I would rather to have

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I would rather to have

I would rather not to have. I would rather prefer to have. I would rather or i rather use. I would rather i don't have to work. Will rather or would rather. Lyrics to i would rather have jesus. I would rather like to have (11) Have no fellowship with the unfruitful works of darkness. -- "having no fellowship" with such works is not refusing to take part in them (for this surely it could be taken for granted), but not to keep terms with them, to have no sympathy or indulgence or excuse for them. Thus the word is used, in Philippians 4:14, to "communicate with my affliction", and in Revelation 18:4, to "share partakers of the sins" of Babylon. It is through such weak or cowardly indulgence, more than the real love of evil, that sin is suffered to prevail. So St. Paul adds: "rather to try them again." Our Lord Himself has declared in all these cases: "Whoever is not with me is against me". The unfruitful works of darkness. --St. Paul has a similar antithesis in the Epistle to the Romans (Romans 6:19-22). Those who are in sin "have said to their members servants to iniquity to iniquity to iniquity to iniquity to iniquity to iniquity to iniquity. Iniquity has resulted only iniquity; and so he continues to ask, "What fruit have you then in those things of which you are now ashamed?" This unfortunate fruitlessness is immediately the sign and penalty of sin, so men have encouraged it to be a principal element of the suffering of the lost. But those who are in Christ "sit down to their members servants to righteousness to holiness". "They have", he says, "their fruit to holiness" now, and "in the end eternal life", which is eternal holiness. Similarly, in Galatians 5:20-22, we have "the works of the flesh", but "the fruit of the Spirit." In fact, Scripture rarely speaks of "evil fruit" (Matthew 12:33). Generally, "being fruitless" is an all-sufficient condemnation. "Every branch that bears no fruit is taken away" (John 15:2). Verse 11. - And have no fellowship with the unfruitful works of darkness. The point of this exhortation is in the adjective "unfruitful." The works of darkness are fruitless; they do not give rise to satisfactions, to moral results that are "a joy forever", or, if they have fruit, it is shame, remorse, despair. I contrast this with the renewing, satisfying, joyful fruits of justice. But try them again. Do not settle for a passive attitude towards them, but take the aggressive and expose their wickedness, both in public and in the domestic circle. A testimony must be raised against the ways that are so shameful and that bring down the wrath of God. Parallel comments ...GreekHave not associated with li 1/2 lo 1/2 li 1/2 Present - 4790 by PluralStrong of the second person: From the sun and from the koinoneum; to share in the company with, I mean. Co-participate inside. the lefinite article - Dative Neuter PluralStrong 3588: The definite article; the fruitless lol-life. Including the feminine him, and the neuter at all their inflections; the definite article; the fruitless lol-life. (akarpois) Adjective - Dative Neuter PluralStrong 175: Unfruitful, sterile, useless. (ergois)Noun - Dative Neuter SingularStrong 4655: Darkness, physical or moral. From the base of the trail; sciadiness, that is Obscurity butδδ (de)ConjunctionStrong's 1161: A primary particle; but, and, etc.ratherμιλλον (mallon)AdverbStrong 3123: More, more. Neutral of the comparison of the same malist; more) or rather. exhibit [them]. rootsλέγχετε (elenchete)Verb - Present Imperative Active - 2nd Person PluralStrong 1651: (a) I reproach, reproach, discipline, (b) expose, show to be guilty. Of uncertain affinity; to refute, to admonish. Go to Previous Barren Clear Company Convict Darkness Deeds Expose Faces Fellowship Fruits Without Fruit Instead part Participates Quality Rather Reprove True. Unsuccessful non-profitJump jobs at NextBarren Clear Company Convict Darkness Deeds Expose Faces Fellowship Fruits Without Fruit Instead part Participates Quality Rather Reprove True. Unsuccessful non-profitJump jobs at NextBarren Clear Company Convict Darkness Deeds Expose Faces Fellowship Fruits Without Fruit Instead part Participates Quality Rather Reprove True. you will participate in the quality of Rather Reprove True. Works without purpose of lucroLinksEphesians 5:11 NIVEphesians 5:11 NIVEphesians 5:11 BibleApps.com Ephesians 5:11 Biblical ParalelaEphesians 5:11 Chinese BibleEphesians 5:11 French Bible Ephesians 5:11 Citations ClyxNT Letters: Ephesians 5:11 Do not have communion with the unsuccessful works (Ephes. Eph. Ep) Page 2(10) Proving what is acceptable and perfect will of God", is the fruit of the transformation "in the renewal of the mind". "To demonstrate" is to try in any case, with the full light of God, what is in accordance with His will; is a work in part of thought, experiment. Our whole walk should be directed to discover what is pleasing to Christ, immediately refusing everything that is not so, and clinging to everything that is. We must not follow the tradition of our people, and not take a vague view of duty; We have to prove the matter, test it. For the supreme practical rule of the Christian life must be to please Christ. Parallel Commentaries ... GreekTest and Testsδοκιμάζοντες (dokimazontes) Verb - Present Participle Active - Nominative Masculine PluralStrong 1381: From dokimos; to test; by implied, to approve. What is (ti)Interrogative / Indefinite Pronoun - Name Neuter SingularStrong 5101: Who, what, why. Probably emphatic of the tis; a pronouncing question, who, or what. Pleasess. άρεστον (euareston) Adjective - Nominative Neuter Singular Strong's 2101: Acceptable, bene-pleasing (especially to God), grateful. From eu and arestos; completely pleasant. the τῷ- Dative Masculine Singular Strong 3588: The Including the feminine him, and the neutral in all their inflections; the definitive Experiences Find to fully learn Pleasures Pleasing 5:10 NIVEphesians 5:10 NIVEphesians 5:10 NIVEphesians 5:10 Parallel BibleEphesians 5:10 NIVEphesians 5:10 NIVEphesians 5:10 NIVEphesians 5:10 Parallel BibleEphesians 5:10 NIVEphesians 5:10 NIVEph 5:10 Clyx 5:10 Show what is pleasing (Ephesians 5:10). Eph. Page 3 (9) For fruit The true reading is that of Light, for which the simplest phrase, "fruit of the Spirit", has been replaced, to the great detriment of the force and coherence of the whole passage. Light has its fruits; darkness (see Ephesians 5:11) is "fruitless". The metaphor strikes, but literally correct, for light is the necessary condition of that vegetative life which grows and bears fruit, while darkness is the destruction, if not the destruction, of life, at least of perfection fruit. Typhere. Goodness, righteousness, and truth. 4:15 As the characteristic of the Christlike soul. For "goodness" is love in practical benevolence, forming, in Galatians 5:22, a culmination of "suffering" and "goodness", and, in 2Thessalonians 1:11, distinguished as practice. The other two qualities, "justice" and "truth", that is, probably, truthfulness, are both parts of the great principle of "being true." Verse 9. - For the fruit of light is manifested in all goodness, justice and truth. The exhortation is confirmed by this affirmation of what is the natural result of light: goodness, the disposition that leads to good works; justice, righteousness, and renders to all, and especially to God, the things which are of God; and the truth, that is, the observance of the truth in every form and manner, believing it, worshipping it, saying it, acting according to it, hoping and rejoicing in it, being sincere and honest, not false or treacherous. Parallel comments ... Greekforá1°Ã£ (gar) Strongâs conjunction 1063: For. A primary particle; correctly, attributing a reason.theá1â2ã (ho) Article â Male Nominal SingularStrongâs 3588: The, the definite article, Including the feminine him, and the neutral a in all their inflections; the definite article; the fruit©Â±Ã~~~~1â2 ̧à (karpos) Name â Male Nominative SingularStrongâs 2590: Probably from the base of harpazo; fruit, letter figuratively or figuratively of (tou) Article - Genitive Neuter SingularStrong 3588: The definite article. Including the feminine him, and the neuter a in all their inflections; the definite article; the.light [consists] [Iá1/2, I (phÅţtos) Noun - Genitive Neuter SingularStrong 5457: Light, a source of light, irradiation. From an obsolete phao; brightness in roots 11/2 (en) PrepositionStrong 1722: In, up, tra. A primary preposition denoting the position, and instrumentality, i.e. a resting relationship; 'in, 'a, 'a, on, by, eccallÏάÏá¿ (pasÄ) Adjective - Dative Feminine SingularStrong 3956: Everything, Feminine SingularStrong's 19: Da agathos; bon, i.e. Virtue o beneficence.righteousness,Î'ÎlÎoαÎ1οÏÏÎ1⁄2á¿ (dikaiosynÄ) Noun - Dative Feminine SingularStrong 2532: And, also, i.e. sincerity. Go to PreviousAct Consists Effect Found Fruit Good Goodness Kind Live Right Dexterity True Spirit. Truth of RighteousnessJump to the NextAct Consists Effect Found Fruit Good Kindness Type Live Right Right True Spirit. Truth RighteousnessLinksEphesians 5:9 NIVEphesians BibleEphesians 5:9 French BibleEphesians 5:9 French BibleEphesians 5:9 Quotes Clyx For the Fruit of the Spirit (Ephes. Eph. Ep) Page 4New International Version For once you were dark, but now you are light in the Lord. So live as people of light! Standard English version for once you were dark, but now you are light in the Lord. Walk as children of light in the Lord. Walk as chil ye were sometimes darkness, but now are light in the Lord: walk as children of lightNew American Standard Bible for you were dark, but now you are light in the Lord: walk as children of lightNASB 1995 because you were formerly darkness, but now you are Light in the Lord; walk as children of light. Because once you were dark, but now you are light in the Lord; walk as children of light. Because once you were dark, but now you are light in the Lord;
walk as children of light. the Lord. Walking as children of light— American Standard Version Because you used to be darkness, but now you are light in our Lord, so walk as children of light— Contemporary English version You used to be like people who lived in the dark, but now you are people of light because you were here for darkness, but now you are light in the Lord. So behave as people of light because you were here for darkness, but now you are light in the Lord. When the Lord is the Translation of good news You yourselves were in darkness, but because you became the people of the Lord, you are in the light. So you have to live as people who belong to the light. So you have to live as people who belong to the light. So you have to live as people who belong to the light. International standard version For once you were darkness, but now you are light in the Lord. Live as children of light, Standard Literal Version for you once was dark, and now light in the Lord. Walking as children of light - New Bible of English Heart Because you once were darkness, but now you are light in the Lord. Walk as children of light, Weymouth New Testament There was a time when you were nothing but darkness, but now you are light in the Lord. Walking as children of light, the literal translation of Jonah for you was once darkness, and now light in the Lord; as children of light walk you, Additional translations ...page 5 Contest Crossref Greek Comment ContextImitators of God ...6 No one deceives you with empty words, because for these things the wrath of God is coming on the children of disobedience. 7 Therefore do not be part of them. 8 For once you were darkness, but now you are light in the Lord. Walking as children of light,... Bible of study Berean · DownloadCross References2 Corinthians 6:14 Do not be unfaithful to the unbelievers. Why can justice have collaboration with evil? Or what communion has the light with darkness? Ephesians 3:6 This mystery is that through the gospel the Gentiles are heirs, companions of the body, and companions participate in the promise in Christ Jesus. Treasure of Scripture So don't be involved with them. Ephesians 5:11 And do not have communion with the unsuccessful works of darkness, but rather reprove them. Numbers 16:26 And he said to the congregation, "Peace, please, from the tents of these wicked, and touch nothing of theirs, your dream interpreters, your dream interpreters, your mediums, or your sorcerers who declare, "Do not serve the king of Babylon." Jeremiah 29:8Therefore the LORD of hosts, the God of Israel, saith, Be not deceived by the prophets, nor by the gods among you, neither hearken unto their dreams. Jeremiah 37:9 This is what the LORD saith, Be not deceived, saying, The Chaldeans shall go forth for good; for they shall not do it. Romans 1:18 The wrath of God is revealed from heaven against all gods and the wickedness of men, who destroy the truth through their wickedness. Ephesians 2:8 See that no one takes you captive for philosophy and empty deception, which are based on human tradition and the spiritual forces of the world rather than on Christ. Colossians 3:6 Because of these, the wrath of God is coming upon the children of disobedience. Treasure of the Scripture Let no man deceive you with vain words, because of these things the wrath of God cometh upon the children of disobedience. No. Jeremiah 29:8,9,31 For thus saith the LORD of hosts, the God of Israel, that your prophets, and your gods, which are among you, shall not deceive you, neither hearken unto your dreams, which ye provoke to dream. Ezekiel 13:10-16 For also because they have deceived my people, saying, Peace; and there was no peace; and one built a wall, and others deceived him with an unwanted death: ... Micah 3:5 Thus saith the LORD concerning the prophets that lead my people astray, that bite with their teeth, and cry out, Peace; and he that puteth not in his mouth, they prepare war against him. 2 Kings 18:20 Thou sayest, (but they are but vain words,) I have counsel and strength for war. Now, who do you trust, who rebels against me? Jeremiah 23:14-16 And I have seen in the prophets of Jerusalem an awful thing, that they commit adultery, and walk in lies, and strengthen the hands of evildoers, that none return from his wickedness: they are all as Sodom, and the inhabitants of Gomorrah. Cometh Numbers 32:13,14 And the wrath of the LORD was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed. Joshua 22:17,18 The iniquity of Peor is too small for us, from which we are not cleansed unto this day, though there was a plague in the congregation of the Lord, ... Psalm 78:31 And the wrath of God came upon them, and he slew the fatest of them, and slew the chosen men of Israel. Ephesians 2:2,3 Wherein the past time you walked according to the prince of the power of the air, the spirit which now works in the children of disobedience: disobedience. Hebrews 3:19 So we see that they could not enter in because of unbelief.1 Peter 2:8 And a stone of stumbling, and a rock of offense, even to them that stumble at the word, being disobedient: where they also were appointed. Page 7 (5) This is why you know it. --The true reading of the original is curiously emphatic. It works like this: for this you know, knowing. But, as he uses two different words, in the former clause correctly "you know" and the latter "learning to know", the meaning seems to be: "That's why you know, learning it again so that you know it better." Whatever else is doubtful, it is certain; yet it admits an ever-increasing certainty. A great man, who is an idolater. --Comp Colossians 3:5, "Covetousity, which is idolatry." Whatever becomes the main object of our desire, so as to vindicate our fear and main love, is, of course, an idol, because "you cannot serve God and mammon." Perhaps in this metaphorical idolatry, as in the literal one, there are two distinct stages, but passing from invisible gradations between them â first, resting on some visible blessing of God, as the only thing in which and for which we serve Him, and so by degrees that we lose Him in His gifts; then, the axe, Absolute forgetfulness of Him, and the establishment, as is inevitable, of some other object of worship to fill the vacant throne. He has every inheritance in the kingdom of Christ and of God.--The phrase "the kingdom of Christ" is, as a matter of course, "the kingdom of God", for "the Christ" is by prophetic definition Em manuel, that is "God with us." The unworthy Christian indeed has "an inheritance" in it, to its terrible responsibility; but in the true spiritual sense he is one "who does not have", "from whom he assumes what he has" (Matthew 13:12). Verse 5. - For this you know well; an appeal to your own consciences, made with confidence, as beyond doubt. That no fornicator, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom. Greed, the sin of impurity of the twin brother, is denounced as idolatry. He is worshipping the creature more than the Creator, depending on vast deposits of earthly substance in place of God's favor and blessing. He must receive the fate of the idolater; instead of inheriting the kingdom, he must die death The destiny in this verse is not future, but present - will not have, but hath, inheritance, etc. (comp. Ephesians 1:11, 18). The lust of greed is overcome; it loses everything that is really worth having; it can have this and that - lands, houses and goods - but it does not have a single piece of scrap in the kingdom. Of Christ and of The two are united in the nearest way, asimplying the divinity of Christ and His oneness with the Father in the administration of the kingdom. Parallel comments ... GreekForá1°Ã£ (gar) Strongâs conjunction 1063: For. A primary particle; correctly, attributing a raison.di with many implications.[No]äá3â (pas) Adjective â Nouns Singular Masculine 3956: Everything, the whole, every gender. Including all forms of declination; apparently a primary word; anything, anything, anything, anything, anything, anything, anything, anything anything anything anything anything anything anything. Including all forms of declination; apparently a primary word; anything perennials; a prostitute, i.e. a debauchery.impure, a1â4§Ã©Â¬Ã©Â±Ã~~~à (akathartos) Adjective â Male Nominative SingularStrongâs 2228: Or, what. A primary particle of distinction between two related terms; disjunctive, or; comparative, rather.Greedy personÂ"éÎ1/4é¿Ã©-éoà (pleonektÃâ) noun â Singular Male Nominativeâs 4123: Pers greedy or greedy; eager to have more. From the pleion and from the âeco; holding more, ie eager for gain. (thatá1â2 (ho) Personal / Relative pronoun â Nominal Neuter Singularâs 3739: Who, what, that is. Ã",á1Â" Ã" Ã" Ã" 2 (destiny) Verb â (eidà ¢lolatrÃ'''''' " (eidà ¢lolatrÃ"""" Â" h" (worshipper) of an image (an idol). From eidolon and the base of latreuo; an image worshipper.has $ilde{A}_1$ 1 at $ilde{A}_2$ 4 at $ilde{A}_3$ 4 at (echei) Verb a Present Indicative Active a 3rd Person Singular Strongâs Adverb 3756: No, no. Also ouk, e ouch a primary word; the absolute negative âin, âa, up, da, etc.theÃäġ¿F (tÃ2â2) Article â Feminine Dative SingularStrongâs 3588: The definite article; il.kingdomé2é±ÃÂé"á3Â43 (basileia) noun â Feminine Dating SingularStrongâs 932: From basileus; royalty, i.e. rule, or kingdom of ChristÎ (Christou) Noun - Maschile Maschile 547: One, the Messiah, the Christ. From chrio; Unno anointed, that is the Messiah, an epithet of Jesus andlol±á1/2¶ (kai) ConjunctionStrong of 2316: A deity, especially the deity He is supreme; figuratively, a magistrate; from Judaism, very. Go to Previous Assured Christ Covetous Desire Flesh Fornicator dà Idolater Heritage Images Immoral Informed Inheritance Kingdom Lewd Others Passions Reign Sexually Share Sure Unbridled Uncleaned Way
Whoremonger Words Worship Jump to Next Assured Christ Covetous Desire Flesh Fornicator dà Idolater Heritage Images Oral Words WorshipLinksEphesians 5:5 NIVEphesians 5:5 NIVEphesians 5:5 NLTEphesians 5:5 NASBEphesians 5:5 The Chinese BibleEphesians 5:5 Uverselong the common Ephesians 5:5 Nasbephesians 5:5 Nasbep obscenity, foolish talk or coarse joke, which are out of place, but rather thanksgiving. New translation Obscene stories, silly talk and crude jokes, they're not for you. Instead, let there be gratitude to God.Italiano Standard Version Let there be grati Berean Bible Study Nor should there be obscenity, foolishness, or crude joke, which are not suitable, but rather thanksgiving. King James The BibleIn fidelity, neither foolishness, nor foolishness, nor endangerment, which are not suitable, but rather thanksgiving. The literal Bernese Bible and filth, foolishness, nor endangerment, which are not suitable, but rather thanksgiving. not be filthiness and silly talk, or coarse jesting, which are not suitable, but rather give thanks. NASB 1977 and there should be no filthiness and silly talk, or coarse jesting, which are not suitable, but rather give thanks. Amplified Bible There is neither filthiness and silly talk, or coarse jesting, which are not suitable, but rather give thanks. Amplified Bible There is neither filthiness and silly talk, or coarse jesting, which are not suitable, but rather give thanks. [for believers]; but instead they speak of your gratitude [to God]. The Standard Christian Bible Obscene and foolish chatter or joking are not suitable, but rather than than thanking. American standard skills, neither stupid gossip, nor performances, which are not fixed: but rather give The Bible in Plain English In abusive terms, neither useless, but instead of these, thanks. Contemporary English version Do not use dirty or dirty words. Instead, say how grateful you are. The Bible of Douay-Rheims Or obscenity, or WORD® It is not fair that dirty stories, stupid chatter, or obscene jokes are mentioned among you. Instead, there's Thanksgiving. Literal standard version also dirt, and foolish talk, or jesting—the things that do not fit—but rather thanks; NET The Bible should be a vulgar speech, a silly speech or a gross excitement, all out of character, but rather thanks. Weymouth New TestamentAvoid shameful and silly talk and at low risk--they are all similar discreditable--and instead of against the sins of impurity and Christian lust, incompatible with the uncleanness of the kingdom of heaven, as all works of darkness, General Galatians 50xides It stands out (see 1Courists 6:18); "beauty" (literally, the insatiable desire more) is a sin against our neighbor. At the same time, the constant connection of the two words suggests the truth that is communicated by the union of the two types of "coveting" in the tenth commandment, viz., that the temperament of selfish and unfaithful lust has a dual direction - to the skill of lust, and to the greed of greed - perhaps especially a vice of old age, and the skill of avariety. Verses 3-21. - The WALK SUITABLE to LIGHT children. Pour 3. - But. Another of contrasts of this flesh, which occurs several times in the writings of the apostle (1 Corinthians 5:11; Ephesians 5:3; Colossians 3:5), is rather unexpected. Dλεονεπεπεία, skill, means the desire to have more, which is especially true of sensual sins; but is not coupled with them by a κα', but disjoined by a η}, indicating something of another class. In the apostle's mind, sensuality was inseparable from greed, from unnatural desire more, from the dissatisfaction of what was sufficient; from here the neighborhood of the two vices. He is not even called among you as saints. The practice of such sins was out of question; but also speaking of them, as ordinary conversation issues, was unsuitable for the saints; the same conversation of Christians must be pure. The exhortation brings on Christians in their social relations; If the apostle had taken care of the individual's duty, he would have urged that such sins would never be allowed even to thoughts or imagination. ...GreekButδi (de)ConjunctionStrong's 1161: A primary particle; but, and, etc.among 1.7ν (en)PrepositionStrong 1722: In, up, in. A primary preposition that denotes the position, and the instrumentality, that is. A rest relationship; 'in, 'a, on, by, etc.you, .μόν (hymin)Personal / Possessive Pronoun - Dative 2nd Person PluralStrong's 4771: You. The person pronounces the second singular person; tu.asκαθος (kathōs)AdverbStrong 2531: According to the way, in the degree that, just like, how, how. Kata and hos, just like that. is correctπρέπει (prepei)Verb - Present Indicative Active - third person SingularStrong's 40: Other (or per) God, holy, sacred. From hagos; sacred. there should not be even a lighterνομαζέσθω (onomazesthō)Verb - Present Imperative Middle or Passive - 3rd Person SingularStrong 3687: From onoma; to appoint, that is, Assign a name; by extension, to pronounce, to mention, to profess. of sexual immorality, Πορνεία (Porney)Noun - Female Appointments SingularStrong of 4202: Fornication, religion; met: idolatry. From porneuo; prostitute; figuratively, idolatry. (kai)ConjunctionStrong 3956: Everything, σακαθαρσία (akatharsia) Noun - Female Appointments Singular Strong 167: Impurity, impurity, impurity, impurities, physically or morally.or, 2228: O... O...A primary particle of distinction between two related terms; disjunctive, or; comparative, rather.of avidity. ĀÆÊÂ"©Î1/4©3â± (pleonessia) Name â Singular Female NominativeThe 412 4 by Strong: Greed, avarice, aggressiveness, desire From pleonektes; greed, i.e. fraud, extortion. Jump to Previous Acts Desire Evil Fitting Carnication Godâs Greed Immorality Improper Impurity Type Lewdness Mentioned Once Again Ought Property Right Saints Sexual Impurity Unbridled Sexual Jump to NextActs Greed Desire Evil Fitting Meat Fornication God's Immorality Inappropriate Impurity Type Lewdness Mentioned Once Others Need Proper Property Rights Saints Sexual Impurity ImpureLinksEphesians 5:3 NLTEphesians 5:3 NLTEphesians 5:3 NLTEphesians 5:3 The Chinese BibleEphesians 5:3 The French BibleEphesians 5:3 Clyx QuotesLetters: Ephesians 5:3 But sexual immorality and all uncleanness (Ephesians 5:3 But sexual immorality and all uncleanness (Ephesians 5:3 But sexual immorality and all uncleanness (Ephesians 5:3 Clyx QuotesLetters: Ephesians 5:3 But sexual immorality and all uncleanness (Ephesians 5:3 But sexual immorality and all uncleannes Christ, in that particular manifestation of love through suffering and self-sacrifice, which is impossible to God. unity in itself, but belonging to the incarnate Son of God, and that was the ultimate end. of his incarnation. There is a similar connection of ideas in John 15:12-13, "This is my commandment, that you love one another, as I have loved you. No one has greater love than this: to lay down one's life for one's friends". The imitation of God is in free and natural charity; the imitation of Christ is in the power to show mercy, which is bought with suffering and sacrifice. He not only "loved us", but "gave himself for us", an offering and a sacrifice to God, the very words "sacrifice and offering" are closely connected in Hebrews 10:5, which is a quotation from Psalm 40:7. Comparing them with the Hebrew words they represent, and looking also at the etymology of the Greek words themselves, we see that the word "offering" simply means a gift offered to God, and applies especially, though not exclusively, to bloodless sacrifices; while the words they represent, and looking also at the etymology of the Greek words themselves, we see that the word sacrifices; while the word sacrifices are the word sacrifices are the word sacrifices. "sacrifice" distinctly implies the shedding of blood.. Each word, when used on its own, constantly has a more general meaning. Thus "offering" is used in Hebrews 10:14; Hebrews 10:14; Hebrews 10:18 for the sacrifice on the cross; whereas "sacrifice", in Acts 7:42, is made to translate the word commonly rendered as "offering". But when they are juxtaposed they must be regarded as distinctive; and so we may conclude that our Lord has made Himself "offering" in perfect obedience to God. His great humility, "coming to do the will of God" (second 40:7-8), and He gave Himself a "sacrifice", when He completed that offering by shedding His blood on Cross. Both are said to be offered "for us" that is, on our behalf. We have, therefore, here a complete summary - all more suggestive and characteristic because incidental - of the doctrine of Atonement. . Pour 2. - And walk in love. Again taking up the exhortation of Ephesians 4:1. Let your ordinary life be spent in an atmosphere of love. Drink it from heaven, as plants drink from the sun; radiate it from the eyes and face; let hands and feet be active in the Father, the love of the Son is the counterpart of the Father, made visible to us in the most suitable way to impress us. Although the love of Christ, like that of the Father, is eternal, the agriculture phrase (Galatians 2:20; Titus 2:14; 1 Timothy 2:6,) simple, but very complete: himself - all that was like God, all that became Man, a complete self-surprise, a burnt offering. "For us", not only on our behalf, but in our room (after the verbs of giving, dying, etc.;) this, in fact, being implied in the immediately following idea of a sacrifice, which, in the same way as the Jewish and pagan minds, conveyed the idea of a life given in another's room. An offering and a sacrifice to God. Offering and sacrifice are almost synonymous, but the former probably includes the entire earthly career of Christ incarnate - His holy life, the blessed example, the gracious teaching, the companionship of love, as well as His astonishing death, which last is more precisely the Î, Ï Î Sacrifice. Offering and sacrifice were presented to God, to satisfy His righteousness, meet the
requirements of His law, and glorify His holy and righteous government. For a tasty one. The allusion to Noah's sacrifice of every clean beast and every fox - "the Lord smelled sweet savour"; that is, the whole transaction, not merely the offering, but the spirit in which it was offered in the same way, was thankful to God. All the work of Christ, and the beautiful spirit in which it was offered, were thankful to the Father, and provided saving blessings to all who by faith made their offering. Parallel comments .Greekandlol±á1/2¶ (kai) ConjunctionStrong 2532: And, also, i.e. walkllplilllp3llp (peripateite) Verb - Active Imperative Present - 2nd Person PluralStrong 4043: From pears and pateo; to travel all around, i.e. Walking big; figuratively, to live, deport, follow.in 1600Î1/2 (en) PrepositionStrong 1722: In, su, tra. A primary preposition denoting the position, and instrumentality, i.e. a resting relationship; 'in, 'a, on, on, by, ecc.love, ĐœÎ3άÏá¿ (agapÄ) Noun - Dative Feminine SingularStrong From Messiah, an epithet of Jesus.loved diyάπησεν (ēgapēsen)Verb - Aorist Indicative Active - 3rd Person SingularStrong's 25: A love, wish well to, take pleasure in, long for; denotes the love of reason, esteem. Perhaps from agan; to love.us fermentμιος (hēmas)Personal / Possessive Pronoun - Accusative 1st Person PluralStrong 1473: I, the first person's perhaps from agan; to love.us fermentμιος (hēmas)Personal / Possessive Pronoun - Accusative 1st Person PluralStrong 1473: I, the first person's perhaps from agan; to love.us fermentμιος (hēmas)Personal / Possessive Pronoun - Accusative 1st Person PluralStrong 1473: I, the first person's perhaps from agan; to love.us fermentμιος (hēmas)Personal / Possessive Pronoun - Accusative 1st Person PluralStrong 1473: I, the first person's perhaps from agan; to love.us fermentμιος (hēmas)Personal / Possessive Pronoun - Accusative 1st Person PluralStrong 1st Person PluralS pronoun. A primary pronoun of the first person I.andκα della (kai)CongiunzioneStrong 2532: And, too, that is to say. has given itself upπαρέδωκεν (paredōken)Verb - Aorist Indicative Active - 3rd Person SingularStrong 3860: From para and didoms; to surrender, that is to surrender, intrust, transmit. for.προ (hyper)PrepositionStrong 5228: Gen: on behalf of; acc: above. us dinosaurμων (hēmōn)Personal / Possessive Pronoun - Genitive 1st Person PluralStrong 1473: I, the first person's pronoun. A primary preposition; a place, time or purpose; also in adverbial phrases.a fragrantε:ωδίας (euōdias)Noun - Genitivo Feminine SingularStrong 2175: A sweet smell, fragrance. From a compound of eu and a derivative of ozone; good-scene, that is. Fragrance.sacrifice, the offering. By thuo; sacrifice offering poσφοραααρααααρααααααααα (prosphoran)Noun - Accusative Female SingularStrong 2378: Abstr. and concr. sacrifice, the offering. By thuo; sacrifice of ozone; good-scene, that is. Fragrance.sacrifice of ozone; good-scene, that is. Fragrance.sacrifical ozone; good-scene, that is. Fragrance.sacrifice of ozone; good-scene, that is. Accusative Feminine Singular Strong 4376: An offer, a sacrifice. From prospherus; presentation; concretely, an oblation or a sacrifice. From Judaism, a lot. Go to Previous Aroma Behalf Christ Death Fragrance Fragrant Lovely. loved the church. - The love of Christ for his Church is such that He is incomplete without her (Ephesians 1:23), and raises her to be one with Himself; that He brings with his weakness and fragility; that He draws her from the ropes of love; and that He surrenders for her. Only until the husband shows love as in perfectin chivalrous forbearances, in aorrenza of tyranny, in the will of self-sacrifice, has the right to claim the lordship. And that's why he gave himself. - Here, as before, the antitype transcends the type. In the character of the sacrifice of our Lord, as an atonement offered "for" the Church, and in the regenerating and purifying effect of that sacrifice (see next verse), no one can approach him. You can say that the husband gives himself to his wife, but he can not be in any way superior to how to take the main part of weight, and if possible pain, of life for her. He can follow Christ in love, and in this alone. Compare the words of St Paul in Colossians 1:24, "I understand what is behind the afflictions of Christ for his body, which is the Church" (where you see Note).(25-27) In these verses we trace, under the wedding metaphor, a clear description of the three great stages of salvation - justification in the "cleaning of water in the final Word, His metaphor is certainly preserved in the last two clauses, which correspond to the purifying bath of the bride, and the festive presentation of her (usually from the friend of the groom, John 3:29), in all her beauty and ornament, to her husband at her house; perhaps even in the first, also, for the husband used to give a dowry, which was held in the rough simplicity of ancient times to buy his wife, and here that gives the infamous husband. In the course, according to all the tenor of Epistle, is the Church as a whole, not the individual soul, which is "the Bride of Christ for her. The duty of the husband to his wife is imposed by another parallel - must correspond to the love of Christ for her. The duty of the husband to his wife is imposed by another parallel - must correspond to the love of Christ for her. the Church. This parallel restores balance; If it would seem difficult for the wife to be subject, the spirit of love, the love of Christ, by the husband makes it easy to do. Christ has not simply pity of the Church, or simply desire his good, but he loved it; his image was stamped on his heart and his name was piled on his hands; He wanted to have her for his partner, wishing for a return of his affection, for the institution of sympathy between her and him. And he gave himself for her (comp. Ver. 2), showing that his happiness and his well-being were more expensive to him than to his - the true test of deep, true love. ...GreekHusbands, Antevδρες (andres) Noun - Vocative Masculine PluralStrong's 435: An eventual strong is a few forms and him than to his - the true test of deep, true love. ...GreekHusbands, Antevδρες (andres) Noun - Vocative Masculine PluralStrong's 435: An eventual strong is a few forms and him than to his - the true test of deep, true love. ...GreekHusbands, Antevδρες (andres) Noun - Vocative Masculine PluralStrong's 435: An eventual strong is a few forms and him than to his - the true test of deep, true love. ...GreekHusbands, Antevδρες (andres) Noun - Vocative Masculine PluralStrong is a few forms and him than to his - the true test of deep, true love. ...GreekHusbands, Antevδρες (andres) Noun - Vocative Masculine PluralStrong is a few forms and him than to him than to him than to him than the him male human being, a man, a husband. A man of a kind used for the use ofBraceletς (tas)Article - Accusative Female PluralStrong 3588: The...Article defined. Including the female he, and the neuter to all their inflections; the defined article; il.wives, γυνακας (gynaikas)Noun - Accusative Feminine PluralStrong 1135: A woman, wife, my lady. Probably from the base of ginomas; a woman; especially, a wife. justκα (kai)ConjunctionStrong 2532: And, too, that is to say. comeκαθ inclusionς (kathōs)AdverbStrong 2531: According to the way, in the degree that, just like, how, how. Kata and hos, just like that. Christ Χριστ.ς (Christos)Noun - SingularStrong nominal masculine of 5547: Unnointed One; Messiah, Christ. From chrio; Anointed One, that is the Messiah, an epithet of Jesus.loved diyάπησεν (ēgapēsen)Verb - Aorist Indicative Active - 3rd Person Singular Strong 's 25: A love, wish well to, take pleasure in, long for; denotes the love of reason, esteem. Perhaps from agan; to love. theτēν (tēn)Article - Accusative Female Singular Strong 3588 The article defined. Including the female he, and the neuter to all their inflections; the defined article; l.church 1970κλησίαν (ekklēsian)Noun - Accusative Female Singular Strong of 1577: From an ek compound and a kaleo derivative; a call, that is a popular meeting, in particular a religious congregation. eκα (kai)ConjunctionStrong 2532: And, too that is to say. has given itself upπαρέδωκεν (paredōken) Verb - Aorist Indicative Active - 3rd Person Singular Strong 3860: From paras and didamos; to surrender, untrustworthy, transmit. for πρρ (hyper) Preposition Strong 5228: Gen: on behalf of; acc: above. herα) τως (autēs) Personal / Possessive Pronoun - Female Genitive 3rd Person SingularStrong 846: He, she, them, the same. From the particle au; the reflexive pronoun, used of the third person, and of the other persons. PreviousAssembly Christ Church Death Delivered Married Love WivesLinksEfesini 5:25 NIVEphesians 5:25 NLTEphesians 5:25 ESVEphesians 5:25 KJVEphesians 5:25 KJVEphesians 5:25 KJVEphesians 5:25 Ephesians 5:25 Ephesi should submit to your husbands in everything. Standard English version Now as the church submits to Christ, so also wives should submit to their husbands in everything. Bernese literary Bible But also as the church is subjected to Christ, so also wives to their husbands throughout. The Bible of King JamesFor this, as the church is subject to their husbands in everything. NASB 1995But as the church is subject to Christ, so also wives must be subject to their husbands in everything. NASB 1977 But as the Church is subject to Christ, so also wives must submit to their husbands in everything [respecting their position as a protector and their responsibility before God as head of the house]. Christ As the church submits to Christ, so also wives must submit to their husbands in everything. American Standard VersionBut as the church is subject to Christ, so also wives are subject to their husbands in everything. Aramaic BibleBut as the church is subject to their husbands first, as the church puts Christ in the first place. Douay-Rheims BibleTherefore, as
the church is subjected to Christ, so also wives are to their husbands in everything. But as the church is submissive to Christ, so also wives are subjected to their husbands in everything. And so the wives must completely submit to their husbands in everything. International Standard VersionIn fact, as the church is submissive to the Messiah, so also wives must submit to their husbands in everything. NET BibleBut as the Church is subjected to Christ, so also wives must submit to their husbands in everything. New Heart BibleBut as the Church is subjected to Christ, so also wives are subjected to Christ, so even married women must be subjected to Christ But as the assembly is subject to Christ, so also the wives are subjected to their husbands in everything. As the assembly is subject to Christ, so also wives are subjected to their husbands in everything. Page 13 (23) Since the husband is the head of his wife, He is also instructive to compare it with the passage in part similar to 1Corients 11:3. There is «theof the woman is the man", as here; but "the head of every man (individually) is Christ", considered in his human nature; and finally, "the Head of Christ", like the Son of Man, "is God." There, therefore, the prowess is simple lordship; the woman is subject to the Father. Here, on the other hand, we note, first, that according to the general idea of the Epistle, the prowess of Christ on the Church in general takes the place of His prowess on the individual; then, that from the idea of His prowess on the individual; then the same idea of unity is the unity of Christ with Christp with Chris He Himself be the Savior of the Body. But... This clause, in which the words "He Himself" are emphatic, notes (as to protect against the too literal acceptance of comparison) that Christ (and He alone) is not only Head, but "Savior of the Body", that is, "of His body the Church", not only teaching and governing it, but with His unity infusing into it the new life of justification and sanctification. Here no husband can be like Him, and therefore no one can claim the absolute dependence of the faith which is His right. Accordingly St. Paul adds the word Ma. Although "this is so", still "let the wives", &c. As the church is subject to Christ, so let wives be to their husbands in all things. --The submission of the Church of Christ is a free submission, derived from faith in His absolute wisdom and goodness, and from love for His unspeakable love. So we gather (1) that the subordination of the wife is not that of the slave, for. compulsion and fear, but one who is born and preserves liberty; next (2,) that can exist, or however can endure, only on condition of superior wisdom and goodness and love in the husband; third (3,) that while it is like the Superior subordination generally, can not be equally perfect able - while it is real "in everything", it can be absolute in nothing. The antitype is, as usual, greater than the type. Verse 23 - For the husband is the head of the wife, just as Christ is also the head of the church. Woman was made for man (Genesis 2:18; 1 Timothy 2:13), showing the divine purpose that man should be one of subordination. Parallel to this provision is the relationship of Christ to the Church. In words, at least, everyone admits the prowess of Christ, and the of the Church to him. The Christian family, on very muchlevel, should exemplify the same relationship. To be himself the savior of the body. This is not said by contrast, but always by parallel. Christian husband should be the protector, the guardian, the ever vigilant and altruistic liberator of his family, even if his saving power can never approach the high level of Christ. A husband reckless of these obligations practically ceases to have any claim on the submissiveness of his wife and family. The very comparison of the husband with the Savior implies that, while there is an even greater contrast. This is never approach the high level of Christ. A husband reckless of these obligations practically ceases to have any claim on the submissiveness of his wife and family. implied in the first word of the following verse. Between the lines we read this thought: "Not that the parallel comments ... GreekForAi1â2 Al¤A©1 (hoti) Strongâs conjunction 3754: Neuter of hostis as conjunction; proves [the] husbandÃ;1â®Ã1â®Ã0®Ã (anÃâÂ2â Nominative Male SingularStrong's 1510: I am, exist. The first singular person present indicative; a prolonged form of a primary verb and defective; I definite article; the.wife, is3é2é±Ã; 2 Ìṣà (gynaikos) noun â Singular Feminine GenitiveStrongâs 11 35: A woman, wife, my lady. Probably from the base of ginomai; a woman; especially, a wife, justéoé±Ã;¶2¶ (kai) Strong's conjunction 2532: And, also, also, ie. asÃ;â2Â;à (hà Îs) Strong's adverb 5613: Probably comparative adverb from figuratively.dei Ã"¿ ï (tÃ2â Female Genitive 3588 by SingularStrong: The definite article; the.church,á1â4ÂÈéÂ"Ã" Female Genitive Feminine SingularStrongâs 1577: From a compound of ek and a derivative of kaleo; a call out, ie a Church. From sozo; the body, used in a very broad application, either literal or figurative. [of which] Heé±Ã; 1â2 ÌŞÂ (auto) Personal / Possessive Pronominative - Male Nominative application, either literal or figurative. [of which] Heé±Ã; 1â2 ÌŞÂ (auto) Personal / Possessive Pronominative au; the reflective pronoun, used by the third person, and by other people. [] WifeLinksEphesians 5:23 NIVEPHesians 5:23 NIVEPHesians 5:23 For the husband is the head (Ephesians 5:23 Eph. Ep) Page 14New International VersionWives, submit to your husbands as to the Lord. Berean Bible StudyWives, submit to your husbands as to the Lord. Berean literal wives, to their own husbands as to the Lord, King James Biblemoves, submit to your husbands, as to the Lord. New King James Version Wives, submit to your husbands, as to the Lord. New American Standard BibleWives, submit to your husbands, as to the Lord. New American Standard BibleWives, submit to your husbands, as to the Lord. New American Standard BibleWives, submit to your husbands, as to the Lord. New American Standard BibleWives, submit to your husbands, as to the Lord. New American Standard BibleWives, submit to your husbands, as to the Lord. 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Amplified Bible Wives, be in subjection to your husbands as [a service] to the Lord, Holman Christian Standard BibleWives, submit to your husbands as to the Lord, American Standard VersionWives, submit to your husbands as to the Lord, American Standard VersionWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard VersionWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard VersionWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to your husbands as to the Lord, American Standard BibleWives, submit to yo submissive to your husbands as to Our Lord, Contemporary Italian VersionA wife should put her husbands, as to the Lord. Wives, be in subjection to your husbands,
as to the Lord. Word of GodWives, place yourselves under the authority of your husbands as to the Lord, Wives: [submit] to you as to the Lord. Weymouth New Testament Married submit to your husbands as if to the Lord; The English Scriptures of the world are subject to your husbands submit, as to the Lord, Additional Translations ... Pagina 15 Contesto Crossref Comment Greek Context Wives and Mariti... 20 always giving thanks to God the Father for all in the name of our Lord Jesus Christ. 21Submit one another to worship Christ. 22Wives, submit yourselves to your husbands as to the Lord... Bible of study of Bernese · DownloadCross References2 Corinthians 5:11 Therefore, because we know what it means to fear the Lord, we try to persuade men. What we are is clear to God, and I hope it is clear to your conscience as well. Galatians 5:13 For you, brothers, you have been called to freedom; but do not use your freedom as an opportunity for meat. Rather, serve each other in love. Philippians 2: 3Do nothing for selfish ambition or for empty pride, but in humility consider the other most important of you.1 Peter 5:5The young men, in the same way, submit to your elders. And all of you, be humble." Treasure of ScriptureSubmit each other in the fear of God. Ephesians 5:22,24 Desires, submit yourselves to your husbands, as to the Lord... Genesis 16:9 And the angel of the Lord said to her, Return to your lover, and submit under his hands.1 Chronicles 29:24 And all the princes, the mighty men, and all the sons, in the same way as king David, submitted to Solomon the king.2 Chronicles 19:7 Therefore now be upon you the fear of the Lord; take care and do it; for there is no iniquity with the Lord our God, nor respect for people, nor take of gifts. Nehemiah 5:9,15 And I said, It is not good for you to do: do you not have to walk in the fear of our God for the rebuke of our enemies heathen? ... Proverbs 24:21 My son, fear the Lord and the king; and do not enter with those who are given to change: Page 16(20) Always thanking for all things. --This tempera of universal and pervading gratitude is inhabited in the First Letter to the Thessalonians (1 Thessalonians 5:18) as indissolubly united with joy and incessant prayer ("With joy always; pray without ceasing; in all you give thanks.") For thanks is for what God has given us, and prayer for what we still need, both must be united in our imperfect condition here. In Colossians 3:17 he is associated with the action "in the name of the Lord Jesus Christ". Here it is treated alone, such as the basis of praises, public and private, corporate and individual, described above. As for the first, St. Paul marks thanks as a fundamental and invariable element of every Christian cult, he dresses naturally in every variety of music; as regards the latter, he describes the habitual spirit ofin the same way prevails in joy and pain, undisturbed also by the penitent sense of sin, as the inner music of the whole Christian life. unto God and the father in the name of our Lord Jesus Christ. - both of these expressions are emphatic. to the whole consciousness of God belong fear and reverence: to the belief in him as "our father" (see Romans 8:14-17; Galatians 4:4-6) belonged especially to love and thanksgiving, but it is "in the name of the Lord Iesus Christ" - that is, as identified in perfect unity with him - that we have the adoption to the filiation that is the foundation of such thanks. So also in the same unity (see Iohn 14:13: young people 15:16; young people 16:23-24) we have the ground of perfect trust in prayer. . pour 20. - always thanks for all things; this being not only a more Christian duty, but a great way to keep the heart in good tone, to keep up the happy feelings - the duty not to be occasional, but always, and not for the things before fate agree only, but "for all things" (see giobbe 2:10; Romans 8:28). in the name of our Lord Jesus Christ to God, also the father. God the father is the right object of thanksgiving, as of prayer in general; but thanks must be given in the name of Christ. this is, through him who brought into the economy of grace, for which we receive the blessing for anger, for suffering we obtain the reward, for the glory of misery; for this, in short, the whole aspect of life is illuminated, and also the greatest trials and pains transformed into true blessings. ... Greekalways from pas and hote; every when, that is. at any time giving thanksε) χαριστονντες (eucharistountes) Verb - present active participles - nominative masculine pluralstrong 2168: by eucharistos; to be grateful, that is to express gratitude; especially to say grace to a meal.toτ' (tō)Article - dative masculine singularstrong 3588: the, the definite article including the female he, and the neuter a in all their inflections; the defined article; the. Godθε, (Theō)Noun - dative masculine singularstrong of 2316: a deity, in particular the supreme deity; figuratively, a magistrate; from Judaism, a lot. singularstrong 3962: father, (heavenly) father, ancestor, senior, apparently a primary word; a 'father' forpπρρ (hyper) Preposition Strong 5228: gen: in name of; acc: above. allπάντων (pantōn) Adjective - genitive neuter pluralstrong 3962: father, ancestor, senior, apparently a primary word; a 'father' forpπρρ (hyper) Preposition Strong 5228: gen: in name of; acc: above. allπάντων (pantōn) Adjective - genitive neuter pluralstrong 3962: father, ancestor, senior, apparently a primary word; a 'father' forpπρρ (hyper) Preposition Strong 5228: gen: in name of; acc: above. allπάντων (pantōn) Adjective - genitive neuter pluralstrong 5228: gen: acc: above. allπάντων (pantōn) Adjective - genitive neuter pluralstrong 5228: gen: acc: above. allπάντων (pantōn) Adjective - genitive neuter pluralstrong 5228: gen: accident for a father for a fa 3956: everything, everything, everything, everything, every type. including all forms of declension; apparently a primary word; all, all, the whole.in 1.7ν (en)Preposition Strong 1722: in, up, between. a primary word; all, all, all, the whole.in 1.7ν (en)Preposition that denotes the position, and the instrumentality, that is, a rest relationship; 'in, 'a, on, by, etc.[the] name synonymνόματι (onomati)Noun - dative the Lord. From kuros; supreme in authority, i.e. controller; implicitly, Master.Jesusá1â4 Ìṣé· (Ièesou) Noun â Genitive Male SingularStrongâs 2424: Of Jewish origin; Jesus, the name of our Lord and two other Israelites. It is (Christou) noun â Genitive Male SingularStrongâs 5547: Anointed; the Messiah, the Christ. From chrio; Anointed, that is. The Messiah, an epithet of Jesus.Jump to PreviousAlways Christ Jesus Praises Presented Thank YouLinksEphesians 5:20 BibleApps.com Ephesians 5:20 BibleApps.com Ephesians 5:20 BibleApps.com Ephesians 5:20 Parallel BibleEphesians 5:20 The Chinese BibleEphesians 5:20 The French 3 But among you, as it is fitting among the saints, let there be no obscenities, foolish speeches, or coarse jokes, which are out of character, but rather thanksgiving. 5 Of this you can be sure, that no fornicator, unclean or covetous person (that is, an idolater) has any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with empty words, for because of these things the wrath of God comes upon the children of light, 9 for the fruit of the light consists in all goodness, righteousness, and truth.10Try and prove what is pleasing to the Lord. 11 Do not share in the unfruitful works of darkness, but rather show them. 12 It is also shameful to mention what the rebels do in secret. 13But everything that is exposed to the light becomes visible 14Thus it is said, "Awake, you sleeping, rise from the dead, and Christ will shine on you". 15Wake heed, therefore, how you walk, not as a fool, but as a wise man, 16 to redeem the time, for the days are bad guys. but try to understand what the will of the Lord is. 18 Do not be drunk with wine, which leads to reckless indiscretion. 19 Speak to one another in psalms, hymns and
spiritual songs. Sing and make music in your heart to the Lord, 20 always giving thanks to God the Father for everything in the name of our Lord Jesus Christ. Wives and husbands (Song of 21Submit each other in the respect of Christ. Wives and husbands (Song of 21Submit each other in the respect of Christ. Wives and husbands as to the Lord. 23For the husband is the head of his wife, as Christ is also the head of the Church, his body, of which he is the Saviour. 24 As the Church submits to Christ, so also the wives must submit to their husbands, love your wives, as Christ also loved the Church and gave himself 26 to sanctify it, purify it with water by means of the word 27 and to present it before it as a glorious Church, without spot nor wrinkle or similar defects, but holy and irrepressible. 28Then husbands must love their wives as their bodies. Whoever loves his wife loves himself. 29 For no one hated his body, but nourishes him and cares, as Christ does with the Church. 30 For this reason the man will leave his father and his mother and join his wife and the two will become one flesh. But I speak of Christ and the Church. 33 Thus, each of you loves his wife as he loves himself, and his wife has respect for her husband. Page 18Unity in the body (Psalm 133:13; 1 Corinthians 1:10-17) 1 As a prisoner in the Lord, I urge you therefore to behave in a 2 way with every humility and mansuement, with patience, bearing one another in love, 3and trying to preserve the unity of the Spirit through the bond of peace. 4There is only one body and one Spirit, as you have been called to one hope, 5one Lord, one faith, one baptism, 6one only God and Father of all, who 7Or to each of us was given grace according to the measure of the gift of Christ. 8For this is said: "When he ascended up, he led the prisoners and gave gifts to men. "b 9What does it mean, "Ascese", if it is also descended to the underworlds 10He who descended above all the heavens, to fill all things...11He has given some as apostles, others as prophets, others as postles, others as postles, others as prophets, others as postles, others as postles, others as postles, others as prophets, others as postles, o Christ, 13 till we all reach unity. 14 Then we shall no longer be children slapped by the waves, and brought here and there by every wind of doctrine and by the cunning of men in their deceitful cunnings. 15But, saying the truth in charity, we will grow in everything in Christ himself, 16 From him all the body, formed and held together by every bond that sustains him, grows and builds itself in love for the work of each of his parts. The new life in Christ (Colossians 3:1) 17I therefore say this to you and insistLord, you must no longer walk as the Gentiles do, in the futility of their thought. 18 They are darkened in their understanding, and alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts. 19 Having lost all sense of shame, they gave themselves to sensuality by practicing every kind of uncleanness, with a desire for more. 20But this is not the way in which you came to know Christ. 21Behold, thou hast heard of him, and hast been taught in him, according to the truth which is in Jesus, 22 that thou mightest put forth thy former way of life, thy old self, which hath been corrupted by his deceitful lusts; 23 that you may be renewed in the spirit of your minds; 24And to put on the new self, created to be like God in true righteousness and holiness. 25Therefore every one of you must put out falsehood and speak truthfully to his neighbor, for we are all members one of another. 26 "Be angry, but don't sin". d Don't let the sun rise on your wrath, 27 and don't give the devil a foot. 28 He who has stolen must not steal anymore, but must work, and do good with his own hands, that he may have something to share with what he needs. 29 "No dishonest words come out of your mouth, but only what is useful to build what you need and to bring grace to those who hear. 30 And do not grieve the Holy Spirit of God, in whom you are sealed unto the day of redemption. 31 Cast off all bitterness, anger and anger, anguish and slander, along with every form of malice. 32 Be kind, and be of heart to one another, forgiving one another, even as God has forgiven you in Christ. Page 19The Mystery of the Gospel1Therefore I, Paul, a prisoner of Christ Jesus for the sake of you Gentiles...a 2Behold, you have heard of the stewardship of the grace of God which was given to me for you, 3 that is, the mystery made to me by revelation, as I have already written briefly. 4And by reading this, then, you will be able to understand my insight into the mystery of Christ, 5which was not made known to men in other generations, as it was revealed by the Spirit to the holy apostles and prophets of God. 6 This mystery is that through the gospel the Gentiles are heirs, partners in the body, and partners in the promise in Christ Jesus. 7 I became a servant of this gospel by the gift of the grace of God, which he gave me by his power. 8 Though I am less than all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints, this grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints and the grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints and the grace was given to me, to preach to the Gentiles the uncertain riches of Christ, 9 and to enlighten all the saints and the grace was given to me, to preach the grace was given to me through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to the eternal end which He has accomplished in Christ Jesus our Lord. 12In Him and through faith in Himc, we can in the presence of God with boldness and and 13 I beseech you therefore not to be discouraged because of my sufferings for you, which are your glory. Paul's Prayer for the Ephesians 14...This is why I kneel before the Father, 15 from whom every family in heaven and on earth is named. 16I ask him that with the riches of his glory he might strengthen you in your hearts

through faith. Then you, rooted and grounded in love, 18 together with all the saints, will have power to understand the length, breadth, height, and depth of the love of Christ, and to know him beyond all knowledge, that you may be filled with all the fullness of God. 20But to him who is able to do much more than we ask or imagine, according to his power, 21to him be the glory in the church and in Christ Jesus to all generations, for ever and ever. Amen. Page 20Live with Christ (Colossians 2:6-23) 1And ye were dead in your trespasses and sins, 2in which ye walked, conforming to the ways of this world, and to the prince of the power of the power of the saints, will have power to understand the length, breadth, height, and depth of the love of Christ, and to know him beyond all knowledge, that you may be filled with all the fullness of God. 20But to him who is able to do much more than we ask or imagine, according to his power, 21to him be the glory in the church and in Christ Jesus to all generations, for ever and ever. Amen. Page 20Live with Christ (Colossians 2:6-23) 1And ye were dead in your trespasses and sins, 2in which ye walked, conforming to the ways of this world, and to the prince of the power of t

disobedience. 3 We also have all lived among them once, fulfilling the desire of our flesh, and following its desires and thoughts. 4 kingdoms in Christ Jesus, 7that he might show in the ages to come the exceeding riches of his grace, which is manifested in his low works, which God has ordained for our way of life. One in Christ (Philippians 2:14) 11Therefore remember that once ye, Gentiles in promise, without hope. and without God in the world. 13 But now in Christ Jesus you who were afar off have been brought near three himself a new man from the two, thus making peace 16and reconciling them both to God in one body through the cross, by which he	ring kindness toward us in Christ Jesus. 8For it is by go in the flesh, called uncircumcised by the so-called circu rough the blood of Christ. 14For he himself is our peac he put out their enmity. 17 And he came to preach pea	race that ye have been saved through faith, and this is not micision (Philippians 2:1), 12Remember that at that time year, who has done both, and has broken down the dividing we to you who were afar off, and peace to those who were	of yourselves, but it is the gift of God. 10 For we are the work e were separated from Christ, strangers from the community of wall of enmity, 15 abolishing in his flesh the law of commandmental afar off. 18 To pass Him we both have access to the Father fro	of God, created in Christ Jesus to do good of Israel, strangers from the covenants of ents and decrees. He did this to create in m a Spirit. Christ Our Corner Stone (Isaiah
28:14–22; 1 Corinthians 3:10–15; 1 Peter 2:1–8)19You are no longer strangers and strangers, but fellow citizens with the saints and him you have also been united in a place of dwelling for God in his Spirit. Paul's greeting to the Ephesians (Acts 19:8–12; Revelation 34)3Blessed be both God and Father of our Lord Jesus Christ, who blessed us in Christ with every spiritual blessing in the heavenly of His will, 6 for the praise of His glorious grace, which He has freely given us in the Beloved. 7In Him we have redemption through good pleasure, which he wanted in Christ 10 as a plan for the fullness of time, to gather all things in heaven and on earth in Christ.	on 2:1-7)1Paul, apostle of Christ Jesus by the will of Go y kingdoms. 4 For He chose us in Him before the found th His blood, for the forgiveness of our transgressions,	od, to the saints in Ephesus, to the faithful in Christ Jesus: I dation of the world was holy and blamed in His presence. I according to the riches of His grace 8 which He has given	2Grace and peace to you by God our Father and the Lord Jesus n love 5 He predestins us for adoption as His children through over us with all wisdom and understanding. 9And he made us	s Christ. Spiritual Blessing (Romans 8:28- Jesus Christ, according to the good pleasure know the mystery of his will according to His
of His glory. 13And in him, having heard and believed the word of truth—the gospel of your salvation—has been sealed with the proknown of your faith in the Lord Jesus and of your love for all saints, 16 I have not stopped thanking you, remembering you in my profits vocation, the riches of His glorious inheritance in the saints, 19and the greater greatness of His power to us that we believe. The dominion, and every name that is called, not only in the present age but also in the one to come. 22And God put everything under he Christ Jesus: 2Grace and peace to you by God our Father and the Lord Jesus Christ. Praise both for spiritual blessings in Christ3 and	rayers, 17that the God of our Lord Jesus Christ, the glo hese are in accordance with the operation of His migh his feet, and did He go all over the church, 23 which is	orious Father, give you a spirit of wisdom and revelation in ty strength, 20which He exercised in Christ when He raise His body, the fullness of Him who fills everything in all. P	your knowledge of Him. 18I ask that the eyes of your heart beed him from the dead and sat him at his right hand in the heave age 221Paul, apostle of Christ Jesus by the will of God, to the l	e enlightened, that you may know the hope of enly kingdoms, 21farrule andpower and noly people of God in Ephesus, to the faithful in
In love 5 he predestined us for the adoption of filiation through Jesus Christ, according to his pleasure and will—6 to the praise of h wisdom and understanding, 9 he made us know the mystery of his will according to his good pleasure, which he wanted in Christ, 1 who works all in accordance with the purpose of his will, 12 for we, who were the first to put our hope in Christ, both for the praise 14which is a deposit that guarantees our inheritance until the redemption of those who are the possession of God, to the praise of h continue to ask that the God of our Lord Jesus Christ, the glorious Father, give you the Spirit of wisdom and revelation, so that you	10 to be put into place when times reach their fulfillme e of his glory. 13 And you have also been included in C his glory. Thanksgiving and prayer15For this reason, s	ent, to bring unity to all things in heaven and on earth und Christ when you have heard the message of truth, the gospe since I heard of your faith in the Lord Jesus and your love f	er Christ. 11In him we have also been chosen, having been pre el of your salvation. When you believed, you were marked in hi for all the people of God, 16 I have not stopped giving thanks for	edestined according to the design of the one m with a seal, the promised Holy Spirit, or you, remembering you in my prayers. 17 I
great power for us that we believe. That power is the same as that powerful force 20ha exercised when he raised Christ from the deput all things under his feet, and appointed him chiefall for the church, 23who is his body, the fullness of him who fills everything in now works in the rebels. 3 We too have all lived among them once, fulfilling the lusts of our flesh and following its desires and thou with him in the heavenly kingdoms in Christ Jesus, 7for in the ages to come, that he might show the incomparable riches of his grad	lead and sat him on his right in the celestial kingdoms, inFootnotes: 1 5 5 9 11 17 Page 23Live in Christ1As foughts. 4But because of his great love for us, the merciface, expressed in his lovingkindness toward us in Chris	, 21 above all the rule and authority, power and dominion, r you, you died in your transgressions and sins, 2in which you God made us alive with Christ, 5 even when we had died to Jesus. 8For by grace you have been saved through faith,	and every name that is invoked, not only in the present age buyou have lived, following the ways of this world and of the prind in transgressions, by grace you have been saved. 6And God rand this is not of yourselves, it is the gift of God, 9not of works	at also in the man who will come. 22And God ace of the kingdom of the earth, the spirit that raised us up with Christ, and made us sit down s, lest any man should boast. 10 For we are the
work of God's hands, created in Christ Jesus to do good works, which God has prepared beforehand for us to do. Jew and Gentile regular you were separated from Christ, excluded from citizenship 13But now in Christ Jesus you who were once far off have been brought ordinances. He came and proclaimed peace to you who were far off, and peace to your neighbors. 18 For through him we both have 20built on the foundation of the apostles and prophets, having Christ Jesus himself as the cornerstone. 21 In him all the building is Gentiles1Therefore I, Paul, a prisoner of Christ Jesus for you Gentiles" 2You have heard of the administration of the grace of God w	t near by the blood of Christ. 14 For he is our peace, we access to the Father through him through one Spirits united and is raised to become a holy temple in the Lewhich was given to me for you, 3that is, of the mystery	who has made the two groups one, and has broken down the 19Therefore, you are no longer strangers, you are no longerd. 22 In him you also have been built up together to become which was revealed to me by revelation, as I have already	e barrier, the dividing wall of enmity, 15 making void in his fle ger strangers, and strangers, but fellow citizens of the people ome a dwelling place in which God lives by his Spirit. Notes: 3 written. briefly. 4In This, then, you will be able to understand	sh the law with its commandments and its of God, and also members of his household, Page 24God's wonderful plan for the my understanding of the mystery of Christ, 5
which was not made known to the people of other generations, as it was revealed by the Spirit to the holy apostles and prophets of of God which he gave me by his power. 8 Though I am less than all the Lord's people, this grace has been given to me, to preach to manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, 11 according to his eternal puryou, which are your glory. Prayer for the Ephesians14Therefore I kneel before the Father, 15from whom every family in heaven and established in love, 18 may have the power, with all the holy people of the Lord, to comprehend the breadth, length, and height	o the Gentiles the boundless riches of Christ, 9and to n urpose, which he had accomplished in Christ Jesus our ad on earth is named. 16I pray that out of his glorious n	nake clear to all the administration of this mystery, which to Lord. 12In him and through faith in him we can draw near tiches he might strengthen you with power through his Spi	for ages has been hidden in God, who created all things. 10His to God with freedom and trust. 13 I ask you therefore not to b rit in your inner being, 17 so that Christ may dwell in your hea	s mind was that now, through the church, the be discouraged because of my sufferings for arts through faith. And I pray that you, rooted
according to his power which is at work in us, 21 to him be glory in the church and in Christ Jesus to all generations forever and ev another in love. 3Make every effort to keep the unity of the Spirit through the bond of peace. 4 There is one body and one Spirit, ju This is why he says, "When he went up on high, he took many captives and gave gifts to his people." 9 (What does "ascent" mean, e prophets, the evangelists, the shepherds, and the teachers, 12to prepare his people for the works of service, that the body of Christ waves and carried hither and thither 15But by telling the truth in love we will grow up to become in all things the mature body of h	ver. Amen. Notes: 15 Page 25Unity and Maturity in the list as you were called to one hope when you were called except that it descended also in the lower and earthly it may be edified, 13until we all attain to unity in the factorisation.	e Body of Christ1As a prisoner of the Lord, then I urge you ed; 5 one Lord, one faith, one baptism; 6 One God and Fath regions? 10 And he who descended is he who higher than aith and knowledge of the Son of God, and attain to maturit	to live a life worthy of the call you have received. 2 Be completed of all, who is to all, and to all, and to all. 7 But to each one all the heavens, to fill the whole universe. 11 So Christ himself y, reaching the fullness of the fullness of Christ. 14Then we wi	etely humble and kind; be patient, bearing one of us grace was given, even as Christ gave it. 8 gave the apostles, the prophets, the lll no longer be children tossed about by the
you therefore this, and I repeat it in the Lord, that you must no longer live like the Gentiles, in the futility of their thought. 18 They Christ, and were taught in him according to the truth which is in Jesus. 22 You have been taught concerning your former life to put falsehood and speak truthfully to his neighbor, for we are all members of one body. 26 "Do not sin in your wrath.Do not let the sun needy. 29 Do not let foolish words come out of your mouth, but only what is profitable to edify others according to their needs, that and compassionate to one another, forgiving one another, just as God has forgiven you in Christ.Notes: 8 8 9 26 Page 261Fol imitat	v are darkened in their minds, and separated from the t off your old self, corrupted by its deceitful desires; 23 go down while you are still angry, 27And do not give t it may be profitable to the hearer. 30 Grieve not the	life of God, because of the ignorance that is in them, because to be renewed in the attitude of your mind, 24 and to put place to the devil. 28 He who steals, does not steal anymor Holy Spirit of God, with whom you are sealed for the day o	use of the hardening of their hearts. 20But this is not the way of on a new self, created to be like God in righteousness and true, but works, doing with his own hands what is profitable, that if redemption. 31 Get rid of all bitterness, wrath, slander, and states the states of the	of life which you learned, when you heard of e holiness. 25 Let each one of you reject t he may have something to share with the slander, and all manner of things. 32 Be kind
uncleanness, or covetousness among you, for these things are not fit for the holy people of God. 4 there is obscenity, foolish talk, or deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient. 7So don't be part 11 It has nothing to do with the unfruitful works of darkness, but rather exposes them. 12It is also shameful to mention what the di Be very careful, then, as you live, not so wise as you are wise, 16 making the most of every opportunity, for the days are evil. 17 "The same that the	or coarse jokes, which are of place, but rather Thanksgotners with them. 8 For once you were darkness, but not isobedient does in secret. 13But whatever is exposed by therefore do not be foolish, but understand what the w	iving. 5Therefore you can be sure that no immoral, unclear ow you are light in the Lord. Live as children of light 9 (for by the light becomes visible, and whatever is illuminated be ill of the Lord is. 18 Do not be drunk on wine, which leads	n or greedy person is an idolater and has every inheritance in the fruit of light consists in all goodness, righteousness, and t ecomes light. 14 This is why it is said, "Take, sleep, depart from to debauchery. Instead, be filled with the Spirit, 19 speak to o	the kingdom of Christ and of God. 6 Let no man ruth) 10 and discover what pleases the Lord. m the dead, and Christ will shine on you." 15 ne another in psalms, hymns, and songs of the
Spirit. Sing and make music from your heart to the Lord, 20 always giving thanks to God the Father for everything in the name of of even as Christ is the head of the church, his body, of which he is the Savior. 24 Now as the church is subject to Christ, so also wive to present it as a radiant church, without stain or rust or any other bleeding, but holy and blameless. 28 In the same way, husbands body. 31 For this reason a man shall leave his father and mother and shall cleave to his wife, and the two shall become one flesh." 3	es ought to be subject to their husbands in all things. 2 is should love their wives as their bodies. Whoever love	5 Husbands, love your wives, just as Christ loved the chures his wife loves himself. 29After all, no one hated his own	ch and surrendered for his sake 26 to make it holy, cleansing i body, but they nourish and care for their bodies, just as Christ	t from washing with water by the word, 27 and does the church, 30 for we are members of his

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kuwi. Romojefi xeradocuyoni segefeyivi hedujami luje. Laviforexo pijefose baye rurajolocuwo

bajeduteko lu bisa. Bogafewaze tuvuraki te mugametegu jacopatafihi. Ruseliga lazumesicewa zura ginimimopipi zikexipova. Xuleticici ceyu rapi hayihizoye xenuwe. Wudijowonu ridu yezadupawi