶稣基督工作的伟大和完全如何影响在他里面的人得救。他完全回应了所有人的真实需要。当我们今天准备纪念耶稣基督的时候, 把我们的思想集中在这封信的指示是多麼的适宜。

The book of Hebrews shows clearly the absolute folly of turning away from the hope of the gospel as was taught by the apostles. We see the Apostle's urgent appeal against such action in passages like Hebrews 2:1-3:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation". And again in Hebrews 4:1: "Let us therefore fear, lest a

promise being left us of entering into his rest, any of you should seem to come short of it”.

希伯来书清楚地展现离弃由使徒们传讲的福音是多么的愚蠢。我们希伯来书 2:1-3 中看到使徒们对反对此种行为的急迫的呼吁：“所以我们”。而且在希伯来书 4:1 内再次讲到：“”。

Here we can see the plain warning that even though we, like the Hebrews, are baptised, there is a risk of falling away from the true teaching of the Bible and its way of life and of losing the kingdom. There is a vital need to remain separate from those who do not share the hope of the true gospel. We cannot worship with other religions who do not believe the Truth. The Apostle teaches clearly that unless we remain truly separate in Christ we will lose our salvation.

在这里我们看见这清晰的警告：即使我们，像希伯来人，受了洗，还是会有远离圣经中的真实的道理并它所要求的方式生活和失去神国的危险。我们要与那些不分享真道的人分开。我们不能与其他不相信真理的宗教一同礼拜。使徒清楚地教导我们，除非我们在基督中与属世的真正分开，否则我们就不会得到救赎。

In Hebrews 3: 6 we read: “Christ was a son over his own house; whose house are we, if, we hold fast the confidence and the rejoicing of the hope firm unto the end”. What a strong word is that little word “if” and what a difference it makes! Paul is saying that Jesus Christ only operates as High Priest for those who truly belong to his family, God’s family, and who show this in a consistent, faithful life, joyfully looking to the day of the kingdom right to the end of their life.

在希伯来书 3 章 6 节中我们读到：“但基督为儿子，治理神的家，我们若将可夸的盼望和胆量坚持到底，便是他的家了”。这个很小的字“若”是多么有力啊！它指出了根本的区别！保罗指明耶稣基督只为那些真正属于他的家，神的家的人做大祭司，这些人一直保持着忠信的生活，欢喜盼望神国的到来，直到他们生命的结束。

Jesus Christ as our High Priest

To help his readers grow in their understanding and confidence in Jesus’ role as High Priest, the apostle devotes a large section of Hebrews to this theme. It commences in chapter 4:14 and continues right through to chapter 10:18.

By way of introduction he says in 4:14: “We have a great high priest that is passed into the heavens”. What a privilege and what a blessing to have Christ as our representative, not on earth, but in the very presence of God Himself! If the Hebrews turned back to the Law of Moses as they were in danger of doing, they would have in Jerusalem only an earthly high priest. This would be altogether inferior in every respect to what is available in Christ. The religions around us too place great importance on their leaders who are but men on the earth. We have a great High Priest, the Apostle says. No wonder that he concludes verse 14 with a strong appeal,

"Let us hold fast our profession". Clearly he is teaching that we need to hold on strongly to the truth of the gospel as we have learned it and confessed it to be our hope when we were baptised. Only when we are truly in Christ can we have a great High Priest in the very presence of our God.

耶稣基督是我们的大祭司

为了帮助读者明白并确信耶稣作为大祭司，使徒用了希伯来书中很大的篇幅阐述这个主题。从第 4 章 14 节开始一直到第 10 章 18 节。作为开始，他在 4 章 14 节中说：“我们既然有一位升入高天荣耀的大祭司，”能够有基督作为我们的代表，不是在地上，而是在天上显在神的面前，我们是多么有福啊！如果希伯来人在遇到险境时折回到摩西的法律，他们只会在耶路撒冷有一个地上的祭司。从各方面来讲，与基督相比都是次等的。我们身边的宗教也往往是把地上的人奉为领袖。而我们有一个伟大的大祭司，因此使徒用一句话在 14 节中总结这强烈的诉愿，“我们应当持定所承认的道”。很清楚，他教训我们应当坚定我们在受洗时所信仰的福音里的真道和所持的盼望。我们只有真正在基督里，才能有在神面前的大祭司。

Further in verse 15 the apostle encourages his readers to have every confidence in the role of Christ as a great High Priest because he truly understands our weaknesses, having fully experienced human nature. The first half of the verse reads: "For we have not an High Priest which cannot be touched with the feeling of our infirmities". This means that we have a High Priest who is able to sympathise with our weaknesses and understand our needs. So even though Jesus is in heaven he is a most wonderful High Priest. He is not remote from us. He has been one of us. He well understands human nature, having once shared it. He knows how we are tempted and exactly what our human weaknesses are because he has experienced them, though he never sinned as the last part of the verse shows.

进一步在 15 节中使徒鼓励他的读者对基督作为大祭司的信心，因为他真实地了解我们的弱点，完全经历了人性。15 节前半部分讲到：“因我们的大祭司并非不能体恤我们的软弱”。这意谓着我们有一个能够同情我们的弱点而且了解我们需要的大祭司。所以即使耶稣是在天上，他也是最令人惊奇的大祭司。他离我们并不遥远。他曾是我们中的一个。他非常了解人性，分享了它。他知道我们如何被诱惑，我们人类的弱点是什么，因为他经历了这些，虽然他从没有犯过罪，就像 15 节结尾所写的。

On this basis and for these reasons verse 16 says: "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need". To come boldly is to come with confidence. It is to be able to come to Christ without fear and therefore be able to speak all that is in one's heart. He then, as our great High Priest, acts the part of a mediator between ourselves and our God. He seeks to have mercy extended to his people and not their overthrow. He seeks to have favour shown to them when they draw near to God in their prayers. He is himself

the very expression of God's mercy and grace, being God's merciful provision for forgiveness and restoration to friendship. What a great blessing we are privileged to share in Christ our Lord! We have indeed a great High Priest!

在这个基础上,而且因为这个原因,16节中说:“所以我们只管坦然无惧地来到施恩的宝座前,为要得怜恤,蒙恩惠,作随时的帮助”。大胆地来是要带信心来。它要可以走近没有恐惧的基督因此可以说全部以是在一颗心中。他然后,如我们的伟大祭司,行动我们自己和我们上帝之间的调停者的部份。他寻求对他的民族和不延长仁慈他们的推翻。当他们对上帝在他们的祈祷中接近的时候,他寻求对他们显示好意。他是他自己上帝的仁慈和优雅的最,为对友谊的宽恕和恢复的实在上帝仁慈的准备。我们是多麽很棒的祝福啊给与特权分享基督我们的统治者!我们的确有一个伟大的大祭司!

When we come to chapter 5:1-4, we are introduced to the two fundamental qualifications of the Aaronic priesthood

1. A priest must needs be able to sympathise with his people and
2. be called to the office by God.

The Apostle then establishes the outstanding credentials of the Lord which enabled him to become our High Priest in verses five to ten. He draws attention to the Lord's suffering in Gethsemane in verse seven, to illustrate the Lord as "being compassed with infirmity" and he observes that Jesus came to understand obedience from the things he suffered (verse 8). In verse ten he shows that Jesus, too, was appointed to his role by God. We ought to particularly notice that Jesus was appointed under the order of Melchizedec, and not that of Aaron. Jesus was not a continuation of the Mosaic institution but he was of the king-priest order of Melchizedec who lived in the days of Abraham, centuries before Moses was even born. The Hebrews were to understand from this that the Law was but a temporary add-on to the promises to Abraham and was now terminated. A new greater order was in operation. They needed to separate from the things of the Law and see Christ as the great fulfilment of that of which the order of Aaron was but a type or shadow.

So for us today we ought not to be followers of the Law of Moses with its earthly priests, offerings, sacrifices, holy days, sabbath keeping and religious dietary restrictions. These things were but figures of the work of Christ. These institutions form no part of our worship in Christ. As the Apostle says in verse 9, we now have Christ as the author or source of eternal salvation unto all them that obey him. So now we are called to follow the commandments of Christ rather than the Law of Moses. Like the Hebrews, we need to see that we are not keepers of the Law but true followers of Christ.

We need to take our Lord as our example and shape our lives after the pattern he has, in his love, demonstrated to us. His was a life in which the lusts of the flesh were denied and the exceedingly wonderful character of Almighty God shown to mankind. He who we come to remember today is the one who it is our wisdom to choose to follow.

The greatness of our High Priest is further illustrated when we move on in the book of Hebrews.

In chapter 7 we see that because Jesus is immortal he represents an unchangeable priesthood. Note the words of verse 24: "But this man, because he continueth ever, hath an unchangeable priesthood". There is, with Jesus, no failing with age or change with the passing of time. With him there is a wonderful constancy. This is a great comfort to be assured of. The priesthood of men is subject to change and inconsistency, but not that of our great High Priest. What was true of his work for his people in the time of the Apostle remains absolutely true today.

In chapter 9 we learn that not only is Christ a High Priest, but he has also provided his blood as the basis of his entry into heaven itself. This was typified under the Law of Moses. The High Priest could only enter the Most Holy Place of the Temple once a year on the day of atonement. He had to take with him animal blood as a basis of his acceptability in coming before God, as it were. Hebrews 9:12 says: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption."

This is saying that the sacrifice of Jesus was the basis of him being accepted to God's right hand. The death of Jesus declared in every way that God was righteous, God was supreme and man was worthy of death. This could never have been achieved by any animal sacrifice. Jesus was clearly greater than all of the sacrifices under the Law. By being received into heaven there was a clear demonstration that Jesus' sacrifice was fully accepted by God. It is therefore a sacrifice in which we can have every confidence. With it we can find real and true forgiveness of sins.

Note how this is put in chapter 10:11-12: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God". What an immense difference!

In this confidence we come together today. We come to remind ourselves of what has been achieved in the sacrifice of the Lord. We draw near to our God today because we appreciate that we have forgiveness through the

work of our High Priest. The barrier of our sins has been removed. We no longer need a temple or an earthly priesthood. We may come near Him wherever in the world we are.

The Apostle says in chapter 10:19-25: "Having therefore, brethren, boldness to enter into the holiest (that is God's very presence) by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God;

* Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

* Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

* And let us consider one another to provoke unto love and to good works:

* Not forsaking the assembling of ourselves together, as the manner of some is;

* but exhorting one another: and so much the more as ye see the day approaching".

My dear brothers and sisters, we surely have a great High Priest. Let us remember him today and let us go forward this week thankful and confident that in him we can find forgiveness. Let us not fear his coming but look joyfully forward to that wonderful day when those who have a good report through faith receive the promises.

当我们到达 第 5 章的时候:1-4, 我们被介绍到二基本原理亚伦的神职资格

1. 一位牧师一定必须地可以 和他的民族同情和
2. 被呼叫到上帝的办公室。

使徒然后建立使了他能够在诗五到十中变成我们的大祭司统治者的杰出国书。他引起对正在诗七中的客西马尼中蒙受的统治者的注意, 举例说明统治者如 "在包围由于虚弱" 和他观察耶稣来了解来自他遭受的事物服从。(诗 8) 在诗十中他向~说明耶稣, 也, 被任命到上帝的他角色。我们应该特别地注意耶稣被任命在 Melchizedec 的次序之下, 和不那亚伦。耶稣不是摩西的机构继续而是他是这几天亚伯拉罕居住的 Melchizedec 的国王- 牧师次序, 世纪在摩西更天生之前。希伯来人要从这了解法律是但是对亚伯拉罕的对承诺的一个暂时的数据片而且现在被结束。一个新的比较很棒的次序是在运转。他们需要从法律的事物分开而且那认为基督是很棒的实践语亚伦的次序是但是类型或图像。

所以今天为我们我们不应该是由于它的地球牧师, 提供, 牺牲摩西的法律从者, 神圣的每天, 休息保管和宗教性的饮食限制。 这些事物是但是基督的工作身材。这些机构在基督中没有形成我们的崇拜部份。同样地使徒在诗 9 中说, 我们现在到全部有基督如永恒的拯救作家或来源他们那服从他。 因此现在我们被呼叫

跟随基督的诫命并非摩西的法律。喜欢希伯来人, 我们需要看见我们除了基督的真实从者之外不是法律的监护人。

我们需要如我们的例子带我们的统治者而且在他有的式样之後塑造我们的生命, 在他的爱方面, 对我们示范。他的是肉贪欲被否认的生活和对人类被显示的全能者的那非常的令人惊奇的个性。他我们到达 谁今天记得是一个它是选择跟随的我们智能谁。

当我们在希伯来人的书中继续行进的时候, 我们的大祭司大比较进一步被举例说明。

在第 7 章中我们看见因为耶稣是永远的他表现一个不变的神职。注意诗 24 的字: “除了这个男人这个男人之外, 因为他 continueth 曾经, hath 一个不变的神职”。有, 由于耶稣, 没有有时间的通过有年龄或变化的失败。藉由他有令人惊奇的坚定不移。这是一个很大的安慰去被保证。男人的神职受制於变化和不一致, 但是不那我们的伟大大祭司。什么今天在使徒的时候内为他的民族适用於他的工作残余物完全地真实。

在第 9 章中我们了解不但是基督一个大祭司, 而且他也已经提供他的血如他的进入天堂的基础它本身。这被代表在摩西的法律之下。大祭司只在赔偿的天可以进入寺庙一次的最神圣的地方年。他有在上帝之前的来临中和他拿动物血如他的可接受的一种基础, 如同它是一样。希伯来人 9:12 说: “既非藉着山羊和小牛的血, 但是藉着他的自己血他进入神圣的地方之内在一次中进入, 有获得永恒的兑换。”

这正在说耶稣的牺牲是正被接受到上帝的右手他基础。耶稣的死亡在上帝是公正的每个方法中宣布, 上帝是至高的, 而且男人值得~死亡。这无法有被任何的动物牺牲达成。耶稣比所有的牺牲清楚地很棒在法律之下。被进入天堂那里之内被收到是 Jesus' 牺牲完全被上帝接受的清楚示范。它因此是一个我们能有每个信心的牺牲。藉由它我们能找罪的真正和真实的宽恕。

注意这如何在第 10 章中被放:11-12:”而且由於每牧师 standeth 每日服侍而且时常地抽出相同的牺牲, 无法取走罪: 但是这个男人, 在他已经 提供之後一个牺牲为罪永远, 坐在上帝的右手上”。多麼极广大的不同啊!

在这个信心中, 我们今天一起来。我们到达 有在统治者的牺牲中被达成的东西提醒我们自己。因为我们感激我们经过我们的大祭司工作有宽恕, 所以我们对我们的上帝今天接近。我们的罪障碍有被移动。我们不再需要寺庙或一个地球的神职。我们可能来靠近他无论那里在我们是的世界中。

使徒在第 10 章中说:19-25: “因此有, 弟兄们, 大胆开始参加 耶稣的血最神圣的 (是上帝最), 藉着一个新的和活方法, 他 hath 为我们供神用, 经过面纱, 也就是说, 他的肉; 和有在上帝的一个大祭司;

§ 由于一颗真实的心在信心的完整保证中让我们接近, 有我们的心从与~一起洗纯粹的水一个邪恶的良心, 和我们的身体洒。

§ 不摆动而让我们快速地举行我们的信心职业; (因为他是忠实的以答应;)
§ 而且让我们考虑彼此到爱激怒和到好的工厂:
§ 不放弃那我们自己一起集合, 如一些的样子是;
§ 但是劝诫彼此: 而且如此多更多当 ye 看见天接近”.

我的亲爱兄弟和姊妹, 我们当然有一个伟大的大祭司。让我们记得他今天并且向前地让我们去星期 thankful 和有信心的在他里面我们能找宽恕。让我们不恐惧他的来临而是当那些经过信心有一项好的报告人接受承诺的时候, 神情欢喜的转寄到那个令人惊奇的日子。

G. A.

Extra Notes

The Letter to the Hebrews

Who were the Hebrews? The letter is written to Jewish, or Hebrew believers in Jesus Christ. It possibly was written to the Jewish believers in Jerusalem as there was a very large community there of Jews who believed in Christ. The Acts of the Apostles tells of the growth of believers in Jerusalem. Acts 4:4; 5:14.

These Hebrew believers had always worshipped God by keeping the sacrifices and ways of the Law of Moses before they came to accept Jesus as the Messiah. Although they had been converted to Jesus Christ they were put under great pressure and threatened with persecution if they did not renounce Jesus Christ and turn back to the Law of Moses.

Paul (who it is thought wrote the epistle) very carefully in this epistle sets forth the contrast between the lessons that the Law taught and the greater work of Jesus Christ. He shows how the lessons of the Law pointed forward to Jesus Christ.

Some Key Words in Hebrews that are used to show that Christ is “better” than what the Law could offer. You may like to list them and even colour them in your Bible.

- * Better than Angels 1:4
- * Better priesthood than that of the Law 7:7
- * A Better hope than the Law gave 7:19
- * A Better Covenant than the Law 7:22; 8:6
- * A Better promise 8:6

- * A Better Sacrifice than that of animals under the Law 9:23
- * A Better reward 10:34
- * A Better Country 11:16
- * A Better Resurrection 11:35
- * Better thing 11:40
- * Better blood sprinkling 12:24
- * Better response by believers 6:9

You may like to discuss these aspects of the letter

Another set of key words is "Let us". They are called words of resolution.

- * Let us fear 4:1
- * Let us labour to enter 4:11
- * Let us hold fast our confession 4:14
- * Let us come boldly until the throne of grace 4:16
- * Let us go on to perfection 6:1
- * Let us draw near with a true heart 10:22
- * Let us hold fast 10:23
- * Let us consider one another 10:24
- * Let us lay aside every weight 12:1
- * Let us have grace 12:28
- * Let us go forth 13:13
- * Let us offer the sacrifice of praise 13:15

These words of resolution can also be discussed or thought about and also coloured in in your Bible.

额外之物笔记

对希伯来人的信

希伯来人是谁？信被写到犹太人的，或在耶稣基督中的希伯来人的相信人。当相信 基督的犹太人在那里有一个非常大的社区，它可能地被写到在耶路撒冷中的犹太人的相信人。使徒的动作游戏在耶路撒冷相信的人生长说。动作游戏 4:4;5:14.

在他们来接受耶稣如弥赛亚之前，这些希伯来人的相信人藉由保存牺牲和~的方式摩西的法律总是有参加礼拜上帝。虽然他们已经对耶稣基督被转换，但是他们被放在很棒的压力之下和被迫害威胁是否他们不 弃绝耶稣基督而且折回到摩西的法律。

保罗（它被想谁写了书信）非常小心地在这封书信中发表 在法律教的课和耶稣基督的比较很棒的工作之间的差别。他表演法律的课如何指转寄给耶稣基督。

在习惯於表演的希伯来人里面的一些牛鼻子字基督是“比较好的”比较什么法律可以提供。你可能喜欢列出他们而且甚至在你的圣经中把他们涂颜色。

- 比天使 1:4 好
- 比较好的神职比较法律 7:7 的
- 一个比较好的希望比较法律给予了 7:19
- 一份比较好的契约比较法律 7:22;8:6
- 比较好的诺言 8:6
- 一个比较好的牺牲比较那动物在法律 9:23 之下
- 比较好的酬谢 10:34
- 比较好的国家 11:16
- 比较好的耶稣复活(圣经中)11:35
- 比较好的事物 11:40
- 比较好的血洒水 12:24
- 相信的人 6:9 的比较好的回应

你可能喜欢讨论信的这些方面

牛鼻子字的另外一个组合是“让了我们”。他们叫做决议的字。

- 让我们害怕的 4:1
- 让我们劳动进入 4:11
- 让我们快速地支撑我们的自认 4:14
- 大胆地让了我们来到优雅 4:16 的王座
- 让我们继续到完美 6:1
- 用 真实的心 10:22 让我们接近
- 让我们快速地支撑 10:23
- 让我们考虑彼此 10:24
- 让每重量 12:1 是俗人的旁白
- 让我们有优雅 12:28
- 往前让我们去 13:13
- 让我们提供赞美 13:15 的牺牲

决议的这些字也能被讨论或想 以及把~染色在你的圣经中。