



Kayah, Western:

(Bible)

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- 9
- 10
- 11
- 12
- 13
- 14
- 15
- 16
- 17

(1:3-4)

- 18
- 19
- 20

“...
‘...’”

4 ...

5 ...

6 ...

7 ... “...!”

8 ...

9 ...

10 ...

11 “... ”

12 ...

(...)

13 ...

14 ... “...?”

15 ... “...”

16 ...

17 ... “...”

4

(...)

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22

23

24 “... ..

25

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(... ..)

26 “... ..

27

28

29

30

31

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(... ..)

32 “... ..

33 §

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(... ..)

34 “... ..

35

‘...’

36 ...

37 “...”

38 ...

39 ...

...

(...)

40 “...”

41 ...

42 ...”

11

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(...)

1 ...

2 ...

3 “...?”

4 ... “...”

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6 ...”

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18 “...
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19 ...
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21 ...
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25 ...
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27 “...
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28 “...
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29 “...
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30 ...
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(...)

31 ...
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32 ...
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33 ...
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(...)

9 9 10 11 12

10 11 12

11 12

12

(14:9-10, 14:10-11, 14:11-12)

13

14

15

16

17

18

19

20

21

(14:22-23, 14:24-25)

22

23

24

25

26

27

“...?”

8 “...?”

9 “...?”

10 “...?”

11 “...?”

12 “...?”

(...)

13 “...?”

14 “...?”

15 “...?”

(...)

16 “...?”

17 “...?”

18 “...?”

19 “...?”

20 “...?”

21 “...?”

22 23 24 25 26 27 28 29 30

20

1 2 3 4 5 6

22 23 24 25 26 27 28

(20:22-23, 20:24-25)

29 30 31 32 33 34

21

(20:25-26, 20:27-28, 20:29-30)

1 2 3 4

37 “... ”

38 “... ”

39 “... ”

40 “... ”

... (...)

41 “... ”

42 “... ”

... “... ”

43 “... ”

44 “... ”

45 “... ”

46 “... ”

23

... (...)

1 “... ”

2 “... ”

3 “... ”

4 “... ”

5 “... ”

6 “... ”

7 “... ”

8 “... ”

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25 “... ..
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27 “... ..
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29 “... ..
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31
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32
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33 “... ..
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... ..?

34
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35
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... ..
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36
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(... ..)

37 “... ..
... ..
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... 31 ...

(...)

32 “... 33 ...

33 ... 34 ...

34 ... 35 ...

35 ...

(...)

36 “... 37 ...

37 ... 38 ...

38 ... 39 ...

39 ... 40 ...

40 ... 41 ...

41 ... 42 ...

42 “... 43 ...

43 ... 44 ...

44 ...

(...)

24:30 24:30 ... 24:38 24:38 ... 24:39 24:39 ... 24:43 24:43 ... *

“... 26:3

3 ...

4 ...

5 ... “... ”

6 ...

(...:1-2, ...:1-2)

7 ...

8 ...

9 ...

10 ... “... ”

11 ...

12 ...

13 ...

... ”

... ”

(...:1-2, ...:1-2)

14 ...

15 ... “... ”

16 ...

... ”

(...:1-2, ...:1-2, ...:1-2)

17 ...

18 ... “... ”

19 ...

20 ...

... ”

... ”

26:2 26:2 ...:1-2 26:7 26:7 ...:1-2 26:11 26:11 ...:1-2 26:15

70 “... ,”

71 “... ”

72 “... ”

73 “... ”

74 “... ”

“... ”

75 “... ”

27

(...)

1 “... ”

2 “... ”

(...)

3 “... ”

4 “... ”

“... ”

5 “... ”

6 “... ”

7 “... ”

8 “... ”

9 “... ”

10 “... ”

27:3 27:3 ... 27:10 27:10 ...

“... ,”

(... , ...)

13 ...

14 ... “... ,”

15 ...

16 ... “... ?”

17 ... “... ,”

(... , ...)

18 ... “... ,”

19 ... “... ?”

20 ...

21 “... ”

22 ...* ...

(... , ...)

23 ...

* 2:22 2:22 ... 2:23 2:23 ...

24 “... , ... ?”

25 “... ?”

26 “... ?”

27 “... ?”

28 “... ?”

3

...

(... , ...)

1 ...

2 ...

3 “... ?”

4 “... ?”

5 “... ?”

6 ...

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7 ...

8 ...

9 ...

10 ...

‘...’

(...)

13 ...

14 ...

15 ...

16 ...

17 ...

18 ...

19 ...

20 ...

(...)

21 ...

22 ...

23 ...

24 ...

25 ...

(...)

26 ...

27 ...

28 ...

6

6:1-14 (6:1-14, 6:1-14)

1 6:1-14 (6:1-14, 6:1-14)

2 6:1-14 (6:1-14, 6:1-14)

“6:1-14 (6:1-14, 6:1-14)

3 6:1-14 (6:1-14, 6:1-14)

4 6:1-14 (6:1-14, 6:1-14)

5 6:1-14 (6:1-14, 6:1-14)

6 6:1-14 (6:1-14, 6:1-14)

6:1-14 (6:1-14, 6:1-14)

6:1-14 (6:1-14, 6:1-14)

7 6:1-14 (6:1-14, 6:1-14)

8 6:1-14 (6:1-14, 6:1-14)

9 6:1-14 (6:1-14, 6:1-14)

10 6:1-14 (6:1-14, 6:1-14)

11 6:1-14 (6:1-14, 6:1-14)

12 6:1-14 (6:1-14, 6:1-14)

13 6:1-14 (6:1-14, 6:1-14)

6:1-14 (6:1-14, 6:1-14)

14 6:1-14 (6:1-14, 6:1-14)*

30 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

31 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

32 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

33 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

34 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

35 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

36 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

37 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

38 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

39 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

40 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

41 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

42 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

43 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

44 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

45 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

46 耶穌說：「你們不要憂慮，因為你們的父親知道你們的需要。」

6 “... ,
 ‘... ,
 ... ’

7 ‘... ’

8 ‘... ’

9 ‘... ’

10 ‘... ’

11 ‘... , ... , ... ’*
 12 ‘... ’

13 ‘... ’
 (7:6 7:10-11)

14 ‘... ’

15 ‘... ’

16 (“... ”)†

17 ‘... ’

18 ‘... ? ... ’

19 ‘... ’ (...)

20 ‘... ’

21 ‘... ’

22 ‘... ’

23 ‘... ’

7:6 7:6 7:7 7:7 7:10 7:10 * 7:11 7:11 (...) † 7:16 7:16

... , ...

35 ...

36 ...

37 ...

38 ...

9

1 ...

(...)

2 ...

3 ...

4 ...

5 ...

6 ...

7 ...

8 ...

9 ...

10 ...

“...”, “...”, “...”

27 ...

28 ...

29 ...

(...)

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31 ...

32 ...

(...)

33 ...

34 ...

35 ...

36 ...

37 ...

(...)

38 ...

39 ...

40 ...

41 ...

(...)

42 ...

... 43 ...

43 ...

44 (...) †

45 ...

46 (...) ‡

47 ...

48 ...

49 ... §

50 “ ... ”

10

... (...)

1 ...

2 ...

3 ... “ ... ? ”

4 ... “ ... ”

5 ... “ ... ”

9:43 9:43 ... † 9:44 9:44 ... ‡ 9:46 9:46 ...

9:47 9:47 ... § 9:49 9:49 ... 9:50 9:50 ... 10:4 10:4 ...

...
...

16 ...

17 ...

... '...'

18 ...

19 ...

... (11:16-17)

20 ...

21 ...

22 ...

23 ...

24 ...

25 ...

26 ("...")*

... (11:16-17, 11:23-24)

27 ...

28 ...

29 ...

30 ...

11:17 11:17 ... 11:23 11:23 ... 11:25 11:25 ... * 11:26 11:26 ...

25 25 26 27 28 29 30 31 32 33 34 35 36 37

26 27 28 29 30 31 32 33 34 35 36 37

27 28 29 30 31 32 33 34 35 36 37

(12:26 12:27-28, 12:29 12:30-31)

28 29 30 31 32 33 34 35 36 37

29 30 31 32 33 34 35 36 37

30 31 32 33 34 35 36 37

31 32 33 34 35 36 37

32 33 34 35 36 37

33 34 35 36 37

34 35 36 37

(12:26 12:27-28, 12:29 12:30-31)

35 36 37

36 37

37

20 ...

21 ...

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23 ...

... (13:20-21, 13:20-21)

24 ...

25 ...

26 ...

27 ... (13:20-21, 13:20-21)

28 ...

29 ... *

30 ...

31 ... (13:20-21)

32 ...

33 ...

13:24 13:24 ... 13:25 13:25 ...

13:26 13:26 ... * 13:29 13:29 ... 13:32 13:32 ...

... ..
... ..

42!

... ..
(... ..,,)

43,

44 “... ..”

45 “... ..”

46

47

48 “... ..?”

49”

50

51

52

... ..
(... ..,,,,)

53

54

55

56

57

58 “... ..”

33 34 35 36 37 38 39 40 41

11:20-22, 11:23-24, 11:25-26

42 43 44 45 46 47

16

11:27-28, 11:29-30, 11:31-32



Gospel Of Luke



This is the Gospel of Luke, the third of the four canonical Gospels. It is the longest of the four, and it is the only one that mentions the names of the authors, Luke and Paul. The Gospel of Luke is a narrative of the life and teachings of Jesus Christ, written in a style that is both literary and accessible. It is a story of hope and redemption, and it is a message that is still relevant today.

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- 1 This is the Gospel of Luke, the third of the four canonical Gospels.
- 2 This is the Gospel of Luke, the third of the four canonical Gospels.
- 3 This is the Gospel of Luke, the third of the four canonical Gospels.
- 4 This is the Gospel of Luke, the third of the four canonical Gospels.

This is the Gospel of Luke, the third of the four canonical Gospels.

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67 ...

68 “... ”

69 ...

70 ...

71 ...

72 ...

73-75 ...

76 ... “... ”

77 ...

78 ...

79 ...

80 ...

2

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1 ...

2 ...

3 ...

4 ...

“.....”

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32

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17 (7:18-7:19)

18 19

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21

22

23

24

25

26

27

28

29

30

21 “... ”

(...)

22 “... ”

23 “... ”

24 “... ! ... !”

“... ”

25 “... ?”

“... ? ... ”

(...)

26 “... ”

27 “... ”

28 “... ? ... ”

29 “... ”

30 “... ?”

“... ”

31 “... ”

32 “... ”

33 “... ”

34 “... ”

35 “... ”

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12 00 0000 0000000000 0000 000 0000000000, 00 0000000000 00000000000000000000
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19 000 0000000 00000000 00, “0000000000000000 00 000 00000 00 00000000000000000000
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20 000 000000000 0000000000000 0000000, 000 00 000 000000 00, “000 00000000000000,
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(000000 00:00-00, 0000000 0:00-0:00)

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38 ...

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21 “... ..

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23 “... ..

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24 “... ..

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(...-...)

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(...-..., ...-..., ...-...)

8 "

9*

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11 "

12

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12:1 12:1 ... 12:2 12:2 ... * 12:9 12:9 ... 12:10 12:10 ... 12:11 12:11 ...

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29

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31

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(...-...)

32 “... ..

33

34

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(...-...)

35 “... ..

36

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38

39

40”

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41

42

16 “...? ...?”

17 “...?”

(...)

18 “...?”

19 “...?”

(...)

20 “...?”

21 “...?”

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22 “...?”

23 “...?”

“...?”

24 “...?”

25 “...?”

26 “...?”

27 “...?”

28 “...?”

29 “...?”

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28 “... ..

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31 “... ..

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34 “... ..

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24 “...
 25 “...
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 31 “...
 32 “...”

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1 “...
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 6 “...”

“... ..”

7 “... ..?”

“... ..”

8 “... ..”

9 “... ..”

10 “... ..”

11 “... ..”

12 “... ..”

13 “... ..”

(... ..)

14 “... ..”

15 “... ..”

16 “... ..”

17 “... ..”

18 “... ..”

(... ..)

19 “... ..”

21 “... , ‘... ,’ ‘... ,’ ...

22 “... ,” ...

23 “... ,’ ...

24 “... , ...

25 “... , ...

26 “... , ...

27 “... , ...

28 “... , ...

29 “... , ...

30 “... , ...

31 “... , ... 32 ... *

33 “... , ...

34 “... , ...

35 “... , ...

36 “... , ...” †

37 “... , ... ?”

“... , ...”

18

1 “... , ...

17:26 17:26 ... 17:27 17:27 ... 17:28 17:28 ... 17:31 17:31 ... 17:32 17:32 ...

* 17:32 17:32 ... † 17:36 17:36 ...

... , ...

12 “... ”

13 “... ”

14 “... ”

15 “... ”

16 “... ”

17 “... ! ... ! ... ?”

18 “... ”

19 “... ?”

20 “... ”

21 “... ”

22 “... ! ... ?”

23 “... ? ... ?”

24 “... ”

25 “... !”

26 “... ”

27 “... ”

... (...)

28 耶穌說：「你們這人，為什麼不聽從摩西和先知們的書呢？你們為什麼不聽從我？」

29 耶穌說：「你們為什麼不聽從我？」

30 耶穌說：「你們為什麼不聽從我？」

31 耶穌說：「你們為什麼不聽從我？」

32 耶穌說：「你們為什麼不聽從我？」

33 耶穌說：「你們為什麼不聽從我？」

34 耶穌說：「你們為什麼不聽從我？」

35 耶穌說：「你們為什麼不聽從我？」

36 耶穌說：「你們為什麼不聽從我？」

37 耶穌說：「你們為什麼不聽從我？」

38 耶穌說：「你們為什麼不聽從我？」

耶穌說：「你們為什麼不聽從我？」

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41 耶穌說：「你們為什麼不聽從我？」

42 耶穌說：「你們為什麼不聽從我？」

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44 耶穌說：「你們為什麼不聽從我？」

耶穌說：「你們為什麼不聽從我？」

45 耶穌說：「你們為什麼不聽從我？」

46 耶穌說：「你們為什麼不聽從我？」

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6 “...?”

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9 “...?”

10 “...?”

11 “...?”

12 “...?”

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13 “...?”

14 “...?”

15 “...?”

16 “...?”

17-18 “...?”

19 “...?”

20 “...?”

21 “...?”

22 “...?”

* 23:17-18 23:17-18 “...?”

39 “... 39 ... 40 ... 41 ... 42 ... 43 ...”

40 “... 41 ... 42 ... 43 ...”

41 “... 42 ... 43 ...”

42 “... 43 ...”

43 “... ”

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44 “... ”

45 “... ”

46 “... ”

47 “... ”

48 “... ”

49 “... ”

(...)

50-51 “... ”

52 “... ”

53 “... ”

54 “... ”

55 “... ”

56 “... ”

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（24:1-3, 24:5-6, 24:11-12）

1 耶穌對門徒說，你們要聽從使徒所說的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

2 你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

3 你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

4 你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

5 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

6 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

7 “你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

8 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

9 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

10 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

11 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

12 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

（24:13-14）

13 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

14 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

15 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

16 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

17 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

18 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

19 耶穌對門徒說，你們要聽從使徒的話，因為這是主耶穌基督的命，你們若不聽從使徒的話，你們就別想見我的面，也不見我的國。

Gospel Of John

Chapter 1:1-18

At the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not understood it. There came a man who testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him.

John testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him.

John testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him.

John testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him. He testified to the light, that all might believe through him. He did not receive the testimony. He came to his own and to his own people, but they did not receive him.

Chapter 1:1-18

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22 “...?”

23 “...?”

24 “...?”

25 “...?”

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56 “... ..?”

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29 “... 29 ...”

30 “...”

31 “...”

32 “...”

33 “...”

34 “...”

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41 “...”

42 “...”

43 “...”

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44 “...”

45 “...”

8 “... , ... ”

9 “... ? ... ’ ... ?”

10 “... ? ... ”

11 “... , ... ”

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Acts of the Apostles

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19 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

20 “你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。”

21 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

22 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

23 “你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。”

24 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

25 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

26 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

27 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

28 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

29 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

30 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

31 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

32 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

33 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

34 耶穌說：「你們不要憂慮，因為你們的禱告已經蒙應允了。你們只要信，就必得著。」

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Romans

Chapter Title

The first part of the text discusses the relationship between God and humanity, focusing on the concept of sin and the need for redemption through faith in Jesus Christ. It emphasizes that all have sinned and fall short of the glory of God, and that the righteousness of God is revealed through the faith of Jesus Christ for all who believe.

The second part of the text continues the discussion on the nature of God's love and grace, stating that God's love is poured into our hearts through the Holy Spirit. It highlights that God's love is unconditional and not based on our merits. The text also mentions the concept of "the righteousness of God" and how it is accessed through faith.

The third part of the text delves into the theological concept of justification by faith alone, contrasting it with works-based righteousness. It states that we are justified by faith in the blood of Jesus Christ, not by our own works. The text further explores the idea of the 'law' and its role in the Christian life, suggesting that the law was a tutor to lead us to Christ. It concludes by discussing the sanctifying work of the Holy Spirit in the lives of believers, leading to a life of peace and joy.

The final lines of the text provide a summary or a closing thought, likely referring back to the opening of the chapter. It may include a reference to a specific verse, such as Romans 8:38-39, which speaks of nothing being able to separate us from the love of God.

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第二卷哥林多後書

Second Corinthians

第二卷哥林多後書

這封書信是使徒保羅寫給哥林多教会的。保羅在寫這封信之前，曾寫過一封書信，但因為這封信被擱置，所以這封信就成了第二封。保羅在寫這封信的時候，曾和哥林多教会的領袖們見過面，但他們並沒有聽從他的勸告。保羅在寫這封信的時候，曾和哥林多教会的領袖們見過面，但他們並沒有聽從他的勸告。保羅在寫這封信的時候，曾和哥林多教会的領袖們見過面，但他們並沒有聽從他的勸告。

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Philippians

Philippians

Philippians 1:1-11

Paul and Timothy to the saints in Christ Jesus who are in Philippi, together with the overseers Synopses and deacons. Grace and peace to you from God our Father and Jesus Christ our Lord. I thank my God every time for you because of your partnership in the gospel from the first day until now. Your fellow workers and I, because of the lack of opportunity, have not been able to write to you as often as we would have liked. But now that I have been released, I can at last write to you as I have been wanting to do for some time. I want to see you and talk with you face to face, so that I may share with you the joy that I have in you and in the things that you are doing for the gospel. For your love and faith are well known to all. And I am confident that I will be able to visit you soon. I am writing to you now so that you may know that I am still alive and that I am still working for the gospel. I am confident that I will be able to visit you soon. I am writing to you now so that you may know that I am still alive and that I am still working for the gospel.

Philippians 1:12-26

Paul and Timothy to the saints in Christ Jesus who are in Philippi, together with the overseers and deacons. Grace and peace to you from God our Father and Jesus Christ our Lord. I thank my God every time for you because of your partnership in the gospel from the first day until now. Your fellow workers and I, because of the lack of opportunity, have not been able to write to you as often as we would have liked. But now that I have been released, I can at last write to you as I have been wanting to do for some time. I want to see you and talk with you face to face, so that I may share with you the joy that I have in you and in the things that you are doing for the gospel. For your love and faith are well known to all. And I am confident that I will be able to visit you soon. I am writing to you now so that you may know that I am still alive and that I am still working for the gospel. I am confident that I will be able to visit you soon. I am writing to you now so that you may know that I am still alive and that I am still working for the gospel.

Philippians 1:27-31

Paul and Timothy to the saints in Christ Jesus who are in Philippi, together with the overseers and deacons. Grace and peace to you from God our Father and Jesus Christ our Lord. I thank my God every time for you because of your partnership in the gospel from the first day until now. Your fellow workers and I, because of the lack of opportunity, have not been able to write to you as often as we would have liked. But now that I have been released, I can at last write to you as I have been wanting to do for some time. I want to see you and talk with you face to face, so that I may share with you the joy that I have in you and in the things that you are doing for the gospel. For your love and faith are well known to all. And I am confident that I will be able to visit you soon. I am writing to you now so that you may know that I am still alive and that I am still working for the gospel. I am confident that I will be able to visit you soon. I am writing to you now so that you may know that I am still alive and that I am still working for the gospel.

Philippians 1:32-46

- Philippians 1:32-33
- Philippians 1:34-35
- Philippians 1:36-37
- Philippians 1:38-39
- Philippians 1:40-41
- Philippians 1:42-43
- Philippians 1:44-45
- Philippians 1:46

1 Philippians 1:27-31

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2 Philippians 1:32-46

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Colossians

Colossians

Colossians

Paul and Timothy to the beloved brethren in Colossae, grace and peace to you from God the Father and from Jesus Christ, the Son of the Father, who is full of grace and truth. We thank God the Father and our Lord Jesus Christ, the Son of the Father, who has loved us and himself, who has redeemed us from all iniquity, who has purified to himself a peculiar people, zealous of good deeds. He has revealed to us the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he has made known to us in all wisdom and insight, so that we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he has made known to us in all wisdom and insight, so that we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son.

And we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he has made known to us in all wisdom and insight, so that we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he has made known to us in all wisdom and insight, so that we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son.

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- 1 And we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son.
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- 3 And we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son.
- 4 And we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son.

- 5 And we can tell the mystery of his will, which he has hidden from the beginning of the ages, that we should see the glory of his grace, which he has bestowed on us in his beloved Son.

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Philemon

Philemon

Philemon is the recipient of Paul's letter. Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

Philemon's response is a letter of acceptance, written in a similar personal style. He agrees to accept Onesimus as a brother and to release him from slavery. Philemon's response shows a deep understanding of Paul's message and a willingness to follow Christ's example of love and forgiveness.

1-2 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

3 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

4 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

5 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

6 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

7 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

8 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

9 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

1:1-2 1:1-2 Paul writes to Philemon from prison, asking him to accept Onesimus, a runaway slave, as a brother. Paul's letter is a masterpiece of persuasion, showing a deep understanding of Philemon's situation and a willingness to share the blame. The letter is written in a personal, intimate style, reflecting the relationship between Paul and Philemon. The letter is a model of Christian love and forgiveness.

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ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

13 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

14 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

15 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

16 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

5

1 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

2 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

3 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

4 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

5 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

“ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။”

6 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

7 ထို့ကြောင့် ယုံကြည်ခြင်းသည် အောက်ပါအတိုင်း ဖြစ်ပေါ်ရမည်။

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25

James

James

James

James 1:1-4

James 1:5-8

James 1:9-11

- James 1:12-18
James 1:19-25
James 1:26-27
James 1:28-30
James 1:31-34
James 1:35-37
James 1:38-40
James 1:41-42
James 1:43-44
James 1:45-46
James 1:47-48
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James 1:69-70
James 1:71-72
James 1:73-74
James 1:75-76
James 1:77-78
James 1:79-80
James 1:81-82
James 1:83-84
James 1:85-86
James 1:87-88
James 1:89-90
James 1:91-92
James 1:93-94
James 1:95-96
James 1:97-98
James 1:99-100

1 James 1:1-4

2 James 1:5-8

3 James 1:9-11

4 James 1:12-18

5 James 1:19-25

6 James 1:26-27

7-8 James 1:28-30

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First Peter

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- 1:1-2
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- 1:5-6
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- 1:9-10
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Second Peter

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First John

First John

First John

... the beginning of the revelation of the Son of God who came in the flesh and who is the Word of God...

... who has been sent into the world to testify to the truth...

... who has been sent into the world to testify to the truth...

- 1 ... who has been sent into the world to testify to the truth...

1 ... who has been sent into the world to testify to the truth...

2 ... who has been sent into the world to testify to the truth...

3 ... who has been sent into the world to testify to the truth...

4 ... who has been sent into the world to testify to the truth...

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Third John

Third John

John the apostle and evangelist writes to Gaius, a Christian leader in the city of Ephesus. He commends Gaius for his hospitality to the itinerant missionaries and contrasts his own behavior with that of the false teachers who have come to the city. He also mentions the names of several other Christians who are active in the church.

- 1 John the apostle and evangelist writes to Gaius
- 2 John the apostle and evangelist writes to Gaius
- 3 John the apostle and evangelist writes to Gaius
- 4 John the apostle and evangelist writes to Gaius
- 5 John the apostle and evangelist writes to Gaius
- 6 John the apostle and evangelist writes to Gaius
- 7 John the apostle and evangelist writes to Gaius
- 8 John the apostle and evangelist writes to Gaius
- 9 John the apostle and evangelist writes to Gaius
- 10 John the apostle and evangelist writes to Gaius

1 John the apostle and evangelist writes to Gaius, a Christian leader in the city of Ephesus. He commends Gaius for his hospitality to the itinerant missionaries and contrasts his own behavior with that of the false teachers who have come to the city.

2 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

3 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

4 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

John the apostle and evangelist writes to Gaius

5 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

6 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

7 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

8 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

John the apostle and evangelist writes to Gaius

9 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

10 John the apostle and evangelist writes to Gaius, commending him for his hospitality to the itinerant missionaries and contrasting his own behavior with that of the false teachers who have come to the city.

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Jude

Jude

1 Jude, brother of James, writes to his friends and fellow workers who are in the same struggle as he is. He is a man of great faith and courage, and he has written this letter to help them to stand firm in their faith. He tells them that they are not alone in their struggle, and that they have many brothers and sisters who are fighting the same battle. He encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth. He tells them that they are going to have a great victory, and that they are going to see the Lord face to face.

Jude 1:1-3
 Jude 1:4-16
 Jude 1:17-25

1 Jude, brother of James, writes to his friends and fellow workers, encouraging them to stand firm in their faith and to watch out for those who are trying to turn them away from the truth.

2 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth.

3 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth.

4 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth.

5 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth.

6 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth. *

7 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth.

1:1-1:1 Jude brother of James, writes to his friends and fellow workers 1:4-1:16 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth. * 1:6 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth. 1:17-1:25 Jude encourages them to be strong and to hold fast to the truth, and to watch out for those who are trying to turn them away from the truth.

Revelation

Revelation

Revelation

Revelation 1:1-8: The beginning of the book, mentioning the 'I and the Holy Spirit' and the 'Jesus Christ'.

Revelation 1:9-20: The vision of the apostle John, describing the appearance of the risen Christ and the message he brings.

Revelation 2:1-10: The message to the church in Smyrna, addressing persecution and the call to remain faithful.

Revelation 2:11-17: The message to the church in Pergamum, addressing idolatry and the call to repentance.

Revelation 2:18-29: The message to the church in Thyatira, addressing sexual immorality and the call to holiness.

Revelation 2:27-29: The promise of authority to the church in Thyatira.

Revelation 2:28-29: The promise of authority to the church in Thyatira.

Revelation 2:28-29: The promise of authority to the church in Thyatira.

Revelation 2:28-29: The promise of authority to the church in Thyatira.

Revelation 3:1-6: The message to the church in Sardis, addressing spiritual death and the call to wake up.

Revelation 3:7-12: The message to the church in Philadelphia, addressing the call to remain faithful and the promise of the 'door that no one can shut'.

Revelation 3:13-18: The message to the church in Laodicea, addressing spiritual blindness and the call to repentance.

Revelation 4:1-11: The vision of the throne of God, describing the glory and majesty of the Father and the Son.

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16:2 16:2

3 耶穌說：「你們不要以為我來是帶來和平的，我來是帶來火的。」

4 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

5 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

6 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

7 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

8 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

9 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

10 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

11 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

12 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

13 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

14 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

15 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

16 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

17 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

18 耶穌說：「我來是為了火，凡有血氣者，我來是為了火。」

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22:13 22:13 22:12 22:12 22:13 22:13

Psalm

Psalms

Psalm 56:1-8

Psalm 56:1-8. David's 56th psalm, a Miktam, is a prayer of distress. It is one of the seven psalms that David wrote when he was fleeing from King Achish. The psalm is a plea for God's help and protection. It begins with the words, "My soul has taken refuge in God, who will save me from all my enemies." The psalm is a beautiful expression of faith and trust in God.

Psalm 56:1-8. David's 56th psalm, a Miktam, is a prayer of distress. It is one of the seven psalms that David wrote when he was fleeing from King Achish. The psalm is a plea for God's help and protection. It begins with the words, "My soul has taken refuge in God, who will save me from all my enemies." The psalm is a beautiful expression of faith and trust in God. The psalm is a plea for God's help and protection. It begins with the words, "My soul has taken refuge in God, who will save me from all my enemies." The psalm is a beautiful expression of faith and trust in God.

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- Psalm 56:1-8
- Psalm 56:1-8
- Psalm 56:1-8

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28:1 28:1 **28:3 28:3** **28:4 28:4**

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28:7 **28:8 28:8** **28:9 28:9**

29:1 29:1 **29:4 29:4** **29:6**

29:6

20 我必使以色列民的心转向你，他们必仰望你，因为你是他们的救主。他们必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 21 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 22 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 23 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 24 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”

32

耶和华我们的救主，他必使我们得救。他必使我们得救，因为他是我们的救主。他必使我们得救，因为他是我们的救主。他必使我们得救，因为他是我们的救主。

1 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 2 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 3 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 4 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 5 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 6 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 7 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 8 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”
 9 以色列民必说：“耶和华是我们的救主，我们必仰望他，因为他是我们的救主。”

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7 我必使我的民
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我必使我的民
 (我必使我的民)

我必使我的民
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我必使我的民

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13 我必使我的仇敌，
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我必使我的仇敌，
 我必使我的仇敌，
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 我必使我的仇敌，
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 我必使我的仇敌，

這人必不與我爭，我必殺他，我必殺他。

這人必不與我爭，我必殺他，我必殺他。

8 這人必不與我爭，我必殺他，我必殺他。

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這人必不與我爭，我必殺他，我必殺他。

10 這人必不與我爭，我必殺他，我必殺他。這人必不與我爭，我必殺他，我必殺他。

這人必不與我爭，我必殺他，我必殺他。這人必不與我爭，我必殺他，我必殺他。”

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撒母耳記上 76:1-12

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 69 我必使我的仇敌，
 70 我必使我的仇敌，
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- 2 我必使我的仇敌在我面前惭愧，
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- 3 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 4 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 5 我必使我的仇敌在我面前蒙羞，
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- 6 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 7 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 8 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 9 我必使我的仇敌在我面前蒙羞，
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- 10 我必使我的仇敌在我面前蒙羞，
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- 11 我必使我的仇敌在我面前蒙羞，
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- 12 我必使我的仇敌在我面前蒙羞，
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- 13 我必使我的仇敌在我面前蒙羞，
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- 1 我必使我的仇敌在我面前蒙羞，
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- 2 我必使我的仇敌在我面前蒙羞，
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- 3 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 4 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 5 我必使我的仇敌在我面前蒙羞，
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- 6 我必使我的仇敌在我面前蒙羞，
我必使我的敌人在我面前蒙羞。
- 7 我必使我的仇敌在我面前蒙羞，
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- 8 我必使我的仇敌在我面前蒙羞，
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 9 我必使我的名被尊崇，因为我的名被尊崇，
 10 我必使我的名被尊崇，因为我的名被尊崇，
 11 我必使我的名被尊崇，因为我的名被尊崇，
 12 我必使我的名被尊崇，因为我的名被尊崇，
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