

Holy Bible

Aionian Edition®

ལྷ་སའི་སྐད་

Sanskrit New Testament, Tibetan

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Sanskrit New Testament, Tibetan

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Preface

ལྷ་སའི་སྐད་ at AionianBible.org/Preface

The *Holy Bible Aionian Edition* © is the world's first Bible *un-translation*! What is an *un-translation*? Bibles are translated into each of our languages from the original Hebrew, Aramaic, and Koine Greek. Occasionally, the best word translation cannot be found and these words are transliterated letter by letter. Four well known transliterations are *Christ*, *baptism*, *angel*, and *apostle*. The meaning is then preserved more accurately through context and a dictionary. The Aionian Bible un-translates and instead transliterates eleven additional Aionian Glossary words to help us better understand God's love for individuals and all mankind, and the nature of afterlife destinies.

The first three words are *aiōn*, *aiōnios*, and *aiōdios*, typically translated as *eternal* and also *world* or *eon*. The Aionian Bible is named after an alternative spelling of *aiōnios*. Consider that researchers question if *aiōn* and *aiōnios* actually mean *eternal*. Translating *aiōn* as *eternal* in Matthew 28:20 makes no sense, as all agree. The Greek word for *eternal* is *aiōdios*, used in Romans 1:20 about God and in Jude 6 about demon imprisonment. Yet what about *aiōnios* in John 3:16? Certainly we do not question whether salvation is eternal! However, *aiōnios* means something much more wonderful than infinite time! Ancient Greeks used *aiōn* to mean *eon* or *age*. They also used the adjective *aiōnios* to mean *entirety*, such as *complete* or even *consummate*, but never infinite time. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs. So *aiōnios* is the perfect description of God's Word which has *everything* we need for life and godliness! And the *aiōnios* life promised in John 3:16 is not simply a ticket to eternal life in the future, but the invitation through faith to the *consummate* life beginning now!

The next seven words are *Sheol*, *Hadēs*, *Geenna*, *Tartaroō*, *Abyssos*, and *Limnē Pyr*. These words are often translated as *Hell*, the place of eternal punishment. However, *Hell* is ill-defined when compared with the Hebrew and Greek. For example, *Sheol* is the abode of deceased believers and unbelievers and should never be translated as *Hell*. *Hadēs* is a temporary place of punishment, Revelation 20:13-14. *Geenna* is the Valley of Hinnom, Jerusalem's refuse dump, a temporal judgment for sin. *Tartaroō* is a prison for demons, mentioned once in 2 Peter 2:4. *Abyssos* is a temporary prison for the Beast and Satan. Translators are also inconsistent because *Hell* is used by the King James Version 54 times, the New International Version 14 times, and the World English Bible zero times. Finally, *Limnē Pyr* is the Lake of Fire, yet Matthew 25:41 explains that these fires are prepared for the Devil and his angels. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The eleventh word, *eleēsē*, reveals the grand conclusion of grace in Romans 11:32. Take the time to understand these eleven words. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. To help parallel study and Strong's Concordance use, apocryphal text is removed and most variant verse numbering is mapped to the English standard. We thank our sources at eBible.org, Crosswire.org, unbound.Biola.edu, Bible4u.net, and NHEB.net. The Aionian Bible is copyrighted with creativecommons.org/licenses/by-nd/4.0, allowing 100% freedom to copy and print, if respecting source copyrights. Check the Reader's Guide and read online at AionianBible.org, with Android, and TOR network. Why purple? King Jesus' Word is royal... and purple is the color of royalty!

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5 සිංහලයන් සහ සම්මතයන් සහ සුසංස්කරණය 26 ගුණාත්මක ඒ සුසංස්කරණය 27 ගුණාත්මක ඒ සුසංස්කරණය 28 ගුණාත්මක ඒ සුසංස්කරණය 29 ගුණාත්මක ඒ සුසංස්කරණය 30 ගුණාත්මක ඒ සුසංස්කරණය 31 ගුණාත්මක ඒ සුසංස්කරණය 32 ගුණාත්මක ඒ සුසංස්කරණය 33 ගුණාත්මක ඒ සුසංස්කරණය 34 ගුණාත්මක ඒ සුසංස්කරණය 35 ගුණාත්මක ඒ සුසංස්කරණය 36 ගුණාත්මක ඒ සුසංස්කරණය 37 ගුණාත්මක ඒ සුසංස්කරණය 38 ගුණාත්මක ඒ සුසංස්කරණය 39 ගුණාත්මක ඒ සුසංස්කරණය 40 ගුණාත්මක ඒ සුසංස්කරණය 41 ගුණාත්මක ඒ සුසංස්කරණය 42 ගුණාත්මක ඒ සුසංස්කරණය 43 ගුණාත්මක ඒ සුසංස්කරණය 44 ගුණාත්මක ඒ සුසංස්කරණය 45 ගුණාත්මක ඒ සුසංස්කරණය 46 ගුණාත්මක ඒ සුසංස්කරණය 47 ගුණාත්මක ඒ සුසංස්කරණය 48 ගුණාත්මක ඒ සුසංස්කරණය 49 ගුණාත්මක ඒ සුසංස්කරණය 50 ගුණාත්මක ඒ සුසංස්කරණය

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Reader's Guide

ལྷ་སའི་སྐད་ at AionianBible.org/Readers-Guide

The Aionian Bible republishes public domain and Creative Common Bible texts that are 100% free to copy and print. The original translation is unaltered and notes are added to help your study. The notes show the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of afterlife destinies.

Who has the authority to interpret the Bible and examine the underlying Hebrew and Greek words? That is a good question! We read in 1 John 2:27, *"As for you, the anointing which you received from him remains in you, and you do not need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you remain in him."* Every Christian is qualified to interpret the Bible! Now that does not mean we will all agree. Each of us is still growing in our understanding of the truth. However, it does mean that there is no infallible human or tradition to answer all our questions. Instead the Holy Spirit helps each of us to know the truth and grow closer to God and each other.

The Bible is a library with 66 books in the Protestant Canon. The best way to learn God's word is to read entire books. Read the book of Genesis. Read the book of John. Read the entire Bible library. Topical studies and cross-referencing can be good. However, the safest way to understand context and meaning is to read whole Bible books. Chapter and verse numbers were added for convenience in the 16th century, but unfortunately they can cause the Bible to seem like an encyclopedia. The Aionian Bible is formatted with simple verse numbering, minimal notes, and no cross-referencing in order to encourage the reading of Bible books.

Bible reading must also begin with prayer. Any Christian is qualified to interpret the Bible with God's help. However, this freedom is also a responsibility because without the Holy Spirit we cannot interpret accurately. We read in 1 Corinthians 2:13-14, *"And we speak of these things, not with words taught by human wisdom, but with those taught by the Spirit, comparing spiritual things with spiritual things. Now the natural person does not receive the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."* So we cannot understand in our natural self, but we can with God's help through prayer.

The Holy Spirit is the best writer and he uses literary devices such as introductions, conclusions, paragraphs, and metaphors. He also writes various genres including historical narrative, prose, and poetry. So Bible study must spiritually discern and understand literature. Pray, read, observe, interpret, and apply. Finally, *"Do your best to present yourself approved by God, a worker who does not need to be ashamed, properly handling the word of truth."* 2 Timothy 2:15. *"God has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; and in knowledge, self-control; and in self-control patience; and in patience godliness; and in godliness brotherly affection; and in brotherly affection, love. For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ,"* 2 Peter 1:4-8.

Glossary

ལྷ་སའི་སྐད་ at AionianBible.org/Glossary

The Aionian Bible un-translates and instead transliterates eleven special words to help us better understand the extent of God's love for individuals and all mankind, and the nature of afterlife destinies. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. Compare the meanings below to the Strong's Concordance and Glossary definitions.

Abyssos g12

Greek: proper noun, place

Usage: 9 times in 3 books, 6 chapters, and 9 verses

Meaning:

Temporary prison for special fallen angels such as Apollyon, the Beast, and Satan.

aidios g126

Greek: adjective

Usage: 2 times in Romans 1:20 and Jude 6

Meaning:

Lasting, enduring forever, eternal.

aiōn g165

Greek: noun

Usage: 127 times in 22 books, 75 chapters, and 102 verses

Meaning:

A lifetime or time period with a beginning and end, an era, an age, the completion of which is beyond human perception, but known only to God the creator of the aiōns, Hebrews 1:2. Never meaning simple endless or infinite chronological time in Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

aiōnios g166

Greek: adjective

Usage: 71 times in 19 books, 44 chapters, and 69 verses

Meaning:

From start to finish, pertaining to the age, lifetime, entirety, complete, or even consummate. Never meaning simple endless or infinite chronological time in Koine Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

eleēsē g1653

Greek: verb, aorist tense, active voice, subjunctive mood, 3rd person singular

Usage: 1 time in this conjugation, Romans 11:32

Meaning:

To have pity on, to show mercy. Typically, the subjunctive mood indicates possibility, not certainty. However, a subjunctive in a purpose clause is a resulting action as certain as the causal action. The subjunctive in a purpose clause functions as an indicative, not an optative. Thus, the grand conclusion of grace theology in Romans 11:32 must be clarified. God's mercy on all is not a possibility, but a certainty. See ntgreek.org.

Geenna g1067

Greek: proper noun, place

Usage: 12 times in 4 books, 7 chapters, and 12 verses

Meaning:

Valley of Hinnom, Jerusalem's trash dump, a place of ruin, destruction, and judgment in this life, or the next, though not eternal to Jesus' audience.

Hadēs g86

Greek: proper noun, place

Usage: 11 times in 5 books, 9 chapters, and 11 verses

Meaning:

Synonymous with Sheol, though in New Testament usage Hades is the temporal place of punishment for deceased unbelieving mankind, distinct from Paradise for deceased believers.

Limnē Pyr g3041 g4442

Greek: proper noun, place

Usage: Phrase 5 times in the New Testament

Meaning:

Lake of Fire, final punishment for those not named in the Book of Life, prepared for the Devil and his angels, Matthew 25:41.

Sheol h7585

Hebrew: proper noun, place

Usage: 66 times in 17 books, 50 chapters, and 64 verses

Meaning:

The grave or temporal afterlife world of both the righteous and unrighteous, believing and unbelieving, until the general resurrection.

Tartaroō g5020

Greek: proper noun, place

Usage: 1 time in 2 Peter 2:4

Meaning:

Temporary prison for particular fallen angels awaiting final judgment.

Glossary +

AionianBible.org/Bibles/Sanskrit---Tibetan-Script/Noted

Glossary references are below. Strong's Hebrew and Greek number notes are added to 64 Old Testament and 200 New Testament verses. Questioned verse translations do not contain Aionian Glossary words and may wrongly imply *eternal* or *Hell*. * The note placement is skipped or adjusted for verses with non-standard numbering.

Abyssos

ལུག་ 8:31
འཇིག་ 10:7
ཡུལ་གྱི་ 9:1
ཡུལ་གྱི་ 9:2
ཡུལ་གྱི་ 9:11
ཡུལ་གྱི་ 11:7
ཡུལ་གྱི་ 17:8
ཡུལ་གྱི་ 20:1
ཡུལ་གྱི་ 20:3

aidios

འཇིག་ 1:20
ཡི་རུང་ 1:6

aion

མཛེ 12:32
མཛེ 13:22
མཛེ 13:39
མཛེ 13:40
མཛེ 13:49
མཛེ 21:19
མཛེ 24:3
མཛེ 28:20
ལྷ་རྒྱལ་ 3:29
ལྷ་རྒྱལ་ 4:19*
ལྷ་རྒྱལ་ 10:30
ལྷ་རྒྱལ་ 11:14
ལྷ་རྒྱལ་ 1:33
ལྷ་རྒྱལ་ 1:55*
ལྷ་རྒྱལ་ 1:70*
ལྷ་རྒྱལ་ 16:8
ལྷ་རྒྱལ་ 18:30
ལྷ་རྒྱལ་ 20:34
ལྷ་རྒྱལ་ 20:35
ཡོད་ཅན་ 4:14
ཡོད་ཅན་ 6:51
ཡོད་ཅན་ 6:58
ཡོད་ཅན་ 8:35
ཡོད་ཅན་ 8:51
ཡོད་ཅན་ 8:52
ཡོད་ཅན་ 9:32
ཡོད་ཅན་ 10:28
ཡོད་ཅན་ 11:26
ཡོད་ཅན་ 12:34
ཡོད་ཅན་ 13:8
ཡོད་ཅན་ 14:16

ཤིང་རྩེ་ 3:21
ཤིང་རྩེ་ 15:18
འཇིག་ 1:25*
འཇིག་ 9:5
འཇིག་ 11:36
འཇིག་ 12:2
འཇིག་ 16:27
༡ ཀ་རི་རྒྱུ་ན་ 1:20
༡ ཀ་རི་རྒྱུ་ན་ 2:6
༡ ཀ་རི་རྒྱུ་ན་ 2:7
༡ ཀ་རི་རྒྱུ་ན་ 2:8
༡ ཀ་རི་རྒྱུ་ན་ 3:18
༡ ཀ་རི་རྒྱུ་ན་ 8:13
༡ ཀ་རི་རྒྱུ་ན་ 10:11
༢ ཀ་རི་རྒྱུ་ན་ 4:4
༢ ཀ་རི་རྒྱུ་ན་ 9:9
༢ ཀ་རི་རྒྱུ་ན་ 11:31
གཤམ་གྱི་ན་ 1:4
གཤམ་གྱི་ན་ 1:5
ཨིམ་ཏི་ཆ་ 1:21
ཨིམ་ཏི་ཆ་ 2:2*
ཨིམ་ཏི་ཆ་ 2:7
ཨིམ་ཏི་ཆ་ 3:9
ཨིམ་ཏི་ཆ་ 3:11*
ཨིམ་ཏི་ཆ་ 3:21
ཨིམ་ཏི་ཆ་ 6:12
མི་མེད་ན་ 4:20
ཀལ་མི་ན་ 1:26
༡ ཉི་མཛེ་ཡུལ་ 1:17
༡ ཉི་མཛེ་ཡུལ་ 6:17
༢ ཉི་མཛེ་ཡུལ་ 4:10
༢ ཉི་མཛེ་ཡུལ་ 4:18
ཉི་ཉ་ 2:12
ཨིའི་ཆ་ 1:2
ཨིའི་ཆ་ 1:8
ཨིའི་ཆ་ 5:6
ཨིའི་ཆ་ 6:5
ཨིའི་ཆ་ 6:20
ཨིའི་ཆ་ 7:17
ཨིའི་ཆ་ 7:21*
ཨིའི་ཆ་ 7:24
ཨིའི་ཆ་ 7:28
ཨིའི་ཆ་ 9:26
ཨིའི་ཆ་ 11:3
ཨིའི་ཆ་ 13:8
ཨིའི་ཆ་ 13:21
༡ བི་རྟ་ 1:23

༡ བི་རྟ་ 1:25
༡ བི་རྟ་ 4:11
༡ བི་རྟ་ 5:11
༢ བི་རྟ་ 3:18
༡ ཡོད་ཅན་ 2:17
༢ ཡོད་ཅན་ 1:2
ཡི་རུང་ 1:13
ཡི་རུང་ 1:25
ཡུལ་གྱི་ 1:6
ཡུལ་གྱི་ 1:18
ཡུལ་གྱི་ 4:9
ཡུལ་གྱི་ 4:10
ཡུལ་གྱི་ 5:13
ཡུལ་གྱི་ 7:12
ཡུལ་གྱི་ 10:6
ཡུལ་གྱི་ 11:15
ཡུལ་གྱི་ 14:11
ཡུལ་གྱི་ 15:7
ཡུལ་གྱི་ 19:3
ཡུལ་གྱི་ 20:10
ཡུལ་གྱི་ 22:5

aionios

མཛེ 18:8
མཛེ 19:16
མཛེ 19:29
མཛེ 25:41
མཛེ 25:46
ལྷ་རྒྱལ་ 3:29
ལྷ་རྒྱལ་ 10:17
ལྷ་རྒྱལ་ 10:30
ལྷ་རྒྱལ་ 10:25
ལྷ་རྒྱལ་ 16:9
ལྷ་རྒྱལ་ 18:18
ལྷ་རྒྱལ་ 18:30
ཡོད་ཅན་ 3:15
ཡོད་ཅན་ 3:16
ཡོད་ཅན་ 3:36
ཡོད་ཅན་ 4:14
ཡོད་ཅན་ 4:36
ཡོད་ཅན་ 5:24
ཡོད་ཅན་ 5:39
ཡོད་ཅན་ 6:27
ཡོད་ཅན་ 6:40
ཡོད་ཅན་ 6:47
ཡོད་ཅན་ 6:54
ཡོད་ཅན་ 6:68

ཡོད་ན་ 10:28
ཡོད་ན་ 12:25
ཡོད་ན་ 12:50
ཡོད་ན་ 17:2
ཡོད་ན་ 17:3
འི་རི་རྒྱུ་ 13:46
འི་རི་རྒྱུ་ 13:48
རྩོམ་ཆ་ 2:7
རྩོམ་ཆ་ 5:21
རྩོམ་ཆ་ 6:22
རྩོམ་ཆ་ 6:23
རྩོམ་ཆ་ 16:25
རྩོམ་ཆ་ 16:26
༢ ཀ་རི་རྒྱུ་ 4:17
༢ ཀ་རི་རྒྱུ་ 4:18
༢ ཀ་རི་རྒྱུ་ 5:1
གཤམ་གྱི་རྒྱུ་ 6:8
༢ གཤམ་གྱི་རྒྱུ་ 1:9
༢ གཤམ་གྱི་རྒྱུ་ 2:16
༡ རྒྱུ་མཛུགས་ 1:16
༡ རྒྱུ་མཛུགས་ 6:12
༡ རྒྱུ་མཛུགས་ 6:16
༢ རྒྱུ་མཛུགས་ 1:9
༢ རྒྱུ་མཛུགས་ 2:10
རྒྱུ་ 1:2*
རྒྱུ་ 3:7
མེ་མོ་མཚན་ 1:15
མི་བྱིས་ 5:9
མི་བྱིས་ 6:2
མི་བྱིས་ 9:12
མི་བྱིས་ 9:14
མི་བྱིས་ 9:15
མི་བྱིས་ 13:20
༡ མི་བྱིས་ 5:10
༢ མི་བྱིས་ 1:11
༡ ཡོད་ན་ 1:2
༡ ཡོད་ན་ 2:25
༡ ཡོད་ན་ 3:15
༡ ཡོད་ན་ 5:11
༡ ཡོད་ན་ 5:13
༡ ཡོད་ན་ 5:20
ཡི་རྒྱུ་ 1:7
ཡི་རྒྱུ་ 1:21
ཡུ་ཤི་རྒྱུ་ 14:6

eleēsē

རྩོམ་ཆ་ 11:32

Geenna

མཛུགས་ 5:22
མཛུགས་ 5:29
མཛུགས་ 5:30
མཛུགས་ 10:28
མཛུགས་ 18:9
མཛུགས་ 23:15
མཛུགས་ 23:33
ལྷ་ཀློང་ 9:43*

ལྷ་ཀློང་ 9:45*
ལྷ་ཀློང་ 9:47*
ལྷ་ཀློང་ 12:5
ལྷ་ཀློང་ 3:6

Hadēs

མཛུགས་ 11:23
མཛུགས་ 16:18
ལྷ་ཀློང་ 10:15
ལྷ་ཀློང་ 16:23
འི་རི་རྒྱུ་ 2:27
འི་རི་རྒྱུ་ 2:31
༡ ཀ་རི་རྒྱུ་ 15:55
ཡུ་ཤི་རྒྱུ་ 1:18
ཡུ་ཤི་རྒྱུ་ 6:8
ཡུ་ཤི་རྒྱུ་ 20:13
ཡུ་ཤི་རྒྱུ་ 20:14

Linnē Pyr

ཡུ་ཤི་རྒྱུ་ 19:20
ཡུ་ཤི་རྒྱུ་ 20:10
ཡུ་ཤི་རྒྱུ་ 20:14
ཡུ་ཤི་རྒྱུ་ 20:15
ཡུ་ཤི་རྒྱུ་ 21:8

Sheol

བཀོད་པ། 37:35
བཀོད་པ། 42:38
བཀོད་པ། 44:29
བཀོད་པ། 44:31
གངས་ཀ། 16:30
གངས་ཀ། 16:33
བཀའ་བུ་ 32:22
ལྷ་ལྷ་མེ་ལ་དང་པོ། 2:6
ལྷ་ལྷ་མེ་ལ་གཉིས་པ། 22:6
རྒྱལ་རབས་དང་པོ། 2:6
རྒྱལ་རབས་དང་པོ། 2:9
ཨེས་ཡོང། 7:9
ཨེས་ཡོང། 11:8
ཨེས་ཡོང། 14:13
ཨེས་ཡོང། 17:13
ཨེས་ཡོང། 17:16
ཨེས་ཡོང། 21:13
ཨེས་ཡོང། 24:19
ཨེས་ཡོང། 26:6
གསུང་མཁུར། 6:5
གསུང་མཁུར། 9:17
གསུང་མཁུར། 16:10
གསུང་མཁུར། 18:5
གསུང་མཁུར། 30:3
གསུང་མཁུར། 31:17
གསུང་མཁུར། 49:14
གསུང་མཁུར། 49:15
གསུང་མཁུར། 55:15
གསུང་མཁུར། 86:13
གསུང་མཁུར། 88:3
གསུང་མཁུར། 89:48

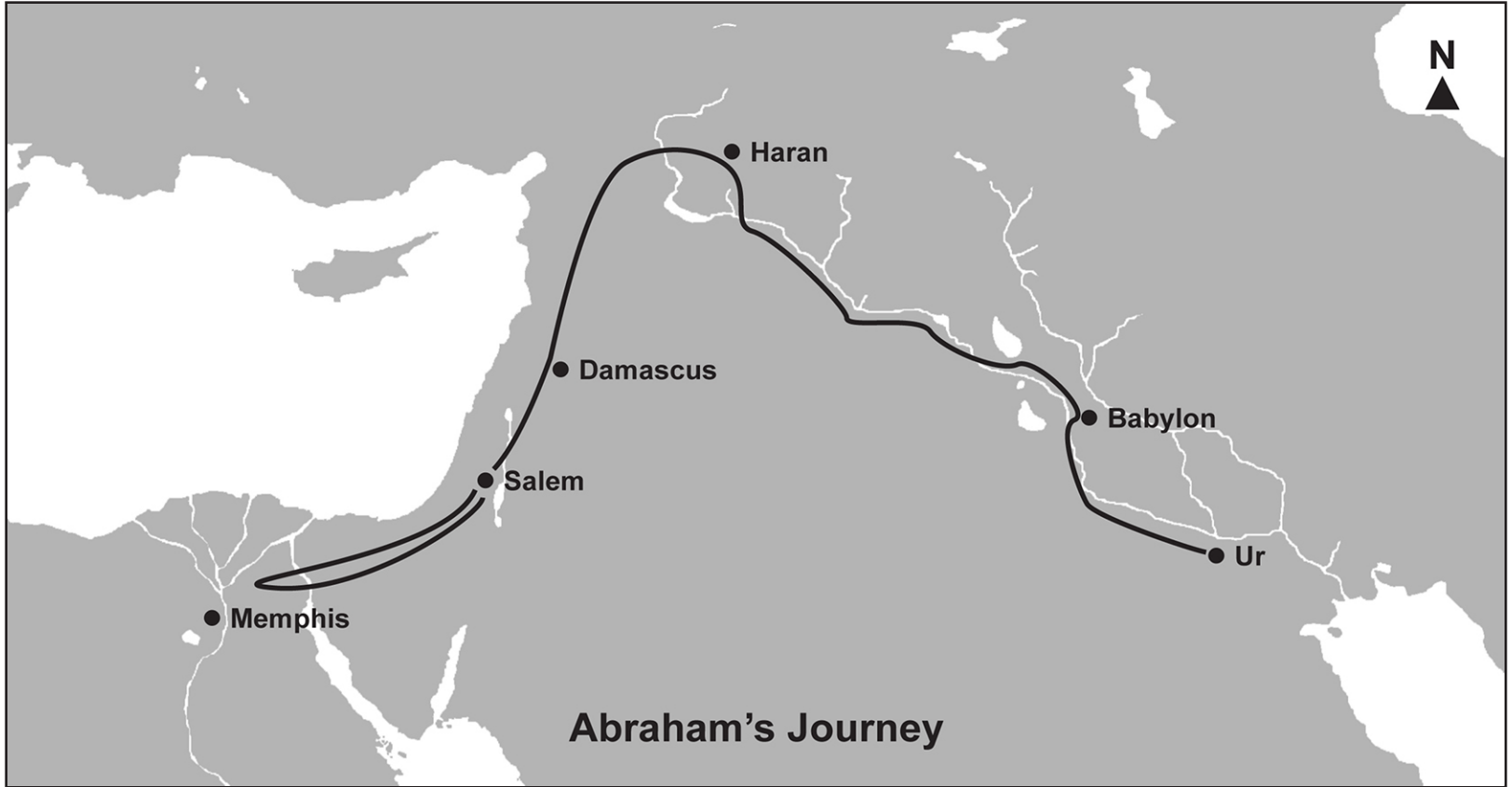
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གསུང་མཁུར། 139:8
གསུང་མཁུར། 141:7
ལེགས་བཤད། 1:12
ལེགས་བཤད། 5:5
ལེགས་བཤད། 7:27
ལེགས་བཤད། 9:18
ལེགས་བཤད། 15:11
ལེགས་བཤད། 15:24
ལེགས་བཤད། 23:14
ལེགས་བཤད། 27:20
ལེགས་བཤད། 30:16
ལྷོ་རྒྱུ་ 9:10
ལྷོ་རྒྱུ་ 8:6
ཡེ་ཤ་ལྷ། 5:14
ཡེ་ཤ་ལྷ། 7:11
ཡེ་ཤ་ལྷ། 14:9
ཡེ་ཤ་ལྷ། 14:11
ཡེ་ཤ་ལྷ། 14:15
ཡེ་ཤ་ལྷ། 28:15
ཡེ་ཤ་ལྷ། 28:18
ཡེ་ཤ་ལྷ། 38:10
ཡེ་ཤ་ལྷ། 38:18
ཡེ་ཤ་ལྷ། 57:9
ཨེ་ཟེ་ཀི་ཨེ་ལ། 31:15
ཨེ་ཟེ་ཀི་ཨེ་ལ། 31:16
ཨེ་ཟེ་ཀི་ཨེ་ལ། 31:17
ཨེ་ཟེ་ཀི་ཨེ་ལ། 32:21
ཨེ་ཟེ་ཀི་ཨེ་ལ། 32:27
དོ་ཤེ་ཨ། 13:14
ཨ་མོ་སི། 9:2
ཡོ་རྒྱ། 2:2
དྲ་བུ་ལྷ། 2:5

Tartaroō

༢ མི་བྱིས་ 2:4

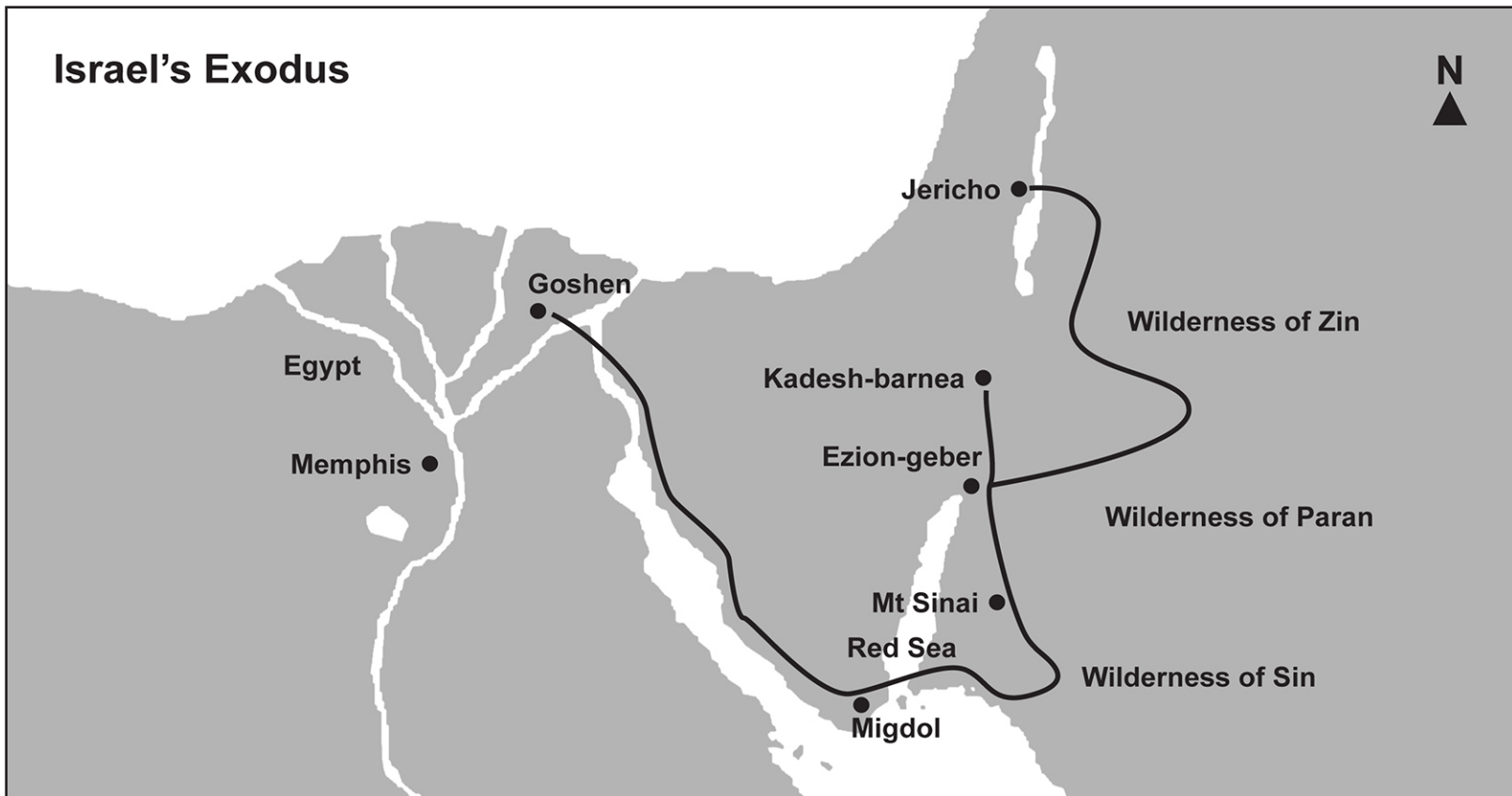
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༢ མི་བྱིས་ 2:17



සි.ව. 2000 දී හැරන්හි සිටින අබ්‍රහාමයාගේ සංචාරය පිළිබඳව විස්තර කළ පොතක් පිළිබඳව ගිලිහිල්ලු පොතේ 11:8 - ශ්‍රී ලංකා: 11:8

Israel's Exodus



"When Pharaoh had let the people go, God didn't lead them by the way of the land of the Philistines, although that was near; for God said, 'Lest perhaps the people change their minds when they see war, and they return to Egypt!'" Exodus 13:17

Creation 4004 B.C.

| | |
|-----------------------------------|------|
| Adam and Eve created | 4004 |
| Tubal-cain forges metal | 3300 |
| Enoch walks with God | 3017 |
| Methuselah dies at age 969 | 2349 |
| God floods the Earth | 2349 |
| Tower of Babel thwarted | 2247 |
| Abraham sojourns to Canaan | 1922 |
| Jacob moves to Egypt | 1706 |
| Moses leads Exodus from Egypt | 1491 |
| Gideon judges Israel | 1245 |
| Ruth embraces the God of Israel | 1168 |
| David installed as King | 1055 |
| King Solomon builds the Temple | 1018 |
| Elijah defeats Baal's prophets | 896 |
| Jonah preaches to Nineveh | 800 |
| Assyrians conquer Israelites | 721 |
| King Josiah reforms Judah | 630 |
| Babylonians capture Judah | 605 |
| Persians conquer Babylonians | 539 |
| Cyrus frees Jews, rebuilds Temple | 537 |
| Nehemiah rebuilds the wall | 454 |
| Malachi prophecies the Messiah | 416 |
| Greeks conquer Persians | 331 |
| Seleucids conquer Greeks | 312 |
| Hebrew Bible translated to Greek | 250 |
| Maccabees defeat Seleucids | 165 |
| Romans subject Judea | 63 |
| Herod the Great rules Judea | 37 |

(The Annals of the World, James Uusher)

Jesus Christ born 4 B.C.

New Heavens and Earth

| | |
|------|--|
| 1956 | Christ returns for his people |
| 1830 | Jim Elliot martyrd in Ecuador |
| 1731 | John Williams reaches Polynesia |
| 1614 | Zinzendorf leads Moravian mission |
| 1572 | Japanese kill 40,000 Christians |
| 1517 | Jesuits reach Mexico |
| 1455 | Martin Luther leads Reformation |
| 1323 | Gutenberg prints first Bible |
| 1276 | Franciscans reach Sumatra |
| 1100 | Ramon Llull trains missionaries |
| 1054 | Crusades tarnish the church |
| 997 | The Great Schism |
| 864 | Adalbert martyrd in Prussia |
| 716 | Bulgarian Prince Boris converts |
| 635 | Boniface reaches Germany |
| 569 | Alopen reaches China |
| 432 | Longinus reaches Alodia / Sudan |
| 397 | Saint Patrick reaches Ireland |
| 341 | Carthage ratifies Bible Canon |
| 325 | Ulfilas reaches Goth / Romania |
| 250 | Niceae proclaims God is Trinity |
| 197 | Denis reaches Paris, France |
| 70 | Tertullian writes Christian literature |
| 61 | Titus destroys the Jewish Temple |
| 52 | Paul imprisoned in Rome, Italy |
| 39 | Thomas reaches Malabar, India |
| 33 | Peter reaches Gentile Cornelius |
| | Holy Spirit empowers the Church |

(Wikipedia, Timeline of Christian missions)

Resurrected 33 A.D.

| | | | | | | | | | |
|-----------------------------|--------------------------|---|---|--|--|--|---|------------------------|-----------------------|
| What are we? ▶ | | | Genesis 1:26 - 2:3 | | Mankind is created in God's image, male and female He created us | | | | |
| How are we sinful? ▶ | | | Romans 5:12-19 | | Sin entered the world through Adam and then death through sin | | | | |
| Where are we? ▶ | | | When are we? ▼ | | | | | | |
| | | | Innocence | | Fallen | | | Glory | |
| ▶ | | | Eternity Past | Creation 4004 B.C. | Fall to sin No Law | Moses' Law 1500 B.C. | Christ 33 A.D. | Church Age Kingdom Age | New Heavens and Earth |
| | | | God | Father | John 10:30 | Genesis 1:31
God's perfect fellowship with Adam in The Garden of Eden | 1 Timothy 6:16
Living in unapproachable light | | |
| Son | God's perfect fellowship | John 8:58
Pre-incarnate | | John 1:14
Incarnate | Luke 23:43
Paradise | | | | |
| Holy Spirit | | Psalm 139:7
Everywhere | | John 14:17
Living in believers | | | | | |
| Mankind | Living | Genesis 1:1
No Creation
No people | Genesis 1:31
No Fall
No unholy Angels | Ephesians 2:1-5
Serving the Savior or Satan on Earth | | | Matthew 25:41
Revelation 20:10

Lake of Fire prepared for the Devil and his Angels | | |
| | Deceased believing | | | Luke 16:22
Blessed in Paradise | | | | | |
| | Deceased unbelieving | | | Luke 16:23, Revelation 20:5,13
Punished in Hades until the final judgment | | | | | |
| Angels | Holy | Genesis 1:1
No Creation
No people | Genesis 1:31
No Fall
No unholy Angels | Hebrews 1:14
Serving mankind at God's command | | | Revelation 20:13
Thalaasa

Revelation 19:20
Lake of Fire

Revelation 20:2
Abys | | |
| | Imprisoned | | | 2 Peter 2:4, Jude 6
Imprisoned in Tartarus | | | | | |
| | Fugitive | | | 1 Peter 5:8, Revelation 12:10 | | | | | |
| | First Beast | | | Rebelling against Christ
Accusing mankind | | | | | |
| | False Prophet | | | | | | | | |
| Satan | | | | | | | | | |
| Why are we? ▶ | | | Romans 11:25-36, Ephesian 2:7 | | For God has bound all over to disobedience in order to show mercy to all | | | | |

Destiny

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The Aionian Bible shows the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of after-life destinies. The underlying Hebrew and Greek words typically translated as *Hell* show us that there are not just two after-life destinies, Heaven or Hell. Instead, there are a number of different locations, each with different purposes, different durations, and different inhabitants. Locations include 1) Old Testament *Sheol* and New Testament *Hadēs*, 2) *Geenna*, 3) *Tartaroō*, 4) *Abyssos*, 5) *Limnē Pyr*, 6) *Paradise*, 7) *The New Heaven*, and 8) *The New Earth*. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The key observation is that fallen angels will be present at the final judgment, 2 Peter 2:4 and Jude 6. Traditionally, we understand the separation of the Sheep and the Goats at the final judgment to divide believing from unbelieving mankind, Matthew 25:31-46 and Revelation 20:11-15. However, the presence of fallen angels alternatively suggests that Jesus is separating redeemed mankind from the fallen angels. We do know that Jesus is the helper of mankind and not the helper of the Devil, Hebrews 2. We also know that Jesus has atoned for the sins of all mankind, both believer and unbeliever alike, 1 John 2:1-2. Deceased believers are rewarded in Paradise, Luke 23:43, while unbelievers are punished in Hades as the story of Lazarus makes plain, Luke 16:19-31. Yet less commonly known, the punishment of this selfish man and all unbelievers is before the final judgment, is temporal, and is punctuated when Hades is evacuated, Revelation 20:13. So is there hope beyond Hades for unbelieving mankind? Jesus promised, "*the gates of Hades will not prevail*," Matthew 16:18. Paul asks, "*Hades where is your victory?*" 1 Corinthians 15:55. John wrote, "*Hades gives up*," Revelation 20:13.

Jesus comforts us saying, "*Do not be afraid*," because he holds the keys to *unlock* death and Hades, Revelation 1:18. Yet too often our *Good News* sounds like a warning to "*be afraid*" because Jesus holds the keys to *lock* Hades! Wow, we have it backwards! Hades will be evacuated! And to guarantee hope, once emptied, Hades is thrown into the Lake of Fire, never needed again, Revelation 20:14.

Finally, we read that anyone whose name is not written in the Book of Life is thrown into the Lake of Fire, the second death, with no exit ever mentioned or promised, Revelation 21:1-8. So are those evacuated from Hades then, "*out of the frying pan, into the fire?*" Certainly, the Lake of Fire is the destiny of the Goats. But, do not be afraid. Instead, read the Bible's explicit mention of the purpose of the Lake of Fire and the identity of the Goats, "*Then he will say also to those on the left hand, 'Depart from me, you cursed, into the consummate fire which is prepared for... the devil and his angels,'"* Matthew 25:41. Bad news for the Devil. Good news for all mankind!

Faith is not a pen to write your own name in the Book of Life. Instead, faith is the glasses to see that the love of Christ for all mankind has already written our names in Heaven. Jesus said, "*You did not choose me, but I chose you*," John 15:16. Though unbelievers will suffer regrettable punishment in Hades, redeemed mankind will never enter the Lake of Fire, prepared for the devil and his angels. And as God promised, all mankind will worship Christ together forever, Philippians 2:9-11.



အရှင် ဖြူယံ သမ္မာယ ဗဟိုဦးစီးဌာန ဝါဒပညာ အဖွဲ့မှ ဖြန့်ချိ ထုတ်ဝေ ပြုစု ပေးအပ်ခြင်း ဖြစ်ပြီး အရှင် ဖြူယံ ယဉ်ကျေးမှု ဝါဒပညာ အဖွဲ့မှ ထုတ်ဝေခြင်း - နံပါတ် 28:19