

Holy Bible

Aionian Edition®

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Maale Bible (Ethiopic)

Gospel Primer

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Welcome to the *Gospel Primer*. The Aionian Bible invites you to review popular Christian understanding. Is it possible that the most well-known verse in the Bible is mistranslated, John 3:16? Are the destinies of Heaven and Hell really the whole story? And are misunderstandings of this magnitude even possible? First, know that the Aionian Bible does not abandon Christian heritage. We have much to learn from godly people throughout all ages. Yet, this booklet is a new primer to the truly good news of Jesus Christ, the savior of all mankind.

Holy Bible Aionian Edition ®

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Gospel Primer

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Preface

Maale 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 *aīdios*, 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 *aīdios*, 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. Please understand these eleven words. The original translation is unaltered and a highlighted 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/4.0, allowing 100% freedom to copy and print, if respecting source copyrights. Check the Reader's Guide and read at AionianBible.org, with Android, and with TOR network. Why purple? King Jesus' Word is royal and purple is the color of royalty! All profits are given to CoolCup.org.



የአለ ዓለ ዓደጋይታ ከስኞች ገንዘብ ይመስኝ በከላለት ዓለ ከሰነ አለው ደልተ ዓገታ፡ ዓዴዴ ከለታገቻ በያ አል ስራ ስራ

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ማክንጻ ማሞኑ 3:24

ማኅንተ ማሻዬ

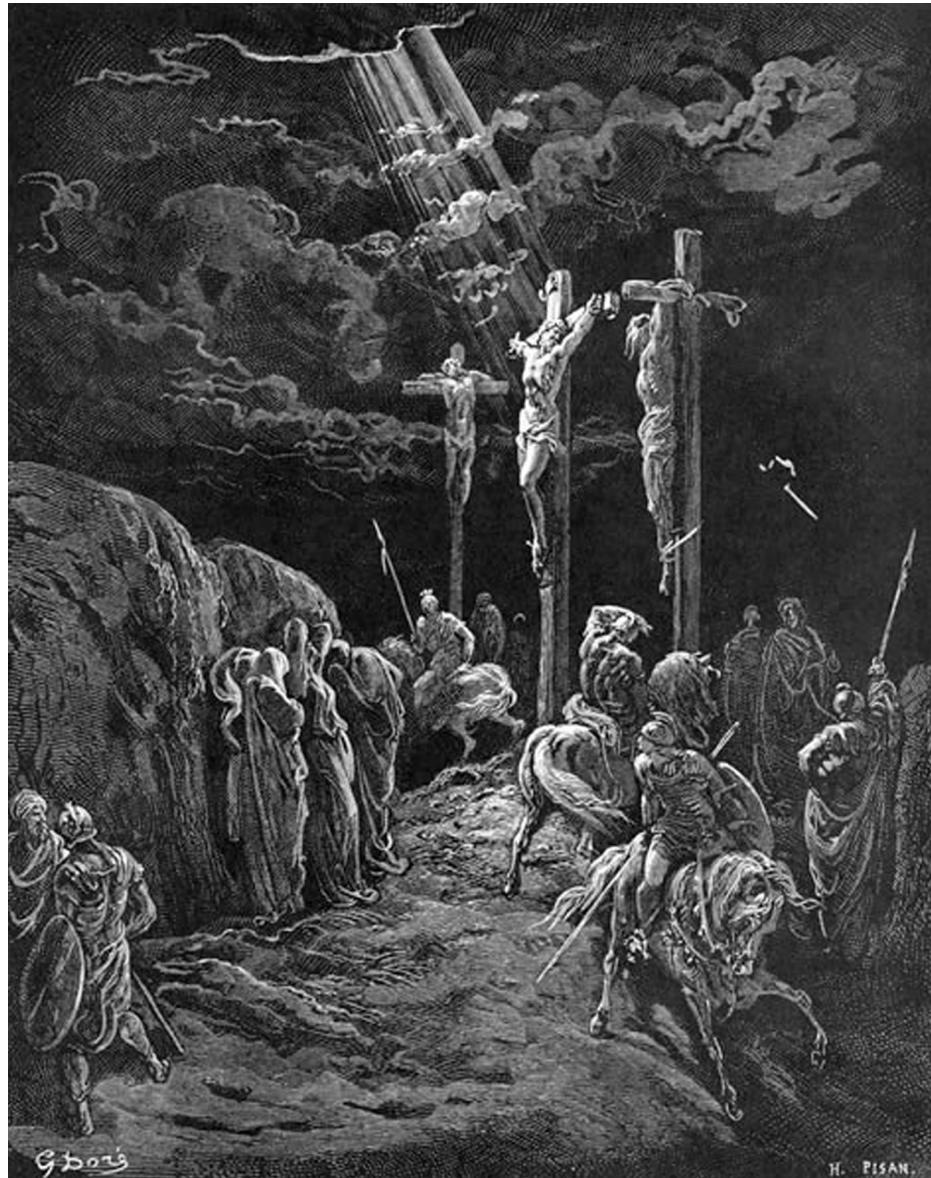
ՊԱ ՓԱՅԻ ԽՎԱՐԴԻ ԽՄԱ ՀՐԵՋ ԾՎԸՆԻՇ» ԵԶ ԶՆԾՆՑՆ ։ 23

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3 Հյուշ հայ շահ սպա թալ սպի որ Արքեց Ռազ
սպաւ ըլլակա: Կա Եղբայրն «Քա Քա սպա պետ ովել
զա Անելք զա ուրի զա զա պատի զա զա»:

4 የኩንታ ዓይ ዓዘጋጅ ማች፡ ፖዋጽናና ለሂም ዓላማ ነገዴኝ ዓተንቀ

3



የኢት የስነ:- «ዲዲሟም! የዚያ ማድረግ በን ዓፈቃዣኑም ዓቶንን የዚያ ጥም ፖዕስ!»

ፁዕስ፡ ጽልሰ ደማሽ የራሱ ዓን ስለዚ ዓን ያስተካክ ዓተለ ገዢታ፡፡

ለቻ የአቶ ከዚ ሂደት 23:34

የሂሳስ የእር ካና ማደራ

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ԴՐԱՄ-Ը ՔՐԵԱԿԱՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ

6 የዚህ የሰነድ ቅጂዎችን ገዢነት ነለላ የዚህ ተግባራ::
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በተያኡ ዓይቶ ዓሳለንደኩ:: 5 በርሱ ማዶሣዬ ንግናት
በአካ ዓይቶ ዓፈቅኩሮ ዝግመድኩ ብ኏ለ ማረቅኩኩ ተግኝቷው
ዓሳኑ ለተያኡ ዓፈቅኩሮ ዝግመድኩ ብ኏ለ ማረቅኩኩ ተግኝቷው
ቻ ገል ዝግመድኩ ተግኝቷው» ተብሎ:: 6 ዓሳኑ ዝግ ማረጥ ዓይቶ ዓ

11 በታኅና ገኑት ተደፈሰቻል የገን፡ ዓላዘዚ ነው ዓለሰበ
የርጊነቱ፡ በታኅና የሂሳብ ማረጋገጥና ዓዘዝ ገጽና ማጥና
የገን ተደከኝ፡ 2 የሽያጭ ንዑስ በዚ ስምቀት ተብ ወያና፡
ዓዘዝ ቁጥጥ ዓዘዝ ቅጽና ጽጋፍ በመዘከሎኝ፡ የርጊነቱ
ዓዘዝ ገርስ ዓላዘራቸ፡ 3 የጊዜ ወላይ ገልፎና ማሻሻ
ማግኘነሁ፡ «እድሃለ! ብኩስ እኩለ ለጊዜ የርጊነቱ» ገይ
ዳዋቻ የሰነድ ማግኘ ዓለለሆ ዓለለሆ፡ 4 የሰነድ ያደወሮ፡ «እኩ
የርጊ ወቅታቸዎ፡ የገንዘብ የሰነድ በንግድ ማግኘዎትና የሰነ
ዶአሃች ያደረግ የሰነድ በንግድ የገንዘብ የሰነድ፡ 5 የሰነድ ማጥና
ገር ማረጋገጥና ማግኘ የሰነድ ዓላዘራው ማርጊ የስክናሁ፡
6 ማኖሩ ዓላዘዚ የርጊነቱ ወይም ዓ ዓ በዘረዘሩ ልምዶ እለ
ቴክቸ፡ 7 የሸጋጥ ዓዘዝ ገኑ የገንዘብ የገንዘብ እኔ፡ «እሱም የፈ
ለም ቤት ዓካልም» ገኑ፡ 8 ዓዘዝ ገኑ የገንዘብ የገንዘብ ማግኘ፡

9 የጊዜም ጉዲ፣ ታኩሉ ደካሱ ገኩኩ ጥሩ ዓካሬ፡ ታኩ ዓካሬ፣ ታኩ
ዓካሬም ፕሃ ታኩ ደካሬም ገኩኩ ጥሩ ዓካሬ ዓያቶም ጉዲ፡፡
21 ይሰላለ ይደ ጥናስነት ማለ ማቻቻ፡ «ነኩ ታኩንም ጉዲ፣
ዓካሬም ፕሃ ታኩ ደካሬም ገኩኩ ጥሩ ዓካሬም ጉዲ፡፡
22 ዓካሬ ገንዘብ የገንዘብ ያደ ዓይነ ጥሩ ዓቀፍ ዓይነውር
የላ ስነ ማር ምኩኩ፡ 23 ይሰላለ ዓይነ የሽክ፡ ዓካሬ ገንዘብ
የገንዘብ ያደ ዓይነ ሁሉ ዓይነ ዓይነ፡ 24 ለዋኑ
ገደግኝ ያደርበ ያደ ወታ፡- «አ ያደ ዓይነ ጥሩ ዓቀፍ ማረዳ
የለሳ የልጠና» ጉዲ፡፡ 25 ያደር ዓይነ የሰላለ ባንያ ለለፈ
የረከ ገኩኩ፡- «የደሆም! ያደ ያደ?» ጥሩ ዓይነ የልጠና፡፡
26 ይሰላለ ማቻ፡- «አይ፣ ከሂ ችል ወጥና የሂ ከልሳኑንድሂ
ዓካሬ» ጉዲ፡፡ ያደ ጥናስነት ከሂ ወጥና የሂ ከልሳኑንድሂ
የትዋው የሂ፡ ለዋኑ ዓይነ፡ ያሂደ ከሰላለ፡ 27 ያሂደ ከሂ
ከልሳኑንድሂ በዚሁ ዓይነ ለለፈ ዓይነ የሰላለ

15 የኩንታ የሰራው፡- «ወደዚ ማያዝ ንኑ የአሁን ታናነ፣ ተከ ከሳሁ

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17 ໂດຍ ຍຸດ ອານຸຂະຫຼາດ ຖ້າ ລັດ ພຣະມະ ມາຍ ຂອງ
ພູມ ເຊິ່ງ ປັບ ດີເລີກ: «ຕໍ່ ອົດຍໝູນ! ພະຍັນ ພັດ ອົກ ພັນ
ດ້ວຍ ຊານ ຄູ ປົງຫຼັງດັກດີ ຊານ ດ້ວຍ ປົງກີ: 2 ສ ອົບ
ປົງຫຼັງດັກດີ ຊານ ດັກ ອົບຕົວ ມັກ ອົງຈານ ດັກ
ດັກດີ ອົບ ດັກນິກ ດັກ: ອົບ ປົງກີ ອົບ ປົງກີ ອົບ ປົງກີ
(aiōnios g166) 3 ດັກນິກ ດັກ ດັກດີ ເຊິ່ງ: ຊານ ລັດ, ທີ່
ຮັກ ພົບຜູ້: ດັກນິກ ຊານ ດັກ: ຮັບຢັນ ໃຫດກິດຫຼັງ ອົດຍໝູນ:.
(aiōnios g166) 4 ຊານ ຕ້າພົມ ອົງກີ ພົບ ອົງຍົບ ອົບແຮ ຕໍ່ ດັກ
ປົງກີ: 5 ຕໍ່ ອົດຍໝູນ! ອົບ ພົບ ທົງຫຼັງດັກດີ ເຊິ່ງ ດັກ ພົບ
ທັກ ອົບ ປົງກີ ອົບ ພົບ ອົບ ດັກ ດັກດີ: 6 «ອົບແຮ ຕໍ່
ດັກ ຕ້າພົມ ອົງກີ ອົບຜົມ ຊານ ອົບຜົມ ຕໍ່ ຕົກລ ຊານຂັ້ນ
ອົບແຮ ຊານຂັ້ນ ຊານ ອົບແຮ ຕ້າພົມ ອົງກີ ຊານ ອົບແຮ ຕໍ່ ພົບ
ທັກ: 7 ສ ຕ້າພົມ ອົງກີ ອົບ ປົງກີ ຕໍ່ ດັກ ພົບຜົມ ອົບແຮ
ອົບດີ: 8 ສ ຕ້າພົມ ອົງກີ ພົບ ຕໍ່ ດັກ ພົບຜົມ ອົບແຮ:

ՖՐՈՒԹԱՅ ԶՂԱԿ ԱՀՉԵԴԻ Ջ. Կ ԴՂԱՄՊ ԽՂԴՅՆ» օ.թ 21 զըսէ զնի Քնար ՈՒԵ ՑԱՍԻ ՇԱՅԸՆ ԽԵ:- «ՏԱՆ ԶԵՄԱ ԽԵԴԱ ԽԵ ԽԵ ԵՎՆ. 5 ԶՄԳ ԲՈՒՆ ԲԿ ԳՂԼՐ ՄՂԸՆ ՔԽԻ ԳԼ: ԽՓ ԽԱՌԻՆ ԵԸ ՑԱՌՄ: ԿԸ ԶԱ ԺԱՆ ԶԵՄԱ ԽԵԴԱ ԽԵ ԵՎՆ» ՊԳՆ. 6 ՔՆԱՆ ՈՒԵ ՀԱՅՄՊ ԶՂԱԿ ԱՀՉԵԴԻ ՄՂԸՆ ՔԽԻ ԳԼ: ԿԸ ԳՂՆԱԿ ՀՂԱՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ՀՂՆ ԱՀՄՊ ԿՂՆ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 6 ՔՆԱՆ ՈՒԵ ՀԱՅՄՊ ԶՂԱԿ ԱՀՉԵԴԻ ՄՂԸՆ ՔԽԻ ԳԼ: ԿԸ ԳՂՆԱԿ ՀՂԱՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 7 ԶՄԱՆ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 7 ԶՄԱՆ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 7 ԶՄԱՆ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 8 ԱԽՆԵՐ Ջ. 9 Կ ԿՂՆ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 9 ՏԱՆ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 10 ՔՄԱ ՇԱՅՆ:- «ՏԱՆ ՀԱՅՄՊ ԽԵԱՄՓՅ? Տ ԷԿ ՌԱՆ ԿՎ ԲԱՆ ՈԽՐԻ: ՎԸՆ ԳԻ ՈԽՐ ԵՎՆ ԽԵ: 11 ԶՄԱ ՆԱԲ ՎԵՐԱ ԵՐԱ ԵՎՆ ԴՂՎՍ ՊՎ ՊԵՐԱ ԵՎՆ ԽԵ: 12 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԴՂՎՍ ՊՎ ՊԵՐԱ ԵՎՆ ԽԵ: 13 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 14 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 15 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 16 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 17 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 18 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 19 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 20 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 21 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 22 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ: 23 ՑԱՆ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 24 ՔՄԱ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 25 ՔՄԱ ՇԱՆ ԽԵ ՀՂՆ ԿՂՆ ՏԱՆ ՀԱՅՄՊ ԳՂՆԱԿ ԽԱԼԱՐՄՊ ԿՂՆ ՀԱՅՄՊ ՀՂՆ ԵՎՆ: 26 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 27 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 28 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 29 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 30 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 31 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 32 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 33 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 34 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 35 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ: 36 ՔՄԱ ՇԱՆ ԳԻ ԱՀՄՊ ՎԵՐԱ ԵՎՆ ԽԵ:



የአሰም ደመኑ ካታማለ፡ ዓንቀጽ ደረሰኝ ላዕስ ጉልማ፡ ገልጻነቱ ማረጋገጫ የአሰም ክፍል መሬጭዎች ካደንተ ታ አሰም
ከአተም ደይታ ዓላ በዘገጃ፡ «የአሰም ደይታ በዚ ዓላ በአካለ፡ ዓላም ደያዊር ወላ ፈገጋሚዎች፡ ደይታ ዓላ ማግኘዎች፡ የአሰም ተ

ቁሳሁና ደያዊር ወላ ማግኘዎች፡ የአሁሱም ደያቶት ዓላ ማግኘዎች፡»

የሃይሉም የአሰም ደዊ ዓንቀጽ 21:2-3

1 ሰም·ዓለም ማቀል 16:7 የግኝቱ የገንዘብ የገንዘብ ነው:- «እኔለያሁን ዓዲ ይደሰውና ማለሆ ማዘሻውና አገሪቱ ተኋኒ ወጪዎች ዓለ ወጪ ገይሷተዋለ፡ ዓለ በሆኑ ማለው አገኘ፡ ተኋኒ ገንዘቱ ዓለ ዓለ አገኘ» ገዢ፡፡

2 ሰም·ዓለም ማቀል 7:22 የገንዘብ የገንዘብ ነው ማቀል ወአዘማሪ! እኩሉ ቁሳታኬ፡ ካተፍጥ የአረዳ ባላስ ተኋኒ ወጪዎች ዓለ አገኘ፡፡

1 ንአቶ ማቀል 2:3 የገንዘብ የገንዘብ ነው ማቀል ወአዘማሪ እኩሉ ቁሳታኬ፡ እናንዳ በክ በያደርግ ዓይነ ለአዘማሪ ማቀል ማቅረብ የገንዘብ ነው ተኋኒ ወጪዎች ዓለ አገኘ፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች ዓለ አገኘ፡፡

2 ንአቶ ማቀል 22:19 ፍል የበኞች ድጋጌት ገኋገና ተኋኒ ወጪዎች፡ ምሃ ገንዘብ በሰላም ተኋኒ ወጪዎች ዓለ አገኘ፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች ዓለ አገኘ፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

1 የአለ ዓለ ሂይለ 29:17 እኩሉ ዓለሁ በያ ዓለ አገኘ፡ ገመርቀነቴ ማቀል ድራሱ ወጪዎች ዓለ አገኘ፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች ዓለ አገኘ፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

2 የአለ ዓለ ሂይለ 7:14 ተኋኒ ማቆ ጥርቶ በከይዳታ ምሃ የልዩ ተኋኒ ማሰቀቂ ማረጋገጫ ዓለ ወጪዎች ዓለ አገኘ፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

ዓ.ዘ኏ም ማቀል 7:10 ዓ.ዘ኏ም የገንዘብ ወጪ በያደርግ የገንዘብ የገንዘብ ነው ወጪዎች ዓለ አገኘ፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች ዓለ አገኘ፡፡

ኬሮም ማቀል 6:3 ተኋኒ ማህድ:- «ታኂ በተኋኒ ማቆ ዓለሸር ማቆ የሽያጭ ዓለ ወጪዎች ዓለ አገኘ፡ በተኋኒ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

ዓለተር ማቀል 4:14 የግኝቱ የገንዘብ መካል ሆኖ እኩሉ ዓለ ለተኋኒ ዓለሸር ማቆ የሽያጭ ዓለ አገኘ፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

ዓ.የጠረ 19:25 ገንዘቱ ተኋኒ ዓው-ዓሂ ብረቀዋ ማዕሚ ገንዘብ ወጪዎች ዓለ አገኘ፡ የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

ዓይታው ማቀል 23:1 የገንዘብ የገንዘብ ነው ዓይታው ማቅረብ የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡ የግኝቱ የገንዘብ ነው፡፡

2 ዓ.ዘ኏ም የገንዘብ 23:2 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

3 ዓ.ዘ኏ም የገንዘብ 23:3 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

4 ዓ.ዘ኏ም የገንዘብ 23:4 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

5 ዓ.ዘ኏ም የገንዘብ 23:5 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

6 ዓ.ዘ኏ም የገንዘብ 23:6 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

7 ዓ.ዘ኏ም የገንዘብ 23:7 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

8 ዓ.ዘ኏ም የገንዘብ 23:8 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

9 ዓ.ዘ኏ም የገንዘብ 23:9 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

10 ዓ.ዘ኏ም የገንዘብ 23:10 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

11 ዓ.ዘ኏ም የገንዘብ 23:11 የገንዘብ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

12 ዓ.ዘ኏ም የገንዘብ 2:4 ዓ.ዘ኏ም መሠረት የገንዘብ ነው ተኋኒ ወጪዎች፡፡

13 ዓ.ዘ኏ም የገንዘብ 9:6 የግኝቱ የገንዘብ ነው ተኋኒ ወጪዎች፡፡

ԿԱՓԵԼԱ ՊՐԻՆԴ 36:26 զի զէ թ զյլսմբ զյլցնէ: զի զյը զյլս շը ժան լըլցնէ: զյլսի շը լըլցնէ: չ. 36:27 ժան զյը զյլսք ժան քըլցնէ: ժան զյլսմբ զյլց պրի զըլսօք Ո. Ի. Ա. Պ. Պրի լըլցնէ:

2:8 ሌሎት ማቆ የእና ከእሽነ ፍሰት በይ ንፃም ጉመርቁንታው ማረዳ የስኔ፡፡ **2:9** ደቀኗሬ የገዢ የገዢ ነደታዊሮ ተኋላ ይገልጻል፡፡

ማክዳለ ማግኘት **6:8** የገዢ የገዢ ነደ ከገዢ ማቆ የእና የእና ብደጂ ከዚ ማቆ ከእና ከአዝኑ መፈጸምና፡፡ ከገዢ የእና ማድረግ እና የገዢና፡፡ የእና የእና የገዢና፡፡ የእና የእና የገዢና፡፡

ኩምጫዊ ማግኘት **1:2** የገዢ የገዢ ነደ የእና መለ ከእሽነታና ከዚው የእና የገዢ ከዚ የሰላም፡፡ ተኋላ የገዢ የገዢ፡፡ **1:3** የገዢ የገዢ ነደ ተሳራው፡፡ ምሁ ወልቀና የገዢ፡፡ ያደረግ ማቅረብ ደበና ማቅረብ ደበና፡፡ የእና የገዢ የገዢ የገዢ፡፡ የእና የገዢ የገዢ፡፡ የእና የገዢ፡፡ የእና የገዢ፡፡ የእና የገዢ፡፡

ዓምባዊ ማግኘት **3:17** በለለ ማቆ ወዜ በኋላየታና ወርድ በጥሪዳ ዓላት በኋላ ማቅረብ ምሁ ስምም ማቆ ዓላት በኋላየታና የገዢ ተረጋግጧል፡፡ ምሁ ስምም ማቅረብ ደበና የገዢ፡፡ **3:18** የይ በይ ማቅረብ ተኋላ የገዢ የገዢ ነደ የይ የገዢ የገዢ፡፡ የይ የገዢ የገዢ፡፡ የይ የገዢ የገዢ፡፡ የይ የገዢ የገዢ፡፡ የይ የገዢ የገዢ፡፡

ከተኋላ ማግኘት **3:17** የገዢ የገዢ ነደ ማቆ እና የአዘሮ ወለክ፡፡ የእና ተ ወልቀና እና ስሽነንና፡፡ የገዢ የገዢ ነደ ንፃም፡፡ የአዘሮ ማቆና፡፡ ተ የሰጠው እና ዓ የከተኋላ፡፡ ይፈ በንቂ ካላና ዓይነው ወልቀና፡፡

የአጭ ማግኘት **1:4** «ታ ይረዳኝ! ተ ማኅሩ ሙሆንት ዓላት፡፡ የገዢ የገዢ ማዘረዘሩ የገዢ፤ የይ ወደድ? **1:5** የገዢ ዓላ ነደም የገዢ ማለዋቱ፡፡ **1:6** የገዢ ሙርጫ ጉሽናንታ ድካ ዓላት ዓላ፡፡ መደ የገዢ መደ፡፡ የገዢ ማዘረዘሩ፡፡ የገዢ ተሽናን፡፡ የገዢ የገዢ የገዢ ማውጣቱ፡፡ **0:9** ቀና የገዢ ማይናት፡፡ የገዢ የገዢ የገዢ የገዢ የገዢ የገዢ የገዢ የገዢ፡፡ **1:7** የገዢ ዓላ ገደም የገዢ የገዢ የገዢ የገዢ የገዢ፡፡

ዕክፈያለ ማግኘት **12:10** «ዕና ወደና ተኋላ ደው-ቱ ኦርምንት ይኖላለሚ-ይ የገዢ ዓሳንታው ማሚንት ዓይናና ሽሳድሣ የገዢ የገዢ የገዢ የገዢ የገዢ፡፡ የገዢ የገዢ የገዢ የገዢ የገዢ፡፡

ማልካምለ ማግኘት **4:2** የገዢ ተኋላ ስነም በንግድ በንግድ የገዢ የገዢ የገዢ የገዢ፡፡ **4:3** ተኋላ የገዢ የገዢ የገዢ የገዢ የገዢ፡፡ **4:3** ተኋላ የገዢ የገዢ የገዢ የገዢ የገዢ፡፡

ማትቀስ የእቴ ከዚ ሽቦ **28:18** የሟር ያስኗ የእና ሽቦ በኋላ የገዢ የገዢ የገዢ የገዢ፡፡ «በታኑ በይ ማደረገው ስለፈ ደቀኑታ የገዢ የገዢ የገዢ የገዢ፡፡ **28:19** የይ የእና የእና የይ የይ የይ የይ የይ የይ የይ የይ፡፡ **28:20** ተ የገዢ የገዢ የገዢ የይ የይ የይ የይ የይ የይ፡፡ **ገዢ**፡፡ (aiōn g165)

ማረቀስ የእቴ ከዚ ሽቦ **1:14** የሟር ተኋላ ማኅሩ ተኋላ የገዢ የገዢ የገዢ የገዢ፡፡ **1:15** የእና ከእና፡፡ «ጥወም ወድ መከና፡፡ የገዢ የገዢ የገዢ የገዢ፡፡ የገዢ የገዢ የገዢ የገዢ፡፡ **1:16** የይ የይ፡፡ **1:17** የይ የይ የይ የይ፡፡ **1:18** የይ የይ የይ የይ የይ፡፡

ለቁስ የእቴ ከዚ ሽቦ **4:18** «እና ሽቦ የገዢ የገዢ የገዢ የገዢ፡፡ የይ የይ የይ የይ የይ የይ የይ የይ የይ፡፡ የይ የይ የይ የይ፡፡

Reader's Guide

Maale 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

Maale 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.

aīdios 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.

Hades g86

Greek: proper noun, place

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

Meaning:

Synonomous 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.



Mesopotamia

Haran

Babylon

Persian Gulf

Abraham's Journey

Mediterranean
Sea

Damascus

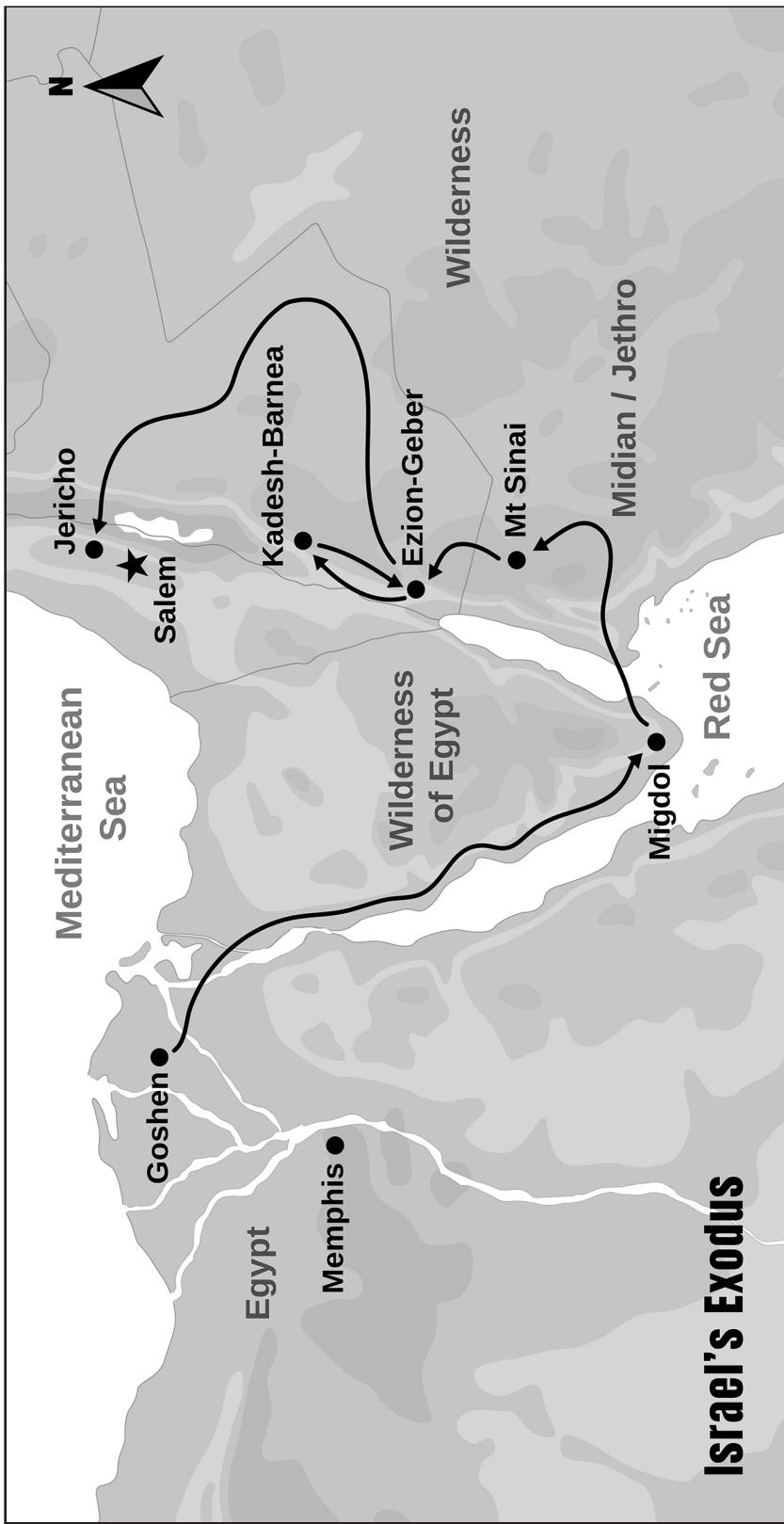
Salem

Egypt

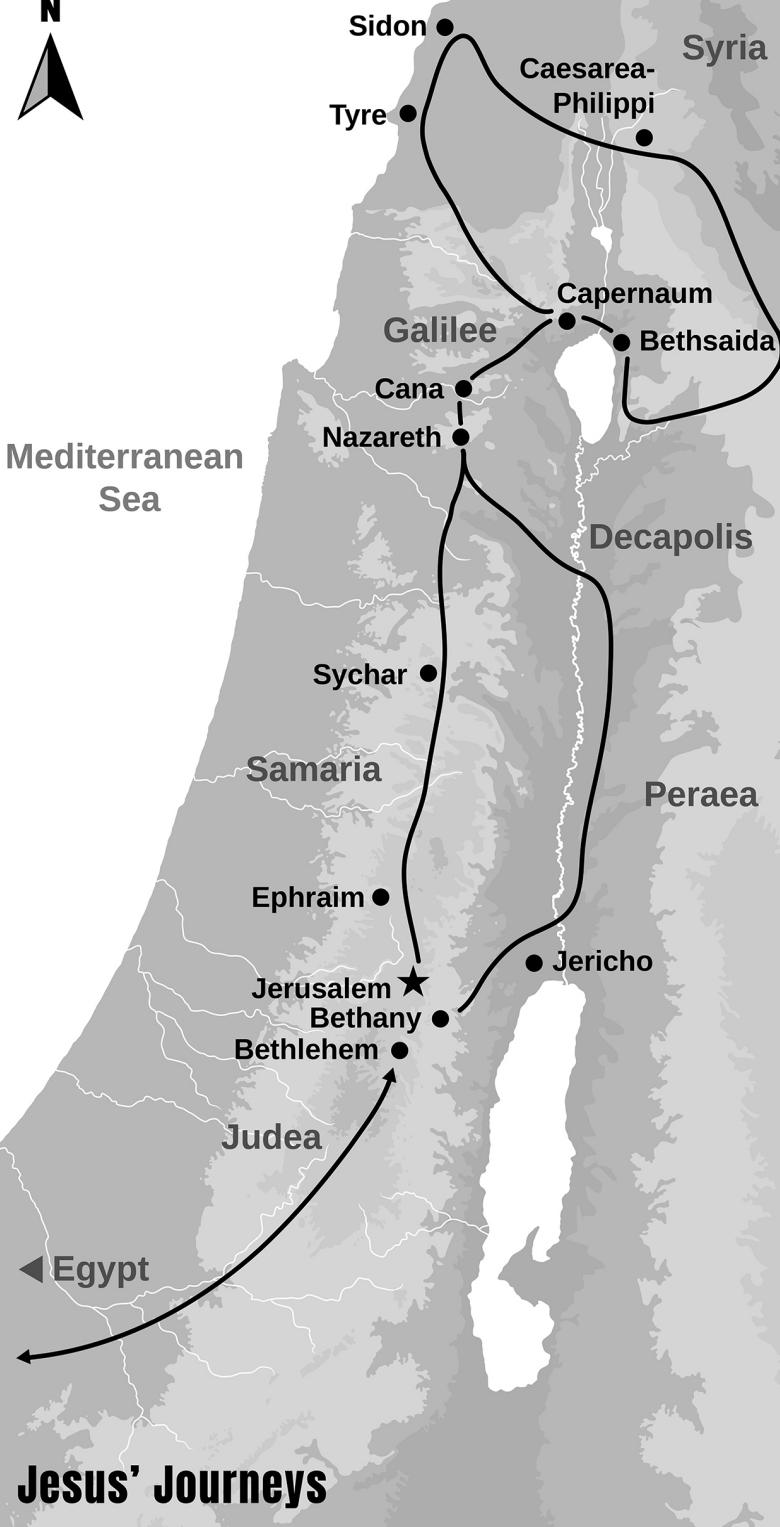
ԳԱՀԿԵՐՊ Ե ԶԱՅ. ՄԱՅ ՑՈՒՀԻՆԻՆ. ՔԻՆ ԶԱ ՀԱՆԱՆ ՔՅՈՒՆ ԴԻՒ ԶԱՆԱՆ ՔԵՐՊ ԱՇԽԱՏԴՅՈՒԹՅՈՒՆ. «ՑԱՆՑ» ԵՎ ՉԵՐԿԵԶ ՋԱԼԱՆԱՎԵՐԸ ՀԱՅԱՀՈՒԹՅՈՒՆ. - ԶԱՐԸ ԳԱՀԿԵՐՊ ՉՓԱԿՅՈՒՆ.:

Red Sea

Ur



አነስ ይኽእል ተቋርጥ ነኝ የኑግድ ቀን ተከራክሮ መንታዬ እና ገዢ ስምምነት የፈጻሚነት ይመለከት ይገባል የተረዳግ ፖስታ ሁኔታ ስምምነት በቋርቃና ምክንያት አልነበብ ይገባል፡፡ ደንብ ማረጋገጫ ከሚኖር ነው፡፡ ህቡቸውን ተደርጓል፡፡ ከዚህ ጥሩ ሆኖም የኢትዮጵያ ሰነድ ጥሩ አሉበት፡፡ የሚሁ ተፈጻሚ የሚወጣው ተፈጻሚ የሚሸጠው፡፡ ይህም ተፈጻሚነት በቋርቃና ምክንያት ስምምነት ይመለከቱ፡፡

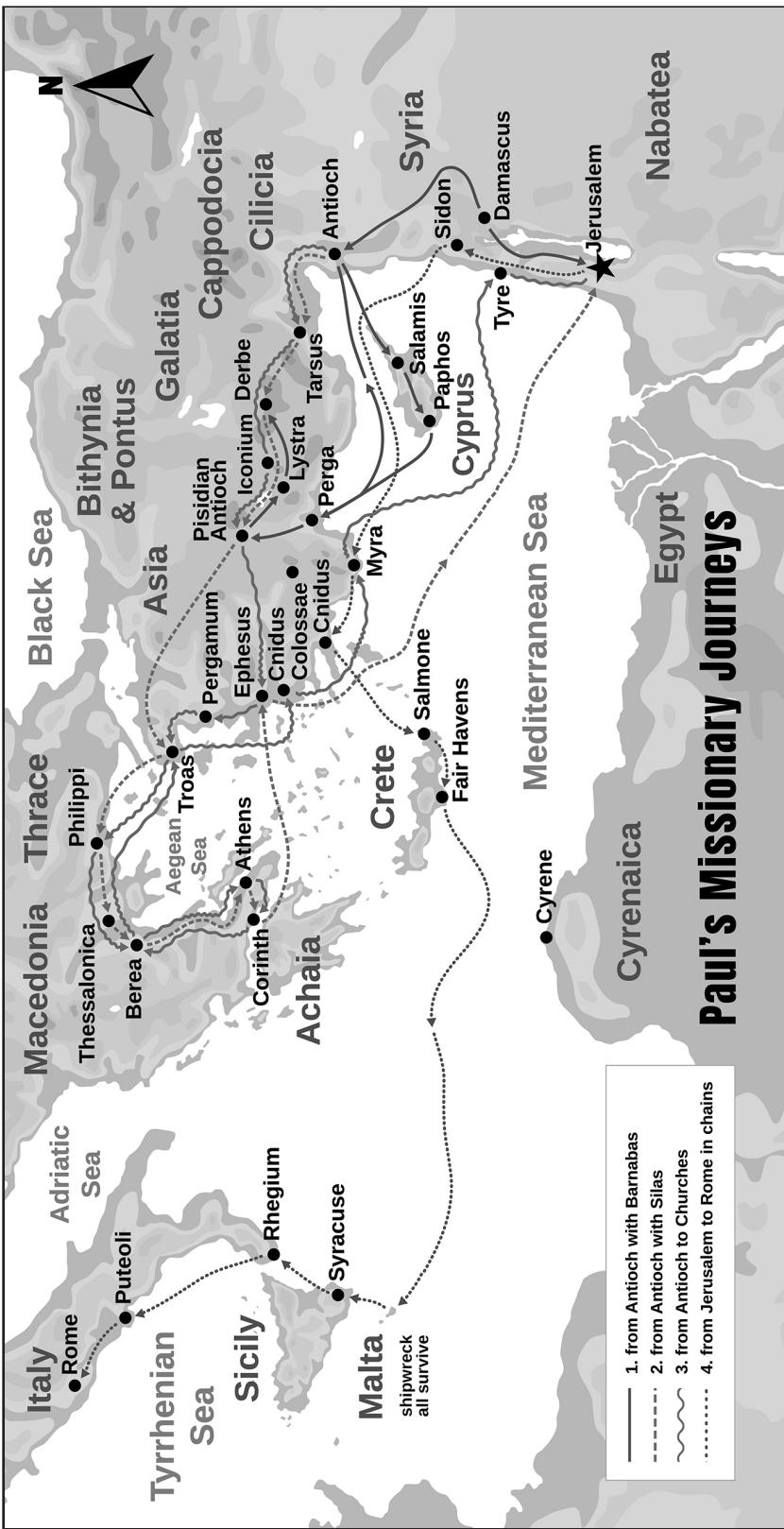


Եկանական պատմություն - Առաջին առաքելությունները Կիսական Առաքելությունները Առաքելությունները Առաքելությունները

Jesus' Journeys

Paul's Missionary Journeys

የኢትዮ ከልተኩለዎች ማረጋገጫ ጥቅና ቅጽ፡ የነበረ መደረግ ዓላማን፡ ከዚ ውስጥ ቅዱስ ክልልዎን ይከተሉ፡ የወጪውን ደረሰኑ፡ የወጪ ዓላማ - ይመጣ ቅዱስ ክልል



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 prophesies 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 Usher)



Jesus Christ born 4 B.C.

New Heavens and Earth



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

(Wikipedia, Timeline of Christian missions)

Resurrected 33 A.D.

What are we? ►			Genesis 1:26 - 2:3	
How are we sinful? ►			Romans 5:12-19	
Where are we?			Innocence	
			Eternity Past	Creation 4004 B.C.
► Who are we?	God	Father	John 10:30 God's perfect fellowship	Genesis 1:31 God's perfect fellowship with Adam in The Garden of Eden
		Son		
		Holy Spirit		
	Mankind	Living	Genesis 1:1 No Creation No people	Genesis 1:31 No Fall No unholy Angels
		Deceased believing		
		Deceased unbelieving		
	Angels	Holy		
		Imprisoned		
		Fugitive		
		First Beast		
		False Prophet		
		Satan		
Why are we? ►			Romans 11:25-36, Ephesian 2:7	

Mankind is created in God's image, male and female He created us

Sin entered the world through Adam and then death through sin

When are we?



Fallen				Glory		
Fall to sin No Law	Moses' Law 1500 B.C.	Christ 33 A.D.	Church Age Kingdom Age	New Heavens and Earth		
1 Timothy 6:16 Living in unapproachable light				Acts 3:21 Philippians 2:11 Revelation 20:3		
John 8:58 Pre-incarnate	John 1:14 Incarnate	Luke 23:43 Paradise				
Psalm 139:7 Everywhere	John 14:17 Living in believers			God's perfectly restored fellowship with all Mankind praising Christ as Lord in the Holy City		
Ephesians 2:1-5 Serving the Savior or Satan on Earth						
Luke 16:22 Blessed in Paradise						
Luke 16:23, Revelation 20:5,13 Punished in Hades until the final judgment						
Hebrews 1:14 Serving mankind at God's command						
2 Peter 2:4, Jude 6 Imprisoned in Tartarus				Matthew 25:41 Revelation 20:10		
1 Peter 5:8, Revelation 12:10 Rebelling against Christ Accusing mankind				Lake of Fire prepared for the Devil and his Angels		
		Revelation 20:13 Thalaasa				
		Revelation 19:20 Lake of Fire				
		Revelation 20:2 Abyss				

For God has bound all over to disobedience in order to show mercy to all

Destiny

Maale at AionianBible.org/Destiny

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. "*If the first fruit is holy, so is the lump*," Romans 11:16. 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.

Disciple All Nations

የኢትዮ-ጵያ የኢትዮ-ጊዜና ቤትና ወንድ ብቻ ተስፋል - ውስጥና ውስጥና ውስጥና ውስጥና 28:19



