

Exhortation 30/5/04 - Reading Hebrews 1 & 2 - Bro David

讲道词 2004年5月30日 读经：希伯来书第1、2章 大卫弟兄

Our daily readings will certainly help us to prepare our minds for the partaking of the emblems to remember our Lord Jesus Christ as today we commence to read the letter to the Hebrews. Hebrews is unique among the letters in the New Testament - all others are written to Gentile communities such as the Romans and the Galatians whereas this epistle is written specifically to Hebrew or Jewish believers. Although the writer is not mentioned, there are many suggestions that indicate that it was written by the apostle Paul. 当我们今天开始阅读写给希伯来人的信的时候，我们的每日读经对我们为分享纪念我们的主耶稣基督的象征预备好心思将很有帮助。希伯来书在新约的书信中是独一无二的 所有其它的信都是写给外邦人的社区，如罗马书和加拉太书，而这封信却是特别地写给希伯来人或犹太人的信徒们的。虽然在信中没有被提到作者是谁，但是有许多提议显示它是使徒保罗写的。

We need to understand the reason why this letter was written to them so that we can follow the argument being set before them. These Hebrew believers, before they learned of Christ, were God-fearing Jews who worshipped at the Temple in Jerusalem. All their life they had respected the Law of Moses and offered animal sacrifices through the priesthood at the Temple. This had been their heritage from generation to generation. 我们需要明白为什么这封信要写给他们，这样才能跟随摆在他们面前的争论。这些希伯来信徒们，在他们知道基督之前，是敬畏神的犹太人，他们在耶路撒冷的圣殿里敬拜神。他们的一生都遵从摩西律法，并在圣殿里通过祭司献上动物祭品。这是他们的祖先世代遗留下来的传统。

However now they had learned of Christ they saw that he was the Messiah sent to bring salvation from sin and death. They had moved from reliance on the Temple, the priesthood and the sacrifices of the Law to worshipping God through the Lord Jesus Christ. This removal from the Temple or local synagogue had brought with it persecution by their fellow countrymen. Because of this persecution some were now wishing to leave the ecclesia and Christ and go back to the synagogue to worship under the Law of Moses. 然而，现在他们已经了解了基督，他们看到他就是那被派来的、从罪和死里带来拯救的弥赛亚。他们已经从信赖圣殿、祭司职和律法的献祭，转移到通过主耶稣基督来敬拜神上来。他们这样从圣殿或当地的犹太教堂出来，却为他们带来了来自同胞的迫害。因为这些迫害，一些人正在想着要离开教会和基督，再回到犹太教堂在摩西的律法下去敬拜。

We learn of the problems they were facing as we read of the warning and exhortation they receive in this letter. In Hebrews 10 they were reminded that they should not "forsake the assembling of themselves together, as the manner of some is" (v25). Obviously some were staying away from the

ecclesial meetings because they feared the persecution they received from the Jews who did not accept Christ. 当我们读到这封书信里他们所得到的警告和劝勉，我们能体会到他们当时正面临着困难。在希伯来书第 10 章，他们被提醒不应该“停止聚会，好像那些停止惯了的人”（10：25）。显然，有一些人正远离教会，因为害怕遭受来自那些不接受基督的犹太人的迫害。

Notice how stern the warning given was – “He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” By going back to the Law and the animal sacrifices they were denying the value of the “blood of the covenant”. The point was very clear. How could they go back to the Law and animal sacrifice if they had once known Christ and appreciated the value of his sacrifice for sins? He warned that God would punish them for doing this with these words: “For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (v30-31). 请注意这里给出的警告是多么严厉?? “人干犯摩西的律法，凭两三个见证人，尚且不得怜恤而死。何况人践踏神的儿子，将那使他成圣之约的血当作平常，又亵慢施恩的圣灵，你们想，他要受的刑罚该怎样加重呢”（10：28-29）。他们再回到律法和动物献祭，就因此而否定了“立约的血”的价值。这一点是非常明确的。如果他们曾经认识过基督并且为他的伟大献祭而感激，又怎么能再回到律法和动物献祭去呢？作者用以下的话警告说，神将因为他们这样做而惩罚他们：“因为我们知道谁说，伸冤在我，我必报应。又说，主要审判他的百姓。落在永生神的手里真是可怕的”（10：30-31）。

Here is a warning for us too who have come to know the Truth of God in Jesus Christ and have had our sins forgiven through God’s mercy. How could we go back to a religion that denied the truth of God? At times we may be persecuted or ostracised because we do not believe the trinity or belong to mainstream church groups. However we need to have the confidence of faith to hold to the Truth now and look for the reward for faithfulness at the coming of Christ, rather than giving up the Truth because of persecution now. 这对已经在耶稣基督里知道神的真理、因着神的怜悯使罪得赦免的我们也是一个警告。我们怎么能够再回到一个否认神的真理的宗教里去呢？我们可能有时会因为不相信三位一体或属于主流教堂而被迫害或排斥。然而，我们现在需要对自己的信仰有信心而坚持真理，并寻求在基督复临时对有信心的人的回报，而不是现在因为受迫害而放弃真理。

They were reminded to “call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions” (v32). They had made a firm stand for their faith initially and suffered for this. They are being exhorted now to remain faithful, even though it meant some

suffering for the name of Christ. 他们被警告“你们要追念往日，蒙了光照以后，所忍受大争战的各样苦难”（10：32）。他们开始时曾经坚定过他们的信心，并且因此受过苦难。他们此时被劝勉要保守忠实，尽管这意味着要为基督的名忍受苦难。

However the power of this epistle is in the way the writer shows from the Old Testament the wonderful superiority of Jesus Christ over the shadowy institutions of the Law with its sacrifices and priesthood. Let us look at the way the writer introduces the subject in Hebrews 1 & 2. 然而，这封书信的力量在于，作者用旧约圣经向人们展示耶稣基督的对作影儿的律法教导（包括动物献祭和祭司职）的奇妙的超越。让我们来看看作者在希伯来书第1章和第2章中是怎样引入主题的。

The Introduction to Hebrews 对希伯来书的介绍 The opening verse strikes at the root of the whole matter: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (1:1). He directs them to the Word of God in the Old Testament which God had given through the prophets. All Jews recognised that this was the inspired WORD OF GOD given by His spirit working through the various prophets. These Scriptures were the basis of their faith and they were read and meditated upon by all God-fearing Jews of the day. Now they are being reminded that "in these last days" God has spoken through a Son. We know that Jesus continually reminded his hearers that the words he spoke were not his own. He said: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak". (John 12:49). Thus they are immediately shown that if they refuse Christ and turn from him they are rejecting God's message. God had said of Jesus: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:18). However God had not only spoken of the coming of Jesus, but He had warned of judgment upon those who would not hear him: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him". So in these opening words there is the most pointed warning that they should not turn away from Christ as some were doing. 开始的经节点出了整个事件的根源：“神既在古时借着众先知，多次多方的晓谕列祖，就在这末世，借着祂儿子晓谕我们”（1：1-2）。作者把他们引向旧约中，神晓谕先知的的话语。所有的犹太人都公认这是被圣灵感动的神话语，并且那时所有敬畏神的犹太人都阅读和思考这些话。现在，他们被提醒“在这末世”神借着祂一个儿子向我们说话。我们知道耶稣不断地提醒祂的听众，祂说的话不是祂自己的话。祂说：“因为我没有凭着自己讲。惟有差我来的父，已经给我命令，叫我说什么，讲什么”（约翰福音12：49）。这样，他们就立刻被显示，如果他们拒绝基督、背离祂，他们就是否认神的教训。神曾这样说起过耶稣：“我必在他们弟兄中间，给他们兴起一位先知象

你。我要将当说的话传给他。他要将我一切所吩咐的都传给他们”（申命记 18:18）。然而，神不仅仅说到过耶稣的来临，而且他还警告过对那些不听从耶稣的人的惩罚：“谁不听他奉我名所说的话，我必讨谁的罪”。所以，在这些开始的经节里，有着最重要的警告，不应该像有的人正在做的一样??去背离基督。

Of this Son we read that God "appointed him heir of all things". God, who is the Creator of the entire universe and all in it, has appointed Christ to be heir of "all things". This Son was "the brightness of His Father's glory" (v2), as John stated in John 1:14: "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth". Jesus was "the express image of his person, and upholding all things by the word of his power". He manifest the character of His Father and came to do his Father's will in all things. So the Hebrew brethren are reminded of the unique rank and position of Jesus in God's plan of redemption. Jesus was morally perfect, having overcome all temptation, and so "when he had by himself purged our sins, sat down on the right hand of the Majesty on high". 我们读到，对这个儿子，神“早已立他为承受万有的”。神，整个宇宙万物的缔造者，已经立基督为“万有”的继承者。这个儿子是“神荣耀所发的光辉”（1:3），就像约翰福音 1:14 中说的：“道成了肉身住在我们中间，充充满满的有恩典有真理。我们也见过他的荣光，正是父独生子的荣光”。耶稣是“神本体的真像，常用他权能的命令托住万有”（1:3）。他彰显了他父的品性，凡事都照他父的意愿行。所以希伯来的弟兄们被提醒，在神的拯救计划中耶稣的独特地位。耶稣在道德上是完美的，克服了所有的诱惑，所以，“他洗净了人的罪，就坐在高天至大者的右边”。

In stating this, the writer is identifying two fundamental doctrines that are so important for us all to remember - not just the Hebrew brethren. The first is that Jesus has "purged (or cleansed) our sins". It was through his sacrificial death that our sins have been forgiven. The Law, to which the Hebrews were wanting to return, could never purge sins as was pointed out to them in Hebrews 10:1, 4: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.... For it is not possible that the blood of bulls and of goats should take away sins". These Hebrew brethren had once realised that "Christ died for our sins according to the scriptures". They had been shown that the lessons of the Law pointed to the perfect sacrifice of the Lord Jesus Christ and that through him their sins were forgiven. Like us, they had understood that he "loved us, and washed us from our sins in his own blood". 作者这样说，是在区分两个非常重要的基本教理，我们都应该记住??而不仅仅是希伯来的弟兄们。第一个教理是耶稣已经“洗净了人的罪”。正是通过他的生命的献祭，我们的罪得以赦免。希伯来人想要转回去的律法却绝不可能洗净我们的罪，正如希伯来书 10:1, 4 中指出的：“律法既是将来美事

的影儿，不是本物的真像，总不能借着每年常献一样的祭物，叫那近前来的人得以完全。因为公牛和山羊的血，断不能除罪”。他们已经被显示，律法的功课预指了主耶稣基督的完美献祭和通过他，他们的罪得以赦免。像现在的我们一样，他们曾经懂得，他“爱我们，用自己的血使我们脱离罪恶”（启示录 1: 5）。

These Hebrews were now thinking of forsaking Jesus and returning to the religious system that was popular for Jews – that of Judaism. Just as in the days of Jesus “many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God”, so now these Hebrews were turning from the Lord because of the loss of personal advantage and acceptance by their fellow countrymen. 这些希伯来人现在正在想要放弃耶稣，回到犹太人通俗的宗教体系??犹太教去。就像在耶稣生活的年代“有好些信他的。只因法利赛人的缘故，就不承认，恐怕被赶出会堂：这是因他们爱人的荣耀，过于爱神的荣耀”（约翰福音 12: 42-43），所以，现在这些希伯来人因为怕失去个人的好处和同胞的认同，而正在背离主。

We may wonder how these Hebrews could do this. But as history has shown, some who found the truth of the gospel and initially separated from the churches of Christendom found the loss of friends and position too much to bear and they returned to those false teachings of the church. In doing this they trod underfoot the Son of God, rejecting the blood of the covenant and accepting the errors of the trinity, immortal souls and the like. 我们可能会惊讶，这些希伯来人怎么能这样做呢？！但是，历史已经显示，有一些人已经找到福音真理、起先也与基督教界的教堂分离，后来发现自己不能忍受失去太多的朋友和地位，而回到教堂错误的教导中去。他们这样做，是把神的儿子踩在脚下，否认立约的血，接受三位一体、不死的灵魂等的错误。

However we have come this morning to remember our Lord, knowing that the wine we share “is the blood of the new covenant shed for many for the remission of sins”. Let us do so with a full understanding of the wonder of the sacrifice of Christ and a heart filled with thankfulness. Let us hold fast to the profession of our faith and week by week remember our Lord as he has asked. 然而，我们今天早上来到这里来纪念我们的主，明白我们将要分享的杯“立约的血，为多人流出来，使罪得赦”（马太福音 26: 28）。让我们用对基督的伟大的献祭的完全的理解，和一颗充满感激的心来分享这饼和这杯。让我们坚定我们的信心，像他要求的一样，一周又一周纪念我们的主。

The second doctrinal point being emphasised is that Jesus now sits “on the right hand of the Majesty on high”. This comment is based on the words of Psalm 110:1: “Yahweh said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool”. This Psalm is the most quoted in the New Testament, even though it is a short psalm of only seven verses. This psalm became a standard text used by the apostles to show that Jesus had been raised from the dead and was now at the right hand of God. For example

see Acts 2:34-36. However apart from the fact that Jesus was raised from the dead by God and was now at God's right hand verse 4 of the psalm states: "Yahweh hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek". 第二个强调的教义是耶稣现在“就坐在高天至大者的右边”，这样的评价是基于诗篇 110: 1, “耶和华对我主说，你坐在我的右边，等我使你仇敌作你的脚凳。” 这章诗篇是在新约里是被引用得最多的，尽管它只有短短的七节。这章诗篇成了使徒们显示耶稣已经由死里复活并现在已在他的父的右边而被引用标准经文。比如，在使徒行传 2: 34-36 中记载的。但是，除了耶稣已从死里复活、现在坐在神的右边的事实外，诗篇 110: 4 讲到：“耶和华起了誓，决不后悔，说，你是照着麦基洗德的等次，永远为祭司”。

Here was the most important thing for the Hebrews to consider as they contemplated turning from the Truth and returning to the Temple with its Levitical priesthood to offer animal sacrifices to God. In Jesus they had a High Priest who was immortal and at the right hand of God Himself. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14). It is nearly impossible to think that some Hebrews would think of returning to a system of High Priests at the Temple in Jerusalem like Caiaphas and Annas! But social pressure and pride can drive people to do the most absurd things. 在这里对希伯来人来说最为重要的一点就是去考虑背离真理回到利未人做祭司职的圣殿里将动物献祭给神。在耶稣里，他们有一个不朽的大祭司坐在神的右边。“我们既然有一位已经升入高天尊荣的大祭司，就是神的儿子耶稣，便当持定所承认的道。”（希伯来书 4: 14）。去想象一些希伯来人想要回到像该亚法和亚那一样的有着大祭司的耶路撒冷的圣殿的宗教体系是几乎不可能的。但是社会的压力和人自身的骄傲会驱使人们做一些荒谬可笑的事。

As we read through Hebrews we will see the importance that the writer places on Psalm 110:4: "Yahweh hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek". It is quoted in Hebrews 5:5-6: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec". 当我们通读了希伯来书以后，我们将看到作者对诗篇 110: 4 所强调的重要性：“耶和华起了誓，决不后悔，说，你是照着麦基洗德的等次，永远为祭司。这节经节在希伯来书第 5 章第 5 到第 6 节得到引用：如此，基督也不是自取荣耀作大祭司，乃是在乎向他说，你是我的儿子，我今日生你的那一位。就如经上又有一处说，你是照着麦基洗德的等次永远为祭司”。

Paul is impressing upon the Hebrews that in the wisdom and foreknowledge of God He had spoken of this great High Priest whom he would provide so that all men could approach unto Him. How blessed we are to have the Lord Jesus Christ as our High Priest. Here are some of the important points that comfort us in our knowledge that he does understand our temptations and sufferings. 保罗在这里向希伯来人强调，神用他智慧和前知已经提到他将

提供一位大祭司让所有的人都可以接近他。我们有耶稣基督做为我们的大祭司是多么幸运的一件事。这里有一些他可以体恤我们所受的诱惑和苦难而是我们得安慰的要点： \* “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:15-16). What a comfort it is to realise that Jesus, in the days of his mortality, was tempted like us. He does understand our trials and sufferings. Yet he always overcame and because of that we can now come with confidence to God through him. \* “因我们的大祭司，并非不能体恤我们的软弱。他也曾凡事受过试探，与我们一样。只是他没有犯罪。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”（4：15-16）认识到耶稣在他死的时候也是如同我们一样受过试探，这对我们来说，是多么一个大的安慰啊。他的是确可以体恤我们所受的试探和苦难的。但却总是战胜了这些，这也是为何我们可以借着他能对神有信心。

\* “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:7-9). Again we are greatly impressed with the suffering our Lord endured as he faithfully obeyed His Father’s will. And because of his loving obedience he has been made our High Priest who can truly represent us to God. \* “基督在肉体的时候，既大声哀哭，流泪祷告恳求那能救他免死的主，就因他的虔诚，蒙了应允。他虽然为儿子，还是因所受的苦难学了顺从。他既得以完全，就为凡顺从他的人，成了永远得救的根源”（5：7-9）。我们又一次对耶稣在忠诚地遵循父的旨意时做遭受的困难留下了深深的印象。由于他的顺从他也成了那个可以彰显神的品质的大祭司。

\* “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25). What comfort there is in this statement. He is there at the right hand of God to make intercession for us as we approach God through him in prayer. \* “凡靠着祂进到神面前的人，祂都能拯救到底。因为祂是长远活着，替他们祈求”（7：25）。在这个经节有多么大的安慰啊。当我们奉主耶稣的名祷告来接近神的时候，祂就在神的右手边来为我们祈求。

Hebrews provides a very encouraging exhortation for us all. As we read through this letter we will see the way the writer very carefully explains the wonder of the greatness of the sacrifice of Christ and his role now as our High Priest in heaven. We will have our appreciation of Christ sharpened and our love for him deepened. 希伯来书给我们提供了巨大的鼓励的劝勉。当我们通读这封信的时候，我们将看到作者是如何小心的解释耶稣

的献祭和他现在在天上做大祭司的伟大。我们将更加对耶稣心存巨大的感谢和深深的爱。

As we now share the bread and wine together may the words of Hebrews 10:22-25 encourage us: 现在让我们一起掰这饼和喝这酒，并读希伯来书 10:22-25 节来鼓励大家：

“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 (v22), 并我们心中天良的亏欠已经洒去，身体用清水洗净了，就当存着诚心，和充足的信心，来到神面前（10: 22）。

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;), (v23) 也要坚守我们所承认的指望，不至摇动。因为那应许我们的是信实的（10: 23）。

Let us consider one another to provoke unto love and to good works (v24) 又要彼此相顾，激发爱心，勉励行善（10: 24）。

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” (v25) 你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉。既知道（原文作看见）那日子临近，就更当如此（10: 25）

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#### Study Discussion Points on Hebrews 希伯来书的学习讨论要点

The writer 作者 Although Paul is not mentioned as the writer there are some very sound reasons for believing he is. 尽管没有明确提出保罗是这本书的作者，但是有些明显的理由让我们相信他是该书的作者。

The expression “Let us” “让我们” 这样的表达方法

In the letter “let us” is used often with the aim or urging the readers to remain faithful. You may like to look up each time it occurs and discuss them as they give us encouragement too. 在这封信里：“让我们”这样的表达方法经常得到运用，为的是提醒读者要保持自己的忠实。可以仔细读他出现的地方，并来进行讨论，因为这些话语也给我们鼓励。

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 4:1 我们既蒙留下有进入他安息的应许，就当畏惧，免得我们中间，（我们原文作你们）或有人似乎是赶不上了。



4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. Heb 4:11 所以我们务必竭力进入那安息，免得有人学那不信从的样子跌倒了。

4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 4:14 我们既然有一位已经升入高天尊荣的大祭司，就是神的儿子耶稣，便当持定所承认的道。

4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 4:16 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。

6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; 6:1 所以我们应当离开基督道理的开端，竭力进到完全的地步。不必再立根基，就如那懊悔死行，信靠神，

10:22 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. 10:22 并我们心中天良的亏欠已经洒去，身体用清水洗净了，就当存着诚心，和充足的信心，来到神面前。

10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 10:23 也要坚守我们所承认的指望，不至摇动。因为那应许我们的是信实的。

10:24 And let us consider one another to provoke unto love and to good works: 10:24 (我们) 又要彼此相顾，激发爱心，勉励行善。

12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 12:1 我们既有这许多的见证人，如同云彩围着我们，就当放下各样的重担，脱去容易缠累我们的罪，存心忍耐，奔那摆在我们前头的路程。

12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 12:28 所以我们既得了不能震动的国，就当感恩，照神所喜悦的，用虔诚敬畏的心事奉神。

13:13 Let us go forth therefore unto him without the camp, bearing his reproach. 13:13 这样，我们也当出到营外就了他去，忍受他所受的凌辱。

13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

13:15 我们应当靠着耶稣，常常以颂赞为祭献给神，这就是那承认主名之人嘴唇的果子。

“Better” things “更好” 一词

The word “better” is used to encourage the readers to seek the better things that come through Christ. It is very encouraging to look each of these up and discuss them also. “更美好”这个词是用来鼓励读者借着耶稣寻求更美好的事物。去将这些使用了“更美好”这个词找出来是一个很大的鼓励，请大家也就此展开讨论。

1:4 Being made so much better than the angels 1:4 他所承受的名，既比天使的名更尊贵，就远超过天使。

6:9 But, beloved, we are persuaded better things of you, and things that accompany salvation 6:9 亲爱的弟兄们，我们虽是这样说，却深信你们的行为强过这些，而且近乎得救。

7:7 And without all contradiction the less is blessed of the better. 7:7 从来位分大的给位分小的祝福，这是驳不倒的理。

7:19 the bringing in of a better hope 7:19 就引进了更美的指望，靠这指望我们便可以进到神面前。

7:22 By so much was Jesus made a surety of a better testament. 7:22 既是起誓立的，耶稣就作了更美之约的中保。

8:6 by how much also he is the mediator of a better covenant, which was established upon better promises. 8:6 如今耶稣所得的职任是更美的，正如他作更美之约的中保。这约原是凭更美之应许立的。

9:23 but the heavenly things themselves with better sacrifices than these 9:23 照着天上样式作的物件，必须用这些祭物去洁净。但那天上的本物，自然当用更美的祭物去洁净。

10:34 knowing in yourselves that ye have in heaven a better and an enduring substance 10:34 因为你们体恤了那些被捆锁的人，并且你们的家业被人抢去，也甘心忍受，知道自己有更美长存的家业。

11:16 But now they desire a better country 11:16 他们却羡慕一个更美的家乡，就是在天上的。所以神被称为他们的神，并不以为耻。因为他已经给他们预备了一座城。

11:35 that they might obtain a better resurrection 11:35 有妇人得自己的死人复活，又有人忍受严刑，不肯苟且得释放，（释放原文作赎）为要得着更美的复活。

11: 40 God having provided some better thing for us 11:40 因为神给我们预备了更美的事，叫他们若不与我们同得，就不能完全。

12:24 to the blood of sprinkling, that speaketh better things than that of Abel. 12:24 并新约的中保耶稣，以及所洒的血。这血所说的比亚伯的血所说的更美。