

LET'S GROW-UP

EVERYDAY IN CHRIST

MARCH - 2010

1 Chronicles 29:11-13 Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give & strength to all. Now, our God, we give you thanks, and praise your glorious name.



**Jesus said
"Let the
little
children
come to
ME , and
do not
hinder
them, for
the
kingdom
of GOD
belongs to
such as
these."
Luke 18:16**

Let's Know The Holy Bible

How The Bible Came To Us-2 : by Wesley Ringer

The Bible comes from two main sources - Old and New Testaments - written in different languages. The Old Testament was written primarily in Hebrew, with some books written in Aramaic. The following are brief snapshots of the beginning and ending of the Old Testament and the reasons for the first two translations of the Old Testament from Hebrew into Aramaic and Greek. 1875 B.C. Abraham was called by God to the land of Canaan.

1450 B.C. The exodus of the Children of Israel from Egypt.

Autographs: There are no known autographs of any books of the Old Testament. Below is a list of the languages in which the Old Testament books were written.

1450-1400 B.C. The traditional date for Moses' writing of Genesis-Deuteronomy written in Hebrew.

586 B.C. Jerusalem was destroyed by the Babylonian king Nebuchadnezzar. The Jews were taken into captivity to Babylon. They remained in Babylon under the Medo-Persian Empire and there began to speak Aramaic.

555-545 B.C. The Book of Daniel Chapters. 2:4 to 7:28 were written in Aramaic.

425 B.C. Malachi, the last book of the Old Testament, was written in Hebrew.

400 B.C. Ezra Chapters. 4:8 to 6:18; and 7:12-26 were written in Aramaic.

Manuscripts : The following is a list of the oldest Hebrew manuscripts of the Old Testament that are still in existence. **The Dead Sea Scrolls:** date from 200 B.C. - 70 A.D. and contain the entire book of Isaiah and portions of every other Old Testament book but Esther.

Geniza Fragments: portions of the Old Testament in Hebrew and Aramaic, discovered in 1947 in an old synagogue in Cairo, Egypt, which date from about 400 A.D.

Ben Asher Manuscripts: five or six generations of this family made copies of the Old Testament using the Masoretic Hebrew text, from 700-950 A.D. The following are examples of the Hebrew Masoretic text-type.

Aleppo Codex: contains the complete Old Testament and is dated around 950 A.D. Unfortunately over one quarter of this Codex was destroyed in anti-Jewish riots in 1947.

Codex Leningradensis: The complete Old Testament in Hebrew copied by the last member of the Ben Asher family in A.D. 1008.

Translations : The Old Testament was translated very early into Aramaic and Greek.

400 B.C. The Old Testament began to be translated into Aramaic. This translation is called the Aramaic Targums. This translation helped the Jewish people, who began to speak Aramaic from the time of their captivity in Babylon, to understand the Old Testament in the language that they commonly spoke. In the first century Palestine of Jesus' day, Aramaic was still the commonly spoken language. For example maranatha: "Our Lord has come," 1 Corinthians 16:22 is an example of an Aramaic word that is used in the New Testament.

250 B.C. The Old Testament was translated into Greek. This translation is known as the Septuagint. It is sometimes designated "LXX" (which is Roman numeral for "70") because it was believed that 70 to 72 translators worked to translate the Hebrew Old Testament in

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All English Scripture Quotations are taken from New International Version (NIV) unless clearly specified

Want To Follow Jesus ? Part - 2

In the last issue, we had seen the meaning of Christ's response (Luke 9:58) to the scribe who wished to follow Jesus. Here, we will explore the meaning of Christ's another response.

For proclaiming the Word of God, Jesus extended invitation to people. To His invitation one of the person says, "Lord, first let me go and bury my father." Luke 9:59.

To this Jesus responds, "Let the dead bury their own dead, but you go and proclaim the kingdom of God." Luke 9:60

Does this mean that those who wish to follow Jesus should not even attend the funeral rites of their loved ones? Before discussing on this, let us see if Jesus attended any funeral service. We do read that on three occasions Jesus did attend but in different circumstances. In Luke 8:41-56, we read of Jairus (a believer in Christ) requesting Jesus to go with him to heal his ailing daughter. Before Jesus reaches, men from Jairus house tells them that the child is already dead. But, Jesus comforts and encourages Jairus. HE tells him to believe and He raised the child to life.

In Luke 7:11-16, we read of the widows dead son raised to life. As elsewhere, here no ones pleads, prays, requests or even informs of the youths death. Jesus, on His own initiative and by His divine power comes to know of the death and raises the dead man to life. Here too, Jesus comforts the lady with compassionate words. Also, to be noted is that Nain is thought to be one day journey from Capernaum from where Jesus started and Jesus left Nain immediately after restoring the dead man's life.

In John 11, We read of how Jesus raised His friend Lazarus to life even though he was dead and buried for about four days. It is believed Jesus loved this family very much and most probably always stayed with them whenever He was in Bethany. When Jesus arrived, It was four days since Lazarus was buried. Yet. instead of reprimanding the wailing sisters and others, He too shed tears! (verse 35, The smallest verse in the entire Bible)

So, we see that in all these incidences, Jesus not only attended the funeral but also comforted and provided and had compassion on the bereaved families. We see that Jesus was not against attending to funeral services of our loved ones, But ever ready to accompany us, if we invite. Now coming back to Luke 9:59, The man's father is probably not dead but old and or must be ailing. Probably he thinks the way Esau thought of his father. (Gen. 27:41) If he had been dead, the man would have been engaged in performing the burial service. Also, he is not requesting Jesus to heal his father nor does Jesus says something in that way. So, maybe his father is old and not ailing. He probably meant that he would follow Jesus once his father dies and he is relieved of his responsibility. But, for this to take place , it may take even years. Jesus says that we should not ignore our present calling for the sake of future responsibilities that can be taken care of by any one even spiritually dead ones.

When Jesus said 'let the dead bury the dead', He meant that the spiritually dead people will bury the physically dead person.

Following Jesus does not mean we should abstain from or ignore our family duties. We know that Peter was a married man, and Lazarus cared and provided for his sisters while serving Lord Jesus. Following Jesus does not mean to give up studies or professions, But at the same time we should not ignore our calling to preach the good news. Let us not forget that it is our Lord Jesus who bless us in studies and lead us to prosperity in life.

"Why does God allow sickness?"

Since the time of creation of mankind, It has been made very clear to him that from dust he was formed and to dust he will return. This simple fact, reality has never been digested by the humans in all the ages since creations. Sickness, the reason (literally) for the death of human has always been the most difficult issue to deal with. When we are inflicted with a disease or injury, we naturally focus our attention to our suffering. We call upon Lord Almighty for speedy recovery from illness. Many a time, either the victim or the sympathizer jump to the conclusion that such and such person is suffering due to such and such sins or most of us do reason as to why would 'The Loving LORD' would allow such a thing to occur, particularly if the sufferer is GOD fearing. Let us take time to explore the possible reasons for the sufferings.

It is undeniable that at times **God do allow or cause sickness intentionally** to accomplish His divine purpose. Sickness can be a medium of God's loving discipline to "produce a harvest of righteousness and peace"(Heb. 12:11) When we go away from God or disobey HIM, He may subject us to sickness that we may repent and obey His Word. The psalmist says, "*Before I was afflicted I went astray, but now I obey your word.(Psalms 119:67)*. God may use sickness to teach us HIS instructions, "*It was good for me to be afflicted so that I might learn your decrees.(Psalms 119:71)*. We need to look at suffering from god's perspective. That by subjecting us to suffering for a while, He delivers us from the everlasting lake of fire.

God allows sufferings to display HIS glory to mankind. In John 9:@, Lord's disciples asks Him as to due to whose sin is the man suffering from blindness.To this, the Lord answers that the suffering was not due to anyone's sins but to display the glorious work of GOD in that man's life. The same can be said of, of the death of Lazarus. Even the unbelieving jews conceded that Jesus could have kept Lazarus from dying (John 11:37), But then, if God had not allowed him to die, HE would not have raised lazarus from death to life. Due to raising of Lazarus from death, many people turned to God (John 11:45, 12:11).

Sickness can be the direct result of our foolish addictions to a particular things , our exposure to harmful working conditions, our life style, etc. Consumption of regular tobacco, or alcoholic drinks can cause various disorders. Even over eating can lead to sickness. If anyone works in unhygienic chemical factory without proper protection, his health will suffer. Likewise, if one works in air conditioned office with practically no physical activity to body, the same can cause obesity leading to high blood pressure.

Again, **one man's sickness can be a test for another man.** Simply to check our attitude towards a suffering man. Do we show love and care to the sick people?(Mt. 25:36). Do we witness to them truthfully? Do we comfort, encourage and pray for them? The good samari

"Why does God allow sickness?"

tan did not preached but displayed his love for the wounded. By these actions, they will experience the christian love and glorify our Lord. Likewise, the sick person gets an opportunity to know who are really those on whom he can put trust and depend upon at times of need and difficulty.

Having said that, **sickness can be due to a demonic or evil spirit**. Several instances are given in The Holy Bible where physical (and spiritual) suffering was due to demonic attack (Mt. 8:28-32, 17:14-18, Mk. 1:21-26, etc). These demonic attacks are to discourage, frustrate Lord's creation and to deceive them against following the Lord Almighty.

Sickness or suffering are the fall out of man's disobedience to GOD (Genesis3:17) and man's disobedience is the fall out of the spiritual warfare between LORD ALMIGHTY and Satan (Gen.3:1-6).

Let us not forget (that which Satan knows and remembers always) that the relation between man and GOD is not exclusive but their is a third party, the satan in between us. Satan knows that man is fully dependent upon Lord not only for all the provisions to support his life but for preserving his very life ! When the heavenly angels and the LORD takes delight in a righteous man, - a man who fears and honours and worships God, the satan accuses God for all the provisions that HE makes. The satan challenge God that if HE will stop providing and protecting, man will surely hate and despise God. The hollowness of mankind's faith and the the delight of the Lord and the heavenly angels will be proved as meaningless. To silence the accuser, and to vindicate mankind of the charge against him and to prove that HIS delight in mankind's faith is precious, The loving Lord 'permits' satan to deal with mankind as he please but with conditions .Apostle Peter says ,'(1Peter 5:8-9) that we need to resist the devil and to stand firm in the faith in Christ Jesus. If we are steadfast, we have thwarted one of the scheme of the satans warfare and not the satan. He will come with yet another scheme, so we need to be fully armoured at all times (Eph. 6:10-16). This will go on till Our LORD defeats the satan once and for all in the final battle of Armageddon (Revelation 20). Our Lord has not kept us in darkness of all these sufferings either. He has made it bvery clear that His followers are bound to undergo various sufferings. (Matt. 10: 17-26, @Cor. 4: !6-17, Philippians 1:29-30)

Conclusion:

Whatever may be the reason for our suffering, Let us not forget that God is in control of everything at all times. Let us not be discouraged come whatever the problem but resist the evil and be loyal and faithful to God at all times. God wil not allow us to be afflicted beyond our bearing capacity. Let us praise and thank God in all the circumstances "And we know that in all things God works for the good of those who love him, who have been called according to his purpose. " (Romans 8:23)

We have been seeing how can we build a house, as GOD wants it to be. We have already seen that we want to build a house for shelter, rest and peace. We have also seen that we should built a house as the wise man built his house on 'The Rock'.

Now we will see, who can really help us build the house..

The holy Bible testifies that the earthly house is build by someone but then it is the Lord who imparts knowledge and wisdom to the builder. Without the Lord's help and wisdom, the labours efforts go in vain. Not all are blessed with the honour of building the house for oneself or for the Lord. Even though King David was promised 'everlasting royal dynasty' and was 'A Man after God's own heart', (1 Sam.13:14) yet when he thought of building a house for the Lord, LORD made it clear to him that not he but his son Solomon was to build a house for HIM. Not that David was foolish, but it had to do with the Lord's will. Though David knew that Solomon his son had been appointed by God to be the actual builder of the Temple, yet in grace God allowed David to do everything for the Temple but to actually build it. It was David who drew the plans, designed the furniture, collected the materials and made all the arrangements for ritual and ceremony. He brought down cedars from Mount Hermon and Mount Lebanon from the north. He dug up the rock and quarried the stones. He gathered in great quantities of gold, silver and iron, and when it was all ready, David commanded the leaders of Israel to help Solomon in his task. In order to give Solomon the prestige and power necessary to this work, David made him a virtual co-ruler with himself.

So, if it is indeed God's will, HE will surely build a house for us, not only in heaven but right here on earth. We need to seek HIS will. We need to act wisely.

Why do we need a house? Think wisely. So, how big do we need? Think wisely. How do you design your house? The scripture says, let your house not cause any harm to your neighbour or endanger other people. So, if you have dug a trench or pit, cover it properly, if you have dug bore-well, safe guard it.

And finally, the most important thing that will really make your mansion 'a house'. We have seen that in general a house in any form cannot be called a house unless and until 'The LORD's presence' is felt . If you desire, HE Himself will come and bless your house as HE blessed Zacchaeus ' house. Let us make HIM 'The Lord of our house' and commit unto Him everything. HE is not far from you. If you have not as yet invited HIM to be The Head of your house, do it now. Let us open our house and our heart unto Him and the peace shall abide with us for eternity.

'Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.' Rev. 3:20

Concluded

The Gospel : Don't Just Imagine

You are watching some TV news channel. All of a sudden on your TV screen flashes 'Breaking News'. Though nowadays, every news is breaking news. But, for you, the news just flashed is really a breaking news. The news is: The XYZ Express train has been hijacked which left Nashik 2 hours ago. And you suddenly jump to your feet, because you come to realize that your son whom you wished safe journey couple of hours ago is also travelling in the same hijacked train. Now you are glued to your TV set even more attentively. The hijackers have not yet aired their demand. What will be your reaction?

Though it will be impossible to resurrect the actual reaction, the actual feelings, but still lets try honestly to react as if the imaginary incident has actually occurred. Though imaginary, believe me the incident has to do with your real life. By the time you finish reading this, you will accept it to be true and not imaginary. So, imagine what will you do to rescue your entrapped son? What are the options left with you? At this time of crisis, whom will you turn to for help? Had you been the mayor of the city, even then you could do nothing All you can do is contact the concerned railway authorities and that too only to know the victims & your sons how about. But to rescue, you yourself can't do anything.

You are unable to concentrate or think optimistically. As you recollect the general fall out of all kinds of the past hijacked victims, you become restless, anxiety grips your mind. You are anticipating the ultimate news anytime. And for that reason, you are avoiding to look at the TV set but you can't remain from glancing at it either. You try to contact the railway authority but unable to get through. You are unable to decide as to what to do, only restless, anxiety, sadness, fear in your mind. You close your eyes and remember the LORD Almighty whom you have been trusting all these years. You say a short prayer for your sons safe rescue. With every passing minute, your desperation increases.

After sometime, the news reader comes up with an update. The hijackers have made known their demand. The demand is, 'All christian believers shall be released without any harm. Not only that, they shall be honoured with some invaluable gifts! Rest of the victims shall be punished with untold miseries. Now, this is a bad news for you. Even though you anticipated the worse, but not due to the reason dictated by the hijacker. You never expected that just because of lack of belief in Christ, you son could be held guilty. Now, terror and palpitation has taken the place of desperation. You curse yourself for all this calamity on your son. Not that you failed to preach to your son but that you failed to convince your son into believing on CHRIST. Had your son accepted LORD JESUS as his personal saviour, he would have come out unscathed, but now it is too late. Whenever you tried to persuade your son into believing on Christ, he always made excuse and your wife always sided with him. She had always argued that religious matter can wait until he completes his studies. He can look into this matter once he becomes self sufficient in life by grooming his career. She had always argued that life is for enjoying, relishing, partying, playing as other youths of his age indulged in. Let him satisfy his soul and live as per his wishes. Let him enjoy his life to the

Just Imagine...continued from page 8

full. Your wife always backed your son and that finally costed him his life. Now you regret that only if you had put on 'that extra effort' to convince not only your son but also your wife the importance and urgency of accepting the LORD JESUS CHRIST as their personal saviour. Perhaps, now your wife will accept her foolishness and accept LORD JESUS as her saviour but due to her ignorance, you had to do lose your son.

Dear friends, did you find any similarity between your family and this imaginary family ? As a believer, we know, we believe that one day, we will be with our LORD Almighty for eternity. We also know that the day of the Lord will come like a thief. And all those who are not ready shall be left behind. Can you imagine your loved ones to be left behind? To be tormented in the unending lake of fire- a place of intense darkness, full of agonising and wailing tormenting cries?

Everything else can wait, but not salvation. Seek the LORD when there is still time, because you do not know when 'your life train' will be hijacked.

If you really love your loved ones, do not delay. You won't delay. Wake up. Alert them. Do they give priority to sports than GOD ? Do they give priority to studies than GOD? Do they think life is all about indulging in all the available pleasures? Tell them, life is indeed all about playing and studying and enjoying, But at the same time not to ignore 'The Creator' of every good thing. GOD does not say to ignore everything and go after HIM but to remember and thank HIM for everythings that HE bless us with.

T e l l t h e m ,

Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, "I find no pleasure in them"--Eccle. 12:1

However many years a man may live, let him enjoy them all. But let him remember the days of darkness, for they will be many. Everything to come is meaningless.-Eccle. 11:8

WE WELCOME

articles in English, Hindi or Marathi. The articles should reach us by 20th of particular month to be carried in the proceeding month, i.e the immedate issue or it may be carried forward. You may send us your testimony, or any thing that our Lord did for you . (Luke 8:39). You may introduce this magazine to your fellow brothers and sisters in your Church. If you have any suggestion, let us know that 'We may grow everyday in Christ.'

Thank you.

RENDEZVOUS WITH A BIBLE YOUTH : ISAAC

One of the three patriarch, Isaac the covenant son of Abraham and Sarah is talked about very less when compared to his father Abraham and one of his son Jacob. Unlike the other two, His name was not changed. We see Isaac to be some sort of reserved and indful of his own affairs. At times we see him behave like any ordinary man and at times fully trusting in GOD. He was fond of hunting animals and perhaps loved to take adventurous trek. A man whom GOD chose to show HIS choice as the son of promise. Isaac had step brothers and sisters other than Ismael who was born to Hagar-the Egyptian maid.

As a son: Though nothing much is written but from whatever that is written, we understand that Isaac was obedient to his parents. He must have helped his father in cutting woods and his mother in house hold works. When Abraham was on his way to sacrifice him as the Lord had commanded him, Isaac reminds his dad of the 'forgotten' lamb. He believes his dad when he says that GOD will see. He walks with his dad for two days and carries the fire wood on his shoulder which must have been heavy. This shows he must have been strongly built up. Even then, he offers no resistance when his AGED dad binds him to offer as burnt sacrifice. He surrendered to his dad's will even at the cost of his own life! Again, when his dad arranges his marriage with Rebekah, he honoured his decisions and shared in his dad's joy.

As a husband : HE loved his wife very much. So much that he lied to the Philistines about his relationship with her. For he feared that they may kill him to take her away as she was very beautiful. Rebekah could not conceive for 20 years after marriage but he comforted and loved her. HE hid his grief from her and prayed to GOD to bless her with a child.

As a father : Isaac loved Esau which means he must have treated them partially. And this must have moved Rebekah to side with Jacob. Side effect! A common mistake committed by most parents. Had Isaac been impartial and just to both of his sons, (though it was all GOD's plan , yet he received no instruction from LORD to behave likewise as Abraham got instructions to drive Hagar and Ishmael away), maybe Rebekah would not have rebelled and conspired against him. Maybe the siblings rivalry could have cooled down. I think that due to this , Isaac spent some twenty years without the fellowship of both of his sons. Jacob fled to Bethel and Esau though was with him but was a disgusting to his parents. And his relation with Rebekah would never have been the same. Maybe, they could have stopped talking with each other.

1 Corinthians 10:11 "These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come."

As a priest : He trusted GOD and depended upon HIM for the blessings and GOD was always with him. Even his enemies conceded that GOD's presence was with him. We see the king of Philistine making treaty with him out of fear seeing the LORD's blessings upon Isaac.

As a neighbour: Even though GOD was with him and blessed him in all that he did, He never felt proud. He never exalted himself. Whenever his neighbours picked up quarrel with him or his men, he would talk peace and would show utmost restraint against them. And this restraint he showed when he had grown up into a powerful person with huge wealth, men and slaves by his side and not due to fear.

Bible Quiz No. 3

- 1.) This king cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.
 Hezekiah, king of Judah. Amraphel, king of Shinar.
 Chedorlaomer, king of Elam. Nebuchadnezzar, king of Babylon.
- 2.) King David wrote: "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above
 all the heavens. all thy name. all the nations. all other words.
- 3.) The prophet Isaiah wrote: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and _____ filled the temple."
 the light of his countenance His faithful ones His glory His train
- 4.) Who was the king of Persia of whom the prophet Isaiah wrote: "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."
 Antiochus Epiphanies Artaxerxes Cyrus Og
- 5.) This king held a feast, and, "commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; ?
 Belteshazzar Belshazzar Balaam Balak
- 6.) Habakkuk wrote, "But the LORD is in his holy temple: let all the earth.....
 break forth into song. rejoice and be glad. shout for joy to the Lord.
 keep silence before Him.
- 7.) How many of the gospels tell the story of Jesus over-throwing the moneychangers' tables ?
 All of them. Matthew, Mark and Luke. Mark and Luke. John
- 8.) Where was the temple to which the devil took Jesus and tempted him?
 Capernaum Caesarea Philippi Jerusalem Joppa
- 9.) Who was the man who threw thirty pieces of silver into the temple and then went out and hanged himself?
 The bible does not name him. Zacchaeus. Pontius Pilot. Judas Iscariot.
- 10.) Matthew, Mark and Luke all tell the account of the veil of the temple being torn at the crucifixion of Jesus, but Matthew and Mark add an interesting detail that Luke misses. What was it?
 It was torn from the top to the bottom. It was torn from the bottom to the top.
 Precious stones woven into the fabric fell to the floor. The curtain was the original 5cm thick.
- 11.) Jesus went to the temple with his parents one time when he was young and he did not join the party that was traveling home. What was he doing?..... Teaching the Scribes and the Pharisees.
 Sitting among the doctors, hearing and asking questions. Listening to Gamaliel expound the scriptures.
 Arguing with the keeper of the gate.
- 12.) Peter and John healed a man who sat at the temple gate called Beautiful. How long had he been sick? Since Jesus had rebuked him for his sin.
 Thirteen years. Since he was born Since he was dropped as a child.

iPhone prayers to be sounded in Jerusalem

ynet/Tzofia Hirschfeld 02.20.10, / Israel Jewish Scene

The wonders of technology. The Jerusalem.com tourist website launched an iPhone application this week which enables people from around the world and of any religion to record a 45 second prayer which would be sounded on loudspeaker opposite Jerusalem's walls at a time and day of the person's choice.

"This option is for people who want to maintain a spiritual connection with the city but are unable to visit it," explained Michael Weiss, one of the website's administrators. "The idea is to provide a meaningful experience beyond an image of the city. We allow any person in the world to be heard in the city of God.

"Israelis' accessibility to the holy sites is elementary but is not within the reach of millions of people. Many of them will not be able to come here even once in their lives. Using this technology one can provide people far away with something of the holy city's DNA," Weiss said. He also added that the loudspeaker will be installed in the Yemin Moshe neighborhood and will operate on medium volume.

According to Weiss, after a prayer has been sounded the person who sent the recording will receive a message saying "God heard your prayer in Jerusalem."

Thus far prayers have been received from 72 countries and Weiss said that Jews are "the strongest audience" but that there are many prayers from Christians and Muslims.

Preparing for Purim around the globe: Ynetnews: 02.26.10, / Israel Jewish Scene

Around the world, Jewish communities are preparing for of the upcoming Purim holiday. World Bnei Akiva and Jewish Agency emissaries in more than 30 countries around the globe are organizing hundreds of special events, Megillat Esther readings, educational programs and parties for the local communities."

Purim is celebrated annually according to the Hebrew calendar on the 14th day of the Hebrew month of Adar (28/02/2010, this year), the day following the victory of the Jews over their enemies. Purim begins at sundown on the previous secular day. In cities that were protected by a surrounding wall at the time of Joshua, including Shushan (Susa) and Jerusalem, Purim is celebrated on the 15th of the month, known as Shushan Purim. Purim is characterized by public recitation of the Book of Esther (keriat ha-megilla), giving mutual gifts of food and drink (mishloach manot), giving charity to the poor (mattanot la-evyonim), and a celebratory meal (se'udat Purim); other customs include drinking wine, wearing of masks and costumes, and public celebration.

Jewish exiles from the Kingdom of Judah who had been living in the Babylonian captivity (6th Century BCE) found themselves under Persian rule after Babylonia was in turn conquered by the Persian Empire. According to the Book of Esther, Haman, royal vizier to King Ahasuerus planned to kill the Jews, but his plans were foiled by Esther, his queen. Mordecai, a palace official, cousin and foster parent of Esther, subsequently replaced Haman. The Jews were delivered from being the victims of an evil decree against them and were instead allowed by the King to destroy their enemies, and the day after the battle was designated as a day of feasting and rejoicing.

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viDI ace pñ p5

maZya I kra///

tUml a Ao; qt nahl, prtuml a tūZya iv8yl sg; ya gō*3l maiht Aahđ || Sto5ĒĒN:Ē ml tūnce]#` ev bs`ej a` tođ || Sto5ĒĒN:Ē ml tūnce sg; emagrAo; ` tođ || Sto5ĒĒN:Ē tūZya DoKyavrce sg; e ks dcll | moj l d e Aahđ || m%y ĒĒ:ĒN-ĒĒ kar` kl tū a maZya pit=pa mōye 6Divl e Aahđ ||]Tp Ē:ĒI tu maZya mōye j lv.t Aahe Aai` cal t ifrt Aahe Aai` ml maze AiStTv tūZya mōye #vl e Aahđ || p8t ĒI:ĒD kar` tū mazel k= Aahs | p8t ĒI:ĒD ml tū a gwaKyat 6Divl e TyapivR tūml a !a| k hōtas || iymR Ē:Ē-Ē ml j gacl yoj na bnivt Astana Tya Agodr ml tū a invDh 6tl đ || {ifs Ē:ĒĒ-ĒĒ tūze AiStTva mōye yē e AKSmat nahlđ || Sto5ĒĒN:ĒI-ĒĒI kar` kl tūze sg; e idvs maZya viht nml k d e Aahđ || Sto5ĒĒN:ĒI-ĒĒI tūZya j Nmace idvs inixct vē amōye k d a Aahe Aai` he p` kl tū kō#e rah` ar Aahđ || p8t ĒI:ĒI tūze 6D` wpld Aai` Aawit Aahe || Sto5ĒĒN:ĒI tūZya Aa{Cya]drl ml tūze Atyakn inmar k d đ || Sto5ĒĒN:ĒĒ Aai` tūZya va! idvsl tū a j gamōyemlc Aa` l e || Sto5 ĒĒ:Ē j eml a Ao; qt nahl Tya l okanl ml a ciklcemaDI e Aahe || yohan Đ:ĒĒ-Ē ml tūZya pash l ab ya ragamōyenahl p` ml Svt:c spl R pēnace Sv=p Aahđ || Ē yohan Ē:ĒI Aai` mazi {C7a Aahe kl Aapl l ŪSvt:cly pltl tūZyavr Aotl || Ē yohan Ē:Ē Aai` he fKt Hyasa#l kl tū maze ml . Aai` ml tūnce bap Aahđ || Ē yohan Ē:Ē ml j gam2l ya bapapθa svait j aSt tū a deyacl [C7a kirtol || m%y ĒĒ:ĒĒ Hyasa#l kl ml pŪ Ripta Aahđ || m%y Ē:ĒĐpTyk pŪ Rdan Aai`]%m dē gl j e tū a im; tetemaZyac hatapash yetđ || yakub Ē:ĒI kar` ml tūzl grj wagv` ara Aahe Aai` tū a kō Tyahl vStucl kml kr` ar nahlđ || m%y Ē:ĒĒ-ĒĒ mazi yoj na tūZya wiv*ya babt drroj wrpircl As` ar || iymR ĒN:ĒĒ kar` ml savkail k pñ vi%ne tūzvr pñ kirtol || iymRĒĒ:Ē mazes.klp tūZya pit va; Ūya k` asarqe Anignt Aahđ || Sto5ĒĒN:ĒI-ĒD Aai` ml galyapash tūz iv8yl Aandōsv krll || sflŪya Ē:ĒI Aai` tūze iht kr-yasa#l ml k2l p` 4ab` ar nahl || iymR ĒĒ:ĒĒ kar` tu mazi mol van spi% Aahs || ingRĒN:Ē ml AapLya pŪ Rj lva-wavane tūzl l agvd k= [ic7to || iymR ĒĒ:ĒĒ Aai` ml tū a mō#a spln Aai` Aawit gō*3l daqiv-yacl [C7a kirtol || iymRĒĒ:Ē yid tu pŪ Rij vovavemaZya xō2as l agl as tr ml a paval || Anvad Ē:ĒN maZya mōye Aanidt rha, tr ml tūze mnor4 pŪ Rkr` arđ || Sto5ĒI:Ē to mlc Aahe kl tūZya mnamōye cagLya [C7a 6atl e Aahđ || ifil p Ē:ĒĒ ml tūZyasa#l pŪk; kahl k= xkto, ho [tke kl Jyacl tūklpna p` nahl k d l As` ar || {ifs Ē:ĒĒ kar` ml svait mō#a salvn dē ara iptā Aahđ || Ē48sl Ē:ĒI-ĒI ml to bap Aahe j o tū a svRsk3atth tar` krto || Ēkir4 Ē:Ē-Ē j Ūha tūZya mnamōye duq AstetŪha ml tūZya sain2 Astol || Sto5ĒI:ĒD j sa Ok mē pa; Oqade l han mē = AapLya qa`avr 6θ n cal to Tyapma` e ml tū a maZya 1dyamōye 6θ n cal to || yxya ĒĒ:ĒĒ Ok idvs ml tūZya Do; yace svR A&u pish 3ak` ar || pk3l ĒĒ:Ē-Ē Aai` j e duq tu ssaramōye wogl d e Aahs te sg; e ka! th 3akln || pk3l ĒĒ:Ē

baybl j a` th 6e ya: vs irgr

baybl hemQyIvK=n don S5otanebnl e AahqtI Mh` j ej nev nivn krar| heiviw¶
 wa8t il ihLae gLad j ine krar mQyt: ihbl UyhdIY wa8t il ihLae gLae Aai` kahl wag
 Aramliihblwa8xl s2mRAsa seni3k wa8aY wa8tth il ihLae gLad j Ilya kraraci s=vatI
 paslh At pyNtcl kahl maihtI \$oDKYaar idLal Aahqtse, ihbl wa8tth [tr wa8t
 wa8atrace kar` hl idLae Aahd |

iq/pq 1857 AbahamaCya knan dextat j a-yas dwakDth pacar` |

iq/pq 1450 ims/ dextatth [sA0I l okacl sBka]

AaImk4a: j Ilya krarace k#Lyahl pStkace)at AaImk4a]pl B2 nahl| iviw¶ wa8tth
 il ihl Iya mu j Ilya kraracya pStkace kahl sici pil II pma` e

iq/pq 1450 to1400 : Axl malyta Aahekl 3/4 ka; at moxne]Tpi% te Anwad, hl pac
 pStke ihbl wa8t il ihl e

iq/pq 1450 babl ca raj a nbicdhSsrne y=xI en ngraca iv@vs kd a|Tyane yhdll
 l okana bi2st k=n Tyana baibl on dextat nd e tete imdlya v pars samalyaCya
 Ai2ptlqal l rahm yhdll l ok teli pcil t Axl AramI wa8a bol -yas ixkl e

iq/pq 1450 to545 : dain0I pStkaca 2:4 to7:28 AramI wa8t il ihLae gLad

iq/pq 425 : ml aql, hl j Ilya kraratll xw3ca pStk ihbl wa8t il ihLae gLad

iq/pq 400 : Oj a 4:8 to6:18 va 7:12 to26 AramI wa8t il ihLae gLad

hStil iqt pStk: j Ilya krarace ihbl wa8tll svalt j ine hStil iqt pStk j e Aaj hl
 siri9t Aahe Tyacl yadl pil II pma` e

m# smd/ j v; Cya gDa; ya: iq/pq 200 te [svl 70 3/4 ka; atll Ostr ya pStka
 lyitirkt j Ilya krarace pIyk pStkace wag v yxayace spu Rg4 1947 sal l m# smd/
 j v; Oka gh# sapDLad

gnlzaca tkDa : ims/ dextatll kayro xhratl e Oka j Ilya isnegaig m2n ihbl Aai`
 AramI wa8t il ihl Iya j Ilya kraratll kahl wag 1947 sal l sapDI e te [svl 400
 ka; atll hot e

bn Aaxe hStil iqt pt- ya pirvarace pac te sha vx j Ilya krarace masori3k ihbl
 il plt il hth ka! l ehl plt Tyani [svl 700 - 950 ya ka; at il hth ka! l l |

Al lppo koDKs : [svl 950 meye il ihl Iya spu Rj ina kraraca masori3k ihbl il ipt
 il ihl Eaa g4 Aahd dIvane 1947 Cya yhdll ivro2l dgd Tyace Ok ctu#lx wag n*3 zal e
 koDKs l enngadNsis: bn Aaxe pirvarace Aq#ca sdSyani [svl 1008 sal l ihbl
 wa8t spu Rj ina krar il hth ka! l a |

pan ÊĪ pasĥ : baybl ja`th 6e ya: vs irgr

wa8atr

j ņya kraraceAraml Aai` gĭk wa8t qp l vkr wa8atr kĕya gĕađ
iq/pł 400 : j ņa kraraceAraml wa8t wa8atracl s=vat zal l 3/4a wa8atral a “Aramk
trgms” AseMh`tat [sĕ0l dĕxatĥ babđ dĕxat bi2St kđ ĕaeyĥđl l ok tĕll pĕil t
Asl đ l Araml wa8a bol ul agĕađ 3/4a l okana j ņya kraraceya wa8atrit Aavi%ne dĕvac
vcne smj -yas qp mdt zal l|yĕĕya ka; atll pihĕya xtkatll pđ 63a{n mĕye
Araml wa8ac pĕl It hotl| É kir4kras ÊĪ:ÊĒ m2l e “marana4a” Mh`j e “ Aapl a
prmĕvr Aal a” ha xBd Araml wa8tĥ 6đ l đ a nivn kraratl e]dahr` Aahđ
iq/pł 250 : j ņya krarace gĭk wa8t wa8atr zaĕađ 3/4a wa8atral a “sĕ3j lyN3” Ase
Mh`tat |sĕ3j lyN3sa#l “LXX” ya icĭlhacĥl vapr kđ e jatat|“LXX” Mh`j e roml
il ipt ĪĒ|Axl malyta Aahe kl ĪĒ te ĪĒ wa8atrktĕ OKac vĕ s ihbĕej ņya krarace
gĭk wa8t wa8atr kr-yasa#l OK5 ye n pŭ R kđ đ ya v=n LXX Ase nav pĐl e
Asavđnivn krarace l ĕk j ņe krarace daql e đtana yac sĕtj lyN3ca vapr krt
hotđ Aaj im4ll a]pl B2 Asl đ e j ņe krarace svĕt j ņe gĭk wa8t wa8atr kđ ĕya
pđtkacl yadl qal ll pma`e:

c63r bly3l pĕprl: [svl ÊĒÊ te ĪĒÊ sal atl eya gĕat j ņe kraracen} pđtkesmaiv`3
Aahđ

koDKs vi3kns Aai` koDKs isn{i3ks: hedđlhl Aavi% [svl ÊĪÊ sal atl e Aahđ Aai`
Tyat j ņe krarace spu R pđtke]pl B2 Aahđ

pan ÊĒ pasĥ //viĐl ace pĕh p5

ml tĕza bap Aahe Aai` tŭzyavr iptl kirto j xl ml maZya ml avr A4ađ ylxŭr kirto
|||yohan ÊĪ:ÊĒ kar` ylxŭm2th mazedpĕn tŭzyavr pĕt zal e |||yohan ÊĪ:ÊĪ to maZya
tTvacepĭt=p Aahđ |||bl Ê:Ëyxlŭhedaqiv-yas Aal a kl ml tŭzya Anikŭl Aahe pĭtkŭl
nahl |||rom Đ:ÊĒ Aai` tđ a sagŭ [ic7to ml tŭzya paapce ihxob nahl ivcar`ar |||
Êkir4 Ī:ÊĐ-ÊŊ ylxŭHyasa#l mr` pavl a kl tŭze Aai` mazed mđ -iml ap Vhavĕ |||
Êkir4 Ī:ÊĐ-ÊŊ ylxŭta mŕyutŭzya pĭt maZya pĕnacl svĕt mo#l ic5 hotl |||Ëyohan Ī:ÊĒ
ml mazl svĕt iply Okma5 pĕ bil dan kđ l kl tŭze pĕn pĕt k= |||rom Đ:ÊĒ j r tu
yxlŭ a bi9s Mh`th Svĭkarto tr tŭml a Svĭkar krtos |||Ëyohan Ê:ÊĒ Aai` ko`lhl
tđ a m2lp` maZya pĕnapasĥ đĥ kr`ar nahl |||rom Đ:ÊĐ-ÊŊ 6rl ifr ml tŭzyasa#l
Svĕt Ok Aandl]Tsv bnv`ar |||l Ī ÊĪ:Ī ml drroj tŭza bap Aahe Aai` rah`ar
|||[ifs Ê:ÊĪ-ÊĪ maza Ok pĕn Aahe kay tŭ maze l k= ho-yas tyar Aahs
ka? |||||yohan Ê:ÊĒ-ÊĒ ml tŭzl va3 bđt Aahđ |||l Ī ÊĪ:ÊĒ-ÊĒ

isS3r/płl vl Amrpĕax j av; ĕ naixk tŭza pĕn; bap,
svĕiktman prmĕvr

Aapl e6r: ba2uAse dval a hv tse-Ē

ya Stwaqal | Aap` hej a` th ^yayc p/yn krtoy kl dval a heAsl d e6r kse
 ba2ayc4 Aata pynt Aap` b6t Aal o kl AapLyal a rah-yasa#l 6r prmxvrace
 vcn OkU Tyapma`eAnis=nc ba2ta ye| | xha-yama`sa sarqekseqDkavr
 teba2ta ye| heAap` magCya Akat bi6tl d Aaj Aap` b6`ar Aahot kl he
 6r ko`akDth ba2in 6ta ye| |

piv5 xS5at Aap` vacto kl p/tyk 6r ko`l trl ba2`ara Asto, p` svRkahl
 prmxvrane ba2l d e AstqUihbl Ē:ly prmxvrane 6r ba2ayl a)an, AavXyk
 As`are sa2naca prv#a ve o-ve | k6 a nahl tr ba2`a-yace & m Vy4Rj a{ |
 p/tykal a Svt:sa#l ikva prmxvrasa#l 6r ba2ayca man im; d c, yacl xasvtl
 nahl. | tl prmxvraCya invDlvr Aavl bth Astq

daivdal a savkal lk rajyace Aiwvcn im; al e trl s6da j thha prmxvrace midr
 inmaR kr-yaca mans ba; gto, prmxvrane Tyal a Sp*3 k6 e kl Tya kayasa#l
 Tyaca p6 xl monacl invD zal d | Aahq AaXcyRnahl ka Jya ma`sal a prmxvrane
 "maZya mna sarqa" bol th sbol2l e Tya ma`sacl invD prmxvrane Tyacya
 midraCya inmaR asa#l invD kle nahl | midraCya]war`lpasth daivdal a j rl vict
 k6 e trl prmxvraCya ; pene Tyal a midrasa#l | ag`ale svR samg|cl VyvS4a,
 midraceAaraqDetyar kr-yacl mwa idl a | daivdaneTyacya pXca% xl monl a mdt
 kr-yasa#l AapLya pj a v srdarana indk idl d

prmxvrac | {7a Ast tr to nKkl AapLyasa#l Svgatc nthe tr p4Vlvr s6da
 6r ba2d | Tyasa#l prmxvrac | {7a j a` th ^yava | agd | AapLyal a s6) p` evagave
 | agd |

6r kxasa#l hveAst? rahayl a | mgteiktl mo#eAsayl a paihj e ivcar kra|
)anaca]pyog kra| AapLya 6raca AarqDa Asa tyar kra, ba2a JyaneDis-yana
 k#l ac [j a,hanl, 5as ho`ar nahl | 6r ba2tana dis-yaCya j lvacl ka; j l ^ya|
 ivhtr q` | | Asal tr ter9lt kra, Aai` xv3l svaR mh%vacl go*3: JyanetMhl
 ba2l d e wvn qra A4ahe 6rat =patr ho{ | , tl Mh`je prmxvrac | piS\$tl |
 Aap` he Agudrc bi6tl d e Aahe kl k#Lyahl vaSttl prmxvrac | piS4tl nsd
 tr te6r ho} c xkt nahl | tMhl Aami5t k6 etr prmxvr inXcltc tmCya 6rat,
 mnat ye| v tmCyat vas kr6 | prmxvral a AapLya 6raca Svaml brv| Aata
 pynt yexl a tMhl inmi5t k6 ensd tr Aa`ql ivl b k= nka| to | ab nahl
 tr Agdl tmCya j v; Aahq Okda to tmCya 6rat, `dyat Aal a tr svRAir*#a
 pasth tmca bcav ho{ | Aai` tmCya 6rat v `dyat sdlv xait nadd | yexl
 Mh`to, "paha ml daraxl]wa Aahev dar #okt Aahe j r ko`l mazl va`l OkU dar
]6DII , tr ml Tyacya j v; Aat j a{n v Tyacya brobr j ven, Aai` to maZyabrobr
 j vd " pk3lkr` : Ē:ĒĒ

prmxvr manval a 5as, Aaj ar p` a ka ho} dt o?

he Ok inivrad sTy Aahe kl Ank ve a prmxvr Tyacl yoj na is@ds neyas AapLyal a j` thbij th 5as ikva rog dt Astol Aaj arp` AapLya prmxvraci AapLya m@ye 2aimb` aCya Aai` xaitCya plk]war-yace ma@ym prmxvrace p`n; Anxasn ASU xktqAap` j` thha ciklCya maglR l agth prmxvrace Aa)ace Avman krto, t`ha AapLyal a nitk magalt Aa`-yasa#l, Tyacl Aa)a pal` kr-yasa#l prmxvr AapLyal a Aaj arp` de} xkto| Sto5ktaRmh` to, dıq sos-yapwIRml b-yac ciklCya go*3l k`ya prtuaata ml tıZya Aa)a ka; j lpw/k pa; to|USto5|EEN:TIY| tse, Tyacl Aa)a AapLyal a smzave yasa#l hl to AapLyal a velna de} xkto USto5|EEN:ıEY|j` thha AapLyal a Aaj ar, dıq hoto, t`ha Tyace kar` xo2tana AapLya d`3lInenVhetr Tya prmxvracya d`3lIneb6ayl a hveteMh` j` ekahl ka; AapLyal a dıq, 5as sosave l agl e trl AapLya j lvace naXa n hota AapLyal a savikal lk j lvn l avavet

prmxvr Tyacya piv5 yoj nel pirpu Rtsa#l AapLyal a Aaj ar de} xkto|yohanaCya N:E m@ye Aap` vacto kl yxkbeix`y Tyal a ivcartat kl to Aa2; a mnıy ko` aCya papamu etsa j NmI a Asava? yavr pıwU]r dt o kl to ko` aCya hl papamu enahl tr prmxvrace sam\$ly Tyacya]nlv j lvnane daqvıta yave Mh` th to Aa2; a j Nmas Aal a| aj raCya mfyne p` AapLyal a prmxvrace sam4Ryace dxıh 6Dıh yetdyxkba ivro2 kr` are yhdı l ok suda hemally kirt hote kl yxkth@ye l aj rl a j lvt #v-yace sam4Rhotet yohan EE:EI|hoy, yxkthel aj rl a pınj Rıt kd e Aai` Tyaca pir` am Asa zal a kl Tyaca ivro2 kr` are Ank yhdı Tyace Anyayl zal eılyohan EE:ıı, EE:EEY Aai` Aaj hl hot Aahd|

dis-yacya Aaj arane Aapl l kso3l 6e arl #= xktqAapLya Ao; qlce natwa{kaCya Aaj arp` at Aap` Tyacyaxl kse vagto, Aap` Tyaca ivcar pıs krto ka? Aap` Tyacl ka; j l 6ıto ka? Aap` Tyana Aa2ar, 2lyR mnobl dt o ka? Aap` Tyana pıtsahn, saıvna dt o ka? Aap` Tyacyasa#l pıa4ıha krto ka? kl [yobCya e im5a sarqe Aap` Tyacyatl a do8, pap ka!t bsto? j rl kahl Aaj arp` ace kar` Sp*3 idst ASl e trl, Tya 63ke sa#l Tyacl ccar n krta fKt p`n v Aapl klp` a daqvavl| cagly smairtanne Tya ma` sal a]pdex nahl tr p`n daqvl q Aai` Axa psgane AapLyal a he hl smj te kl Aap` ko` avr ivXvas k= xkto Aai` ko` avr nahl

Aaj ar AapLya mıqıb` amı ep` ho} xktqSto5 EE:E,ı Aapl l qa-ya-ip-yacl svy, ApLya kamaCya i#ka` acevatavr`, Aapl l j lvn xı l l AapLyal a Aaj ar l paDUxktqj se tbaqlı midra tse Aaharat j aSt pına` at tı , ml# v saqrnehı Ank Aaj ar ho} xkto| hainkark vatavr` at kam k`lyane Aapl Ya xrlravr dıpir` am ho} n Aap` Aaj ar l pDUxkto|xrlral a VyaymaCya Awavane S4U p`aca Aaj ar ho} xkto|

prmxvr manval a 5as, Aaj ar ka ho} dto?

Aaj ar sġtanaca Aaċm` anehl hot Astaġ yaceAnk]dahr` epiv5 xaS5at vacayl a im; tġġm%y Ġ:ĒĠ-ĒĒ,ĒĪ:ĒĪ-ĒĠ, maKRĒ:ĒĒ-ĒĪŸ
Aaj ar ik.va veġna, 5as k#l` pġsg hl mnġyacl dvaċyl Aa)ġya Avmannġepġtf;
AahġŪ]Tp%Ē:ĒĪŸAai` dġAa)acl Avman hl sġtan Aai` prmxvrami2l AaiTmk
युध्दाची पतिफळ आहे. परमेश्वर आणि मनुष्य मधिल संबंध ही द्विपक्ष नसुन त्याला त्याला
danv ha itsra p9 Aahġmnġy ha prmxvraci Ok sġr]Tp%l AahġAai` Tyal a to
Ait ipŸ Aahġp` sġtanal a heAavDt nahl|to mnġyal a dġpasth ivvkt #vth Tyaca
nax kr-yac sdŸ pŸTnat Asto]to kp3, xiKtxal l v cŸr Aahġ j Ÿha Oqa`a
mnġya bdŸl prmxvr Aand lyaKt krto, tġha ha sġtan dġa j v; Asa yġkt vad
krto kl mnġy ha tġzl Aara2na nahl tr tuTyal a Tyaci l aykl nstana pŸtġta krto
Mh`th to tŸl a man dġto] j r tuTyacya grj aci pŸtġta nahl kġ ls tr to nKkl tġza
Avman krġ , tġzl inda krġ , tġza itrSkar krġ |
sġtanacya ya yġktvadaneOktr to mnġYaaca dġavrll ivXvasavr Aa; Aa`to Aai`
dġavrhl p9patacl Aa; Aa`to kl mnġyacl l aykl nstanahl to Tyaci ka; j l
6ġto|mnġy dġavr ivXvas krto Mh`th nahl tr dġ Tyal a svRkahl pŸvto Mh`th to
dġavr ivXvas krto] sġtanace hl Aa; qo3e Aahe he daqvth deyasa#, Tyal a gPp
kr-yasa#l prmxvr mnġyal a sġtanacya Aa2ln krto]Ū[yobĒ:ĒĒŸ]sġtan mnġyal a
mg 5as dġvth Tyal a dġa iv=@ bd kr-yas ic4avto, iĠcvto]dġ j rl mnġyal a
sġtanacya hatl dġto trl pŸ Riny5` SvT:cya hatl #vto Ū[yobĒ:ĪŸ] sġtanal a mnġyacl
7; kr-yas Ok myaġla l avth dġ Asto] j Ÿha sġtan mnġyal a dġaiv=@ v; iv-yas
Apyx hoto tr to gPp n bsta dġa j v; Aa`iq` nv-nivn yġktvad krto Aai`
pŸtġha 5as deyaca magRxo2t Asto]Ū[yobĒ:ĪŸAai` pŸvŸiqStaci sġtanavrll Aitm
ivj ya pŸT sġtanaca qoDsa; p`a cal tġ rah`ar AahġMh`th st. pŸl Mh`to kl
Aap` nġml sġtanaca var in*pŸv kr-yasa#l dġvane idl ġ e svR xS5 samġ]l 2ar`
kravej ġ e k=` sġtanacya dġ3 yoj naiv=@]we rahta yavġŪ]ifskrasĪ:ĒĒ-ĒĒŸ|
AapLya yatnġe k#l ġl kar` Aso, Aap` nġml l 9at #vayl a paihġ e kl svRkahl
dġacya iny5`at Astġ AapLyavr va[3 pġsg ytana Aapn qĠcŸt ho} n n j ata
dġaxl pġmai`k v ivXvasŪrahŸ] dġ AapLya shn xiKt pġa j aSt ŪĒ kir4| ĒĒ:ĒĒŸ
7; ho} dġ ar nahl|dġvane AapLyal a inr-inra; ya 7; abŸdŸl pŸ R kLpna idl ġ l
Aahġġm%ĒĒ:ĒĪ-ĒĪ, Ē kir4 Ī:ĒĪ-ĒĪ, ifil pĒ Ē:ĒĪ-ĒĒŸ] svR piriS4tit Aap`
prmxvraci StŸtk= Aai` Tyal a 2Nyvad dġ kar` , “ Aap` asmahl Aahekl,pŸyk
go`3it hġtġma`e Aatma dġavr pġn krto v Tyacya skLpapma`ebol aivl ġ e Astat
Tyacyash j e cagl e Aahe te kr-yace kam krtat|” Ūrom Ġ:ĒĠŸ

Ok wə : [shak

[shak Abāhamaca v sarahca Aiwvcnaca p̄b hota]j se prmk̄vrane Abāham v yakobace namatr k̄d̄ e tse [shakace zal e nahl|Tyal a {Xma{I vg; tahl [tr sav5 wavDe hot̄

[shak: Ok p̄b

[shak AapLya Aa{-bab̄Cyā Aa)̄t hota| to AapLya baba sobt j gl at I ak̄D̄ toD-yas jat Asave Aai` 6rat Aa{I a it̄Cyā kamāt mdt krt Asav̄Tyal a | Apr̄ de-yasa#I baba brobr jatana Tyaca I 9at yēkI teApr̄ asa#I kokra 6̄tI ē nahl|to Aabāhamal a tse I 9at Aa`th̄ d̄t̄o| Tyavr baba Mh`to, d̄w b̄6m̄ 6̄I | yavr to p̄lha xka, vad n k̄rta AapLya babavr p̄ū RivXvas 3akt̄o|to bl a!y Asava, kar` don idvs payl cal th̄ to dmt nahl Aai` Apr̄ asa#I I ag`are sv̄R I ak̄D̄ Svt: qa`avr vah̄th̄ vr Dogravr n̄t̄o|Abāham Tyal a Apr̄ asa#I hat-pay ba2tana Tyaca ivr̄o2 AapLyal a idst nahl||I 3 Aabāham Mhtara zal̄ d̄ a AsLyane [shak shj p; th̄ trl j a} xkl a Asta| p` to Svt:I a viDI aca hval I k̄rto|ntr Abāham TyāCyasa#I v2U invDtanahl to Tyat p̄ū R shmit dx̄v̄to|bab̄Cyā invDIt TYaal a p̄ū RivXvas Asto|

[shak: Ok pit

[shak TYacl p̄Inl rb̄kavr q̄p p̄n̄ krayca| [tk kl I ok Tyal a ma=n itcepl ay` krtII Mh`th̄ to q̄o3ebol to| p̄Inl Astana bhI` Mh`th̄ itcl Ao; q̄ daqvto|I Gn̄ ho} n vls v8R zalYavrhl Tyal a ml̄ Zaal enahl| Tyavr to rb̄kal a d̄o` n d̄t̄a itI a saIvn̄ idl̄ q̄ ml̄ VhaveMh`th̄ to d̄wakDe p̄ā4ha k̄rto|

[shak:Ok b̄p

[shakace Osav vr j aSt̄ūikva fKt?ī p̄n̄ hot̄ē k̄daict yac kar` anerb̄kace yakobvr जास्त प्रेम केले.ही चुक बहुतेक पालक करत असतात. या पक्षपातीने दोन्ही भावां मध्ये द्वेष inmaR zal a| teOkmk̄acex5Ubnl̄ q̄Aaj hl̄ tex5Uv kaym Aah̄q̄UOsav Mh`j e Arb̄ ikva miSI m I ok v yakob Mh`j e[s̄aOI Y|rb̄kal a it̄Cyac pitxl̄ k3 rcava I agl̄ a| ikman vls v8I sa#I [shakal a yakob pas̄th̄ drava p̄Tkarava I agl̄ a| Osav j rI TyāCyā brobr hota trl TyāCyā pas̄th̄ Tyana d̄uqc̄ im; al̄ q̄ maZya mtekd̄aict [shak Aai` rb̄ka moye tem2r-p̄n̄; sb2 rah̄l̄ enst̄ |

[shak: Ok yaj k

[shakCyā d̄wavr q̄p̄ ivXvas hota| AapLya gr̄j a to d̄wapl̄ e maDayca|prmk̄vrhl̄ sd̄v̄ TyāCyā brobr hota| TyāCyā p̄Tyk̄ kamāt Tyal a wrp̄th̄ yx̄ idl̄ q̄ Tyacex5th̄I kb̄ll̄ krayce kl̄ prmk̄vr TyāCyābrobr Aah̄q̄ifil̄ Stl̄ raj a Aihml̄ k̄ TyāCyaxl̄ xaitca krar̄ k̄d̄ e yaSa#I kl̄ prmk̄vr TyāCyā sobt AsLyane to TyāCyasa#I 6atk̄ is̄@d̄ ho} xk̄to|

[shak: Okma`b̄

to k̄o`axhl̄ waDt̄ ns̄q̄k̄o`I Tyal a 5as̄ idl̄ a tr̄ to TyāCyaxl̄ vad n̄ k̄rta xat rahayca|to 6ab=n̄ Ase k̄d̄ e Asep` Mh`ta yē ar nahl̄ kar` to q̄p̄ mo#ā & lmt̄ zal a hota, TyāCyā j v; An̄k̄ ma`se hot̄ē to Sv̄wavan̄e xat hota|

yəlmagej ayc?---wag-Ê

magCya Akat Aap` bi6tI kl Ok ma`ts yəllya magej a-yas ivntI krtol
Tyavr yəxtI jI pitiCya hotI Tyaca A4R smj th 6eyacl p/yn kd a| yac
sdwaŋ Aaj Aap` yəllya Aa`ql Ok pitiCyaCa A4Rsmj -yaca p/yn kr`ar
Aahot|

dwaCya ralyacl 6o8` a kr-yasa#I yənt#Ankana Aam5` idl q TyaTI a Okane
yəll a]%r idl ekl to TyaCya bapal a pirLyan.tr yC| | yavr yətheTyal a Mh3I e
kl tldwaCya ralyacl 6o8` a kr, mē Lyana piraycekam mē d el ok krtII ||I k
N:ĪÑ-ĪÊ

mh`j e yaca A4R Asa hoto ka,j r Aap` yəll a Anısrayc #rvI tr AapLya
sge sb2I yaCya Atē3I sa#I sēda vē ka! ayc nahl? p/vj Ine Ase ka Mh3I e
Asavē iqStal a Anısr` a-yanI AapLya mē Lyana pirayl a j a} nye Ase iq/
StaceMh` nehoteka? Tyat kahl dō8 Asaveka? Tyasa#I Aap` kahl mēace sdwR
b6lj #e iqStacl]piSt4I hotI

ÉY ya{racl kNyā:ŪI k D:ĪÊ-ĪŪY iqStavr ivXvas` ara ya{rane AapLya ml lCya
AarōGyasa#I yəll a TyaCya 6rl ye yacl ivntI krtol yəllya{raCya 6rl j a-yapyŋt
ml gl mr` pavI | he smj Lyavr sēda yəll tēj ato| l okana xok ivl ap
krtana b6to|duql zal Łya ya{ral a yəll 2lr dēto v fKt ivXvas #v-yas
sagto|yəllTya mē ml II a j lvt krtol

ÉY iv2vēya ml ga:ŪI k Ī:ÉÉ-ÉĪY#eyəll a ko`l ivntI kd l nahl ikva kLpnahl
idl d l idst nahl trl sēda yəll Svt:hth nŋn ya i#ka`l j ato|piv5 xaS5
Allyask Asemantat kl yətheSa2ar` pū Ridvsaca payl p/vas k=nŪkfrnhtn
tenhŷ fKt Tya iv2vēya ml al a j lvt kr-yas Aal ev prtI q nŋnca]LI q
ya VyitriKt pū R XaaS5at ko#hl Aal d a nahl|3/4a i#ka`l yətheTya iv2vd a 2fyR
saĪvn idl q Tya ml al a pir-yasa#I shwag zal Łya l okana pir-yaCya iv=@
kahl Ok]pdex idl d a AapLyal a idst nahl|

ÉY I aj r : llyohan ÉÉYI aj raCya Aaj ara bddI mirya ikva ma4ahe yəll a sdex
pa#vI a Asava ūvcn:ÉYI aj rscekBb yəll a far ipy hotē j ūha j ūha to bēnl
ngrat yē Ase yəll kdaict TyaCya 6ric 4abt Asavē yəll tēj pohocto to
pyŋt I aj r mr` pavth car idvs srl eAstē yəll a b6th dōexokakI bih`l
pŋha Okvar ivl ap krtat| Tyana rDta b6th yəll ahl A&UAvrta Aal enahl|yəll
TyaCya ivrhat samll hotana Aap` b6to|

yexl mage j ayc?---wag-E

yexlYa rD-yav=n Asa A4R hoto kl md tyana pir-yas ikva Tya iv2It wag
6eyas yexlca ivro2 tr nVhtac tr rDth ivl ap kr-yashl ivro2 nVhta|
vrll itNhl 63nd Aap` b6to kl yexlmd tyacya duqat shwag zal e duqavl ty
l okana salvn idl e 2fyR idl e ivl ap kr`a-ya brobr ivl ap kd e duqace siqat
=patr kd | tr Aata Sp*3 Aahe kl yexlca md tyana pir-yas ivro2 nVhta|
l k maye Jya ma-asane AapLya bapal a pir-yas ve el mag`l kd l, Tyaca bap
nKklc md d a nsava tse Aste tr to ma`ts yexlKDe nsth Tya iv2It gut l d a
Asta|j se Ankacemt Aahe tsa to Aaj arlp` nsava kar` tsa Asta tr Tya
ma` sane yexl a AarGyasa#l ivn.tl kd l Astl ikva yexlthe tyacya bapal a bre kd e
Astq tr Tya ma`saca bap nKklc vySkr Asava|Jya p@dtine Osav AapLya
bapa b@v ivcar krto U]Tp%l E! :!EY Tyac Anxgane to hl ivcar krt Asava|
TyaceMh`ne AseAsd kl bap j lvt AsepyNt Aap` Tyacya j v; rahU Aai` to
mr` pavLya n.tr Tyal a p#n svrj babdarlth mkt zalYan.tr to yexlYa mage
j a{ l |

Tyacya bapal a mr-yas ikti v8Rl agl e Aste he Tya ma`sal a maiht nah| Mh`th
yexl Mh`to kl to mrd ttha "AaMyane md d e" l ok s@da Tyal a p# xkta|
Tyasa#l Tyane Aaj cl tatDice j babdarl kDe dl R k+ nyqmd d e l ok Mh`j e
AaMyane md d e Mh`j e Jyanl yexl a tar`har Mh`th Svkar kd d a nah|
yexl a Ansr`e Mh`j e AapLya 6r pirvaraca Tyag kr`e Ase nah|AapLyal a
maiht Aahe kl p5 vlvaihk hota| l aj r AapLya bih`lce pal n krt hota| te
krtana tr yexl sva krt hotqswaitk ifil pUEE p8t m2l a nahly ivvahlt
hota Up8t|EE:NY|Tyal a prmXvral a ivXvas`ar-ya car ml l hoTya, Tyacya pal`
p8n brobr Tyane Svt:l a yexlYa kayasa#l]pl B2 kd e Up8t|T:TY| yexl a
Ansrne Mh`j e Aapl e kam 22a, ix9`aca, gmt ivrgu aca Tyag kr`e nVhe tr
Tya go*3l krtana yexlYa svekDedl R k= nyqAap` heivs= nyekl pwllyexlYa
j p#e Aaxlvatane AapLya j lvnat, ix9`at,]`og 2.`at yxSvl hot Astol

Abar

Fbvarl mihllyacl maiskaCyA 7pa{cewarlUqcl b2l Amr pkax j av; e naixk
yanl]cl l qAaMhl Tyace Aawarl Aahot| prmXvr Tyana Tyabddl ivx8 pkare
AaixvaNt krtll Asa Aamca plU RivXvas Aahq

fKt ivcar k= nka

tMhl Oqadl v`t vaihnl 3l|Vhl|vr b2t Aahat Aai` Acank Tyavr
 “ b`kG Nyj ”| hLI l pTyk Nyj b`kG Nyj c Astat. p` Aata Aal d l Nyj
 qroqrc b`kG NyjSc Aah`j lvn OKsp`s ``enl a “hayj k” ik.va bdl bnivl e
 gd`hl ``en naixkhth sa2ar` ÉÉÉ ml avr bidSt k` l gd l| bdl kr`a-yanl
 kahlc kar` ik.va mag`l #v l nahl| Tyaçya kDe kay xS5 Aahehehl k; al d e
 nahl|tMha Acank tmçya l 9at yeteKl Aapl a l aDKa ¾ac ``enepvas krtoy|
 tMhl Svt: Tyal a Tya ``en moyebsvth Aal ehot` tmcl kay pitiçya Asd ?
 j rl nenkl 63na 6DLyaxvay kaLpink 63nør pitiçya Anwvne VyKt kr` e
 ki#n Asl e trl AxKy nahl| j r kaLpink 63nør ivcar k=n AapLyal a
 AapLya l aDKyaca j lvn vaciv-yas kahl 2Deim; t Asd tr Tyavr ivcar kr` e
 sD)c #rd |ml a #am ivXvas Aahe kl he l qn vacih zaLyavr tMhl wiv*yat
 ye a-ya j lv6ne2oKyapasth inixctc sav2 Vhal Aai` AapLya l aDKyana sav2hl
 kral |tr Aata p`amai` k p` eivcar kra Jya ``enne tmca l aDKa pvas krtoy Tal
 ``en bidSt zal l tr tMhl kay kral ? tMhl Tyaçya sBksa#l kay k= xkta?
 tMhl j aStit j aSt sbi2t Ai2karixl spkR sa2th bidStace ivcarp`s k=
 xkal , Tyaca pl lkDe kay k= xkta?tmçya Dokyat Ank ivcar 6o; ayl a
 s`vat hote p` 2D OK ivcaravr tmce mn is4r rah-aar nahl|bidSt l okaçya
 dxe bddl ùmQyt: tmca l aDKya bddl Ý ivcar k=n tr tmce hat pay g; U
 l agl` tMhal a maiht Aahe kl bidSt l okace At kay hot Ast` Tya iwtine
 tMhl 3l|Vhl| kDe b6-yacl 2aDshl krt nahl| tMhl 6ab= l agta kl k`thahl
 3l|Vhlvr Nyj ye l kl bid bniv`a-yanl svR bidStaca|||||||?p` tse na
 hota 3l|Vhlvr vej; e v% yed` te Ase kl bdl kr`a-yanl Aapl l mag`l
 soDI l|Tyanl Ase sg; e bidStana soDih deyacl tyarl dxMl l Aahe j eiqStavr
 ivXvas`are Aah` Tyana kahlc nksan k` e j a`ar nahl|he v% k; tac tMhl
 Aa` qlnc duql hotat|Aata tMhal a p`R qa5l zal l kl tmçya l aDKyaca At
 inixct Aahe Aata Tyal a ko`lc vacvl xkt nahl|kar` tmca ml ane iqStavr
 k2lc ivXvas 3akl a nahl|tMhl ve o ve l ml ana, p`nll a iqSta bddl sagltl e
 p` Ok tmcl l han ml gl vyitirkt ko`hl TyakDe l 9 idl e nahl|tMhl tmçya
 p`nll a br` ve a smj vayca p`yIn k` a p` tl k2lhl ¾a go*3l kDe gaiwyakhe
 l 9 idl e nahl| tl Svt: tr l 9 idl e nahl, ml al ahl Tya pasth n`ml l abc

fKt ivcar k = nka

#v l e j vha-j vha tMhl ml al a iqSta bddl sagayce tnc l pTnl nhl ml m e y e pDh ml ac l baj U6d sagayce kl 3/4a go*3l sa#l wrpr ve pDI d l Aahe Aa2l Tyal a]Cc ix9` 6e` a, kam 2. at l agU` a, Tyacya mna sarqemOj mStl k= a, [tr ml a sarqej lvnace Aand l BU` a] j rl yat tnc l cik nsl l trl tMhl SvT:l a doBl manta kl ml p r p r p yTn kd a Asta tr kdaict ml aca` 1dy pivrtk ho} n Tyane iqStal a iSvkarl e Aste Aai` Aaj Tyaca j lvn vacl a Asta| im5ho, 3/4a kalpink go*3l t l a pirvar v tnc a pirvar 3/4at tMhal a kahl sally idsl ka? mazi mnapasth [C7a Aahetsensolp` tseAsd tr ma5 tmCyasa#l Aatahl ve gd d a nahl, tse ve tmCyasa#l sdv 4ab` arhl nahl| tMhl, tse tnce 6ra` e iqStavr ivXvas #v` are Aahat ka? tmCy a 6ratl e pTyk sdSyace lvyitgt irTya tar` zal e ka? fKt iqStl pirvarat j Nmas AaLyane AapoAap ko` l iqStl hot nahl|

Aapl ej lvn 3/4a kalpink 63np e a j aSt v g; enahl| Ok iqStl ivXvasl AsLyane AapLyal a mahltl Asayl a pahj e kl Oke idvxl pWl iqStace Aagmn ho{ l | to k#l a idvs Asd he ko` al ahl mahlt nahl| p` j vha Tyace Aagmn ho{ l , tMha AapLyak Dekahlc pyaly]rl d a ns` ar. j o ko` l Tyacyavr ivXvas#vll , Tyana to AapLya brobr 6e} n j a{ l | Aap` Ant ka; asa#l Tyacya brobr Svgat rahl| ha inXcy tMhal a Aa%ac krava l agd | Svgat tMhl Ok3e ja` e pst kral kl AapLya l aDKyanahl t e b6` e pst kral | kdaict tnc a j lvl g im5 Asd , Tyal a tMhl magesoDUxk` ar ka? j r tnc a l aDKa ikva im5 tmCy a brobr nsl e tr nKklc tenrkat j atll | nrk Mh` j e ka; oq ngrl| Ant ka; asa#l AiGnCy a srovrat idvs ra5 yatnal t e Ank 5as wogave l agtll | t e ll ipDace k2lc At ho` ar nahl| tnce l aDK e Sneh t e gd d e tMhal a Aav! d ka?

im5ho, [tr sg; ya go*3l 4abUxkto p` tar` nahl, kar` ko` al ahl mahlt nahl Tya` en m e y e j sebdl bnivl egd e AapLya j lvnaca` en k2l bdl bnivl ej a{ l | j r tMhal a qroqrc tmCy a pirvaraxl p n Aahe tr 3/4akDe d l k= nka| tmCy a im5 mBl` lna p` sav2 kra| Svgat tMhl AvXy AapLya natl ga brobr, AapLya im5-mi5` l. brobr rah` e pst kr` ar|

from page 2.....How the Bible came to us : Wes Ringer

Greek. The Septuagint was often used by New Testament writers when they quoted from the Old Testament. The LXX was translation of the Old Testament that was used by the early Church.

The following is a list of the oldest Greek LXX translations of the Old Testament that are still in existence.

1. Chester Beatty Papyri: Contains nine Old Testament Books in the Greek Septuagint and dates between 100-400 A.D.

2.Codex Vaticanus and Codex Sinaiticus each contain almost the entire Old Testament of the Greek Septuagint and they both date around 350 A.D.

(To Be Continued)

Answers to Bible Quiz No. 2

- | | | | |
|---------------------------------------|------------------|-----------------------------|------------------|
| 1.) Simon. | John 6:71 | 2.) Because he was a thief. | John 12:3-6 |
| 3.) 30 pieces of silver | Matthew 27:3 | 4.) Bread | John 13:26 |
| 5.) He kissed him | Matthew 26:47-49 | 6.) Garden of Gethsemane | Matthew 26:36-50 |
| 7.) He hung himself. | Matthew 27:3-5 | 8.) Aceldama | Acts 1:15-19 |
| 9.) Joseph and Matthias | Acts 1:23-26 | 10.) Zechariah | Zech. 11 |
| 11.) She was the mother of all living | Genesis 3:20 | 12. Coats of skin | Genesis 3:21 |
| 13.) Cherubim with a flaming sword | Genesis 3:24 | 14.) More than 4 | Genesis 5:4 |
| 15.) Seth | Genesis 4:25 | 16.) 30 | Genesis 5:5 |

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Lets Grow-up

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