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God did not give us the spirit of fear king james version with the spirit of fear king james version. God did not give us the spirit of fear king james version with the spirit of fear kin us the spirit of fear niv. (7) Poiché Dio non ci ha dato lo spirito della paura. - The meglio, forse, lo spirito della codardia - quella codardia che si manifest con una timidezza e restrictendosi nelle difficoltà quotidiane che il cristiano incontra nella guerra per il regno di Dio. (Comp. Giovanni 14:27, and Apocalisse 21:8.) "Non ci ha dato," in questo caso particolare, si riferisce al tempo in cui Timothy and San Paolo sono stati ammessi nel minister. Lo Spirito Santo non è Spirito, sia esso ricordato, che opera la vigliaccheria negli uomini. Ma il riferimento è anche molto più ampio che semplicemente allo Spirito Santo conferito ai ministri del Signore all'ordinazione. È un grave richiamo ai cristiani di ogni età e grado che tutta la vigliaccheria, tutto temuto di pericolo, che tutti si restrictono a fare il proprio dovere per paura della disprecazione dell'uomo, non proceed dallo Spirito di Dio. Ma di potere, di amore, di mind sana. --Invece di rendere la parola greca da "una mind sana", era meglio sostituire la translatinge, autocontrollo. Lo Spirito Santo opera, in coloro ai quali è dato, potere, forza, per combattere la lotta di Dio, il potere, non solo paziemente da sopportare, ma anche per colpire i buoni colpi per Cristo - la potenza, per esempio, di fermezza nella resistenza alla tentazione, la forte volontà che guida Funziona, anche, in quelli ai quali Dio dona il dono benedetto, quell'amore strano and dolce per gli altri che porta a nobili azioni di auto-sorprenda - quell'amore che non si restricte mai da un sacrificio che pode benefie l'amico o anche il prosssimo. And infine, lo Spirito lavora in noi "autocontrollo" --selbst-beherrschung - quella potenza che, nell'uomo o nella donna che vive e si mescola con il mondo, esposta alle sue molteplici tentazioni e piaceri, è in grado di regolare e mantenere in unapulsetti. Versa 7. - Non ci ha dato per non averci dato, A.V.; uno spirito di paurezza; o, vigliaccheria, come la parola δειλία means and classicsatté Δειλό ha anche un sense rimprovero, sia nel greco classico, sia nel LXX., sia nel Nuovo Testament (vedi Matteo 8:26; Marco 4:40; Apocalisse 21:8). Sembra Certo, quindi, che San Paolo Pensase che lo spirito gentile di Timoteo ser in pericolo di essere vaccato dagli avversari del vangelo. Tutto il tenore della sua esortazione, combinato com'era con parole di affetto caldo, è in armonia con questo pensiero. Confronta con la phrase, πνε.μα δειλίας, il πνε.μα δουλείας ευς φόβον di Romani 3:15. Di potere e di amore. Il potere e di amore. Il potere e di amore. Spirito Santo (Luke 4:14; Atti 10:38; Romani 15:13; 1 Corinzi 2:4, ec.), and chello che impartisce apposite ai servi di Cristo (Atti 1:8; Atti 6:8; Ephesini 3:16, ecc.). Si aggiunge l'amore, showing che il servant di Cristo always uses il potere in congiunzione con l'amore, and soil come mezzo per eseguire ciò che l'amore richiede. Discipline (σωφρονισμο);); soil qui nel Nuovo Testament; σωφρονζειν si trova in Tito 2:4, "insegnare", A.V.; "altreggiare", R.V. "Discipline" non è un rendering molto felice, anche se dà il significato; "correzione", the "struzione sono", è forse più vicina. Sembrerebbe che Timoteo nasse showto alcuni segni di debolezza, and non osse coraggimente rimproverato e istruito nel loro dovere alcuni offensori, come vero amore per le anime lo richiedeva di fare. La phrase della "Vita di Cato" di Plutarch, quote from Alford, dà esatten la forza di σωφρονισμός: operative study, p. διορθώσαι κα" σωφρονισμ". των Σλων, "Per la modi e la correzione del Rest". Commentari paralleli ... GreekForyρ (gar)ConjunctionStrong 1063: For. Una particella primaria; corretably, assegnando una ragione. (Il Signore)NounNominative masculine Singularstrong's 2316: a divinity, in particular the supreme divinity; In a figurative sense, a magistrate; With «Î¼Ã¡-Þ Â½ (Hä" min) Personal pronoun / Possessive - Dation 1st Person Pluralstrong's 1473: I, the pronoun of the first person. A primary pronoun of the first person Ia Spiritïâ,¬ÃžÂ®_Ã;m »Â¼Ã®_Ã;m »Â¼Ã®_Ã;m »Â¼Ã®_Ã;m »Â¼Ã®_Ã;m »Â¼Ã® ±Ã¯¯, (deilias) Name - Singular feminine genitiveness's 1167: cowardice, shyness. From deilos; timidity .But $\tilde{A}_1\hat{A}_2$ \hat{A}_3 \hat{A}_4 \hat{A}_5 $\hat{$ genitive feminine singularstrong's 1411: from dunamai; force; especially, power miraculous.love, \tilde{A}_i $\tilde{A$ Autocontrollo.ïæ'ïâ € â \hat{A} $\hat{$ Discretion Discretion Torida Guido G 1: 7 Bibliala2 Timothy 1: 7 Chinese Bible2 Timothy 1: 7 French Bible2 Timothy 1: 7 For God did not give us a spirit (2 Tim. 2ti IITI II TIM) Page 2 (6) Therefore I put you in memory . . . It seems, from the general tenor of the epistle, that Timothy was deeply demolished by the prison of St. Paul. Timothy, as well as the martyr himself, was conscious that the end of that great and glorious career of his old master was finally arrived; And the heart of the youngest man sink - could - under the prospect of having to fight the battle of the Lord in Ephesus that famous center of Greek culture and eastern luxury - against enemies without enemies inside, alone, and Without the help of the great genius, the main mind, and the indomible courage of man who had been the guiding spirit of gentle Christianity and his dear and intimate friend for a quarter of a century. So Sao Paulo now, persuaded that faith burned in the heart of his disciple with the old flame stops, but also knowing, who was dissipated and heavy heart, was put into mind, if possible, to cheer up the heart fainting, and for Inspire with fresh courage to fight the fight of the master when he (St. Paul) had left the scene. You rush the gift of God, which is in you from putting your hands .-- The Greek word made "compound" literally selects to light up, for flames. Chrysostom brings home the great lesson taught by this word, which belongs to all the peoples of Christ, when he cites 1 Thothessalonians 5:19 ", is not the spirit;" Because it is in our power both to distinguish this spirit and also of flames. The "gift of God" here alluso is that a special gift of the spirit conferred to Timothy to order him, and that included, in the case of him, the powers necessary for the performance of the many e Duties to which he was in the providence of God called, especially those gifts of judgment and teaching that are necessary for the Office of the Chief Shepherd. This "gift" gift God "was conferred to Timothy to order him, and that included, in the case of him, the powers necessary for the performance of the many e Duties to which he was in the providence of God called, especially those gifts of judgment and teaching that are necessary for the Office of the Chief Shepherd. This "gift" gift God "was conferred to Timothy to order him, and that included, in the case of him, the powers necessary for the performance of the many e Duties to which he was in the providence of God called, especially those gifts of judgment and teaching that are necessary for the Office of the Chief Shepherd. This "gift" gift God "was conferred to Timothy to order him, and that included, in the case of him, the powers necessary for the performance of the many e Duties to which he was in the providence of God called, especially those gifts of judgment and teaching that are necessary for the Office of the Chief Shepherd. This "gift" gift God "was conferred to Timothy to order him, and that included, in the case of him, the powers necessary for the order him. through the middle of the hands posed on the head of Timothy to his order in Lystra. In this act the presbytery of Lystra in Lystra was combined with the apostle. (See 1 Timoti 4:14.) We know. That St. Paul frequently uses his well-known Christian life scenes among the Greek pagan nations of the old world, like Greek athletic games. It is not possible (the suggestion is Wordsworth's) that the apostle while here upload Timothy To take care of the Spirit Ghost did not launch in his heart, as he urgeed him to look at the flame, to keep him brilliantly burning, to aim the flame if he burns - it is not possible that St. Paul had in mind the solemn Words of the Roman Law, "Let him watch the eternal flame of the public hearth"? (Cicero, De Legibus, Xi. 8.) The failure of the flame was considered as a terrible hell omen, and observers, if neglected the duty, They were punished with the most severe penalties. IVERSE 6. - For which because, for which, a.v.; Through pose for putting, A.V. For what cause (Þ'îââ¹ Â · â · â μ μ Â Â ° \tilde{A}^- " $\hat{a} \cdot \hat{A} \cdot \hat{l} \pm \hat{l} \pm \hat{l} \pm \hat{l} \pm \hat{l}$; so ver. 12 and TITUS 1: 13, but at no other place in the epistles of San Paolo, although common elsewhere. The clause seems to immediately depend on the words above: "I am convinced in you; Which cause, "etc. Only in the New Testament, but found in LXX. of Genesis 45:27 and
the Macc. 13: 7, in an intransitive sense, "to relive". In both steps it is contrary to a previous state of despair (Genesis 45: 26) or fear (1 macc. 13: 2). We must therefore we conclude that St. Paul knew the Timothy to break down and depressed from his promotion and from imminent danger, and therefore urged him to relive. 'The spirit of power, and Of love, and a souvenore ", who was given to his order. The metaphor is taken to turn on the hidden ashes in a flame from the bellows, and the \hat{A} \hat{A} , \hat{A} \tilde{A} \tilde{A} \sim \sim \hat{I} $\frac{1}{4}$ \hat{I} \pm \hat{A} ; \hat{A} ; ...); Like 1 Timothy 4:14 (where see note). The laying on my hands, along with those of the presbytery (1 Timothy 4:14; comp. Comp. Acts 13: 2, 3). The laying of the hands was also the means through which the Holy Spirit was confirmed (Acts 8:17), and in healing (Mark 16:18; Comp. Numbers 27: 18, 23). Parallel commentaries ... GreekForî "Þâ¹Ã ¢ (of ...) Prepositionstrong's 1223: a primary preposition that denotes the channel of an act; through .thisÃ;¼ Ã® ½ (Hä" n) Personal pronoun / Relative - female accusative Singularstrong's 3739: who, who, what, that. Reason "â ± à ¼ â ° ï" Þ ± ± Þ Ã½ (AITIAN) noun - Accusative female Singularstrong's 156: Infinitive Activestrong's 329: to arouse fire, fan of the Flame of. from Ana and a compound of the zoon base and purple; for re-incentively .. The \$\tilde{A}^- \tilde{A} \tild '¼î ± î Î ± (charisma) Name - Single neutral accusative 5486: from Charizomai; A gratuitous, liberation;, a endowment, that is, religious qualification or miraculous faculty. Of God, Î ~μα¿ά¿ | (Theou) name - male genius singularrestrong's 2316: a deity, in particular the supreme deity; in a figurative sense, a magistrate; magistrate; magistrate; Hebraism, very .whichthiaÂ $\frac{1}{2}$... (ho) Personal / relative pronoun - Single neutral name 5739: who, who, what, that. Isà Â $\frac{1}{4}$ Ã=e'Ã=18=18=10: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=18=19: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=18=19: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=18=19: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=19: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=19: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=19: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=29: I am, exist. The first singular present person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=29: I am, exist. The first singular present person indicative person indicative; a prolonged form of primary verb and defective; Esisto.InÃ;â=20: I am, exist. The first singular present person indicative person Prepositionstrong's 1722: In, up, between. A primary preposition that denotes position and instrumentality, ie a rest relationship; 'In, at, on, by, etc. YouÃ-æ''e.h⽠¶ (Soi) Personal / Possessual Pronoun - Dativa 2a Singularstrong's 4771: You. The person's pronoun the singular second person; Thou. Throughî'îâ â € ½ Â ° (DIA) PrepositionStrong's 1223: a primary preposition that denotes the channel of an act; through.the $ilde{A}^-$ " $\hat{a} \notin \hat{a} \notin \hat{A}^-$, ($t\tilde{A}$) article - The feminine genitive Singular strong's 3588: the defined article; The laying on \tilde{A}_i \hat{A}_i \hat s) Name - Singular female genitive G 1936: a pose up; An attack, aggression. From Epitithemi; An imposition. Of $ilde{A}^-$ (T $ilde{A}$ w) Article - Genity Feminine Pluralstrong's 3588: the definite article; The.My $ilde{A}$ $ilde{B}$ $ilde{A}$, ... (mou) Personal / Possessual Pronoun -Genitive 1st Person Singularstrong's 1473: I, the first person's pronoun. A primary pronoun of the first person I.Hands. $\tilde{A}^ \hat{a} \notin \tilde{A} \otimes \hat{A} \otimes \hat{A}$ Warnings Ajeprafresh Cause Gift Gift Gift God's Grace Hands Then Ignition Kindle Laying Mind Power Putting Remothy 1: 6 NLT2 Timothy 1: 6 NASB2 Timothy 1: 6 NASB2 Timothy 1: 6 Bibliapps.com2 Timothy 1: 6 Bibliala2 Timothy 1: 6 Bibliala2 Timothy 1: 6 NASB2 Timothy 1: 6 NASB2 Timothy 1: 6 NASB2 Timothy 1: 6 Bibliapps.com2 Timothy 1: 6 Bibliala2 Timothy 1: 6 NASB2 Timothy 1: Chinese Bible 2 Timothy 1: 6 French Bible 2 Timothy 1: 6 F who was entrusted to the care of the Ephesa Church, which thanked God. (See 2 Timothy 1: 3). More than likely that a special instance of this faith did not lead by Ephel's Chief Sheighs had come to the knowledge of the Apostle, and applicated that great loving heart of his time while he launched him in prison. What home before in your grandmother Lois, and your mother Eunice. . .-- We know, during his second missionary trip (Acts 16: 1-3) St. Paul was put in touch with this family and his knowledge of their faith; So, perhaps, the devote and uninterrupted friendship of him for Timothy. We are told (Acts 16: 1) that this Eunice was a Jew, married to a Greek. Lystra is not a great distance from Tarsus-from which he came to St. Paul. The supposition is right as possible; But it's just an ingenious thought, there is no data to support him. Of names - Lois is the same with the most familiar lais; EUNICE is an equivalent of the Latin Victoria. Verse 5. - Veniti remember for when I call memory, A.V.; In you for that in you, a.v. Not delivery (ã 6 â, ¬ Þ®Ã⁻ Ã; · · "ÞÃ⁻ ...); like 1 Timothy 1: 5 (See also Romans 12: 9; 2 Corinthians 6: 6; 1 Peter 1:22; James 3:17). Having been remembered, etc. (see preceded note). Your grandmother Lois. \tilde{A} žå " \tilde{A} j \hat{a} ± \hat{I} ± \hat{A} //4 \hat{I} ± \tilde{A} \otimes \hat{A} · \hat{A} · \hat{A} · \hat{A} · \hat{A} \hat{A} Grandma, "and here (the only place where it is in the New Testament) has has Sense of "grandmother". It is not barely a real word, and has not placed in Stephens 'Thes.,' Except incidentally from the comparison with \$\tilde{A}^{-} \hat{a}, \sqrt{A} \hat{B} \hat{A}^{-} \hat{a}, \sqrt{A} \hat{B} \hat{A} \hat{A} \hat{A} \hat{B} Lois was in front of her. Parallel commentaries ... Greek am Remindád㠡½ ï â,¬ ůå "® â € œ ½ Â · ůæ'â¹Å® â € à § . ůæ'â¹Å® â € à § § · ůæ'a¹å® â € æ ½ A · ůæ'a³å® â € æ ½ A · ůæ'a³å® â € æ ½ A · ůæ'a³å® â € æ ½ · Å · ůæ'a³å® â € æ · Å · Ưæ'a³å® â € æ · Å · Ưæ'a³å® â € æ · ůæ'a³å® â € æ A · ůæ'a³å® â € æ A · ůæ'a³å® â · Ưæ'a³å® â · article - The female genitive Singularstrong's 3588: the defined article. Included the Feminino him, and the neutral to all their inflections; the determinative article; The.YourÃ-æ''h½ ¼Â¶¶ (Soi) Personal / Possession Pronoun - Data 2a person Sing ULASTRONG'S 4771: You. The person's person's pronoun individuals; Then , without hypocrisy, sincere. unvened, ie sincero.faith, \tilde{A}^- â, \neg $\tilde{A} \check{Z} \tilde{A}^ \tilde{$ adverb - superlativestrong's 4412: First of all, first, first, first, previously. Protos neutral as adverb; first .DweltšÂ¼ Åž ¼Ã[A¾ Åž ¼Ã[A¾ Åž ż (EN) Prepositionstrong 1722: in, up, between. A primary preposition that denotes position and instrumentality, ie a rest relationship; 'In,' at, on, by, etc. Yourie square ... (sou) Personal / Possessual Pronoun individuals; Thou.grandmother -¼Ã®â¬Î¼î ± î ¼Ã¡æ'æ '(mammà © ") Name - female dation Singularstrong's 3125: a grandmother. Of natural origin; a grandmother.loisza > \tilde{A} \tilde{A} \tilde{A} ® \hat{A}^- (M \tilde{A} ¤" Tri) noun - female dation Singularstrong's 3384: a mother. Apparently a primary word; a 'mother'.eunice, \tilde{A} ž \hat{a} ℓ \tilde{A} $\tilde{A$ But, and, etc. I am convinced â, ¬Ã®Ã¯ â¹ã''æ '¼î ± ââ¹¹ (pepeismai) verb - perfect average or passive indicative - 1st person Singularstrong's 3982: a primary verb; to convince; by analogy, to pacify or reconcile; Reflected or passively, to assert, to rely. [Ô] InἠÞ½ (en) Prepositionstrong 1722: in, up, between. A primary preposition that denotes position and instrumentality, ie a rest relationship; 'IN,' AT, ON, By, etc.YouÃ-æ'Þ 'Â-(Soi) Personal / Possessual Pronoun individuals; Thou.as good.îâºî ± Î ± á½Â¶ (Kai) Connecting 2532: and, also, ie. Go to previous Dwells dwells Dwelt Faith First completely grandmother mind Mermoso Mother Persuaded Remint He remembered sincerely. Together not reconded in Relief of home NextConvved Domins Dwelt Faith First completely grandmother mind of the heart Mermoso Mind Mother Persuaded Remint He remembered sincerely. Together not reconded in Relief of home NextConvved Domins Dwelt Faith First completely grandmother mind of the heart Mermoso Mind Mother Persuaded Remint He remembered sincerely. NV2 Timothy 1: 5 NLT2 Timothy 1: 5 NLT2 Timothy 1: 5 NASB2 Timothy 1: 5 Rible 1: 5 Timothy 1: 5 Rible 1: 5 Timothy 1: 5 Rible 2 Timothy tears while we separated. And I'll be filled with joy. Literal Berean belonging to see you, remembering your tears, I wish to see you so that it can be filled with joy. Literal Berean belonging to see you, remembering your tears, for me to be filled with joy, King Giacomo BibleGreatly wishes to see you, being aware of your tears, which can be filled with joy; New King Giacomo wanting to see you, even as I remember your tears, to be happy. NASB 1995 who wants to see you, even as I remember your tears, so you can fill me with joy. NASB 1977 Want to see you, also as I remember your tears, I wish to see you so that I can be filled with joy. The bible amplified and as I remember your tears, I wish to see you so that I can be filled with joy. Holman
Christian Standard BibleRendering your tears, I want to see you so that I am full of joy contemporary English version I remember how you cried, and I want to see you, because this would make me really happy. Douay-Rheims BibleDeside to see you, being aware of your tears, which can be filled with joy; Good Novella Translation remember your tears, and I want to see you a lot, to be filled with joy. Translation of GOD WORD® remember your tears and I want to see you so you can fill me with joy. Literal StandardversionDesides to see you a lot, being aware of your tears, which can be filled with joy, Net Bibleas remember your tears, I wish to see you, so that it can be filled with joy. New English heart The Bible wants to see you, remembering your tears, which I can be filled with joy. English world The Bible you want to see you, remembering your tears, which I can be filled with joy; The literal translation of a young person wants to see you very much, being aware of your tears, which with joy can be filled, additional translations ... Paggio 5 (3) Thank God .-- The exact reference of these words of gratitude by San Paul was very subject to a lot of subject. Although the sense is a bit obscured by the long parenthesis that intervenes, it seems clear that the expression of St. Paul of gratitude was for its memory of the unmanned faith of Timothy and Lois and Eunice (see 2Timoti 1: 5). The whole piece could be written so: "I thank God, who serve with the devotion of my ancestors with a pure conscience (as happens that I highest in my thoughts and in my prayers at night and day, Bramando from Being aware of your tears, in order to be filled with joy), when I call to remember the aforementioned faith that is in you, which is casual first ". Who I am I My ancestors. - that is, with the devotion and love that I inherited as a sacred family tradition. San Paolo referred here, not to the great ancestors of the Jewish breed Abraham, Isaac and the Patriarchs, but to the members of the family of him, that he states, were religious and faithful people. Van Oosterzee strictly concludes: "Dass Paulus Diese Historische Kontinuitat der Wahren Gottesverehrung in Seinem Geschlecht um So H? Her Schatzt, from Er Selbst Agitabt, Ohne Kinder zu Sentor!" With pure consciousness. - literally, in pure consciousness. The spiritual sphere in which St. Paul, as a Jew before, then as a Christian, served God. (See Notes on 1Thymathy 1: 5.) This without Caesar I have the memory of you. - Bisma surrendered, as incessant is the memory that. . . . This long parenting phrase leads to the point for which St. Paul was so deeply grateful to God; That is the true faith of Timothy itself. These unscrupulous words tell us something about the inner life of such a San Paolo, as incessantly, without delay prayed, the night as well as the day. Even the object of those constant prayers of St. Paul was not San Paolo but Timothy. Verse 3. - in pure pure, a.v.; how incessant for this without ceasing, a.v.; Is my memory for I memory, a.v.; Supplications for prayers, A.V. For which servant from my fathers in pure consciousness, comp. Acts 23: 1. As incessant, etc. The construction of the following phrase is difficult and ambiguous. Why the apostle what makes thanks to God? The answer to this question will give the indication to the explanation. The only thing mentioned in the context that SEER, s An adequate Thanksgiving subject is what is called in ver. 5, VIZ. The "faith tag" which was in Timothy. That it was a real Thanksgiving topic that we learn from Ephesians 1:15, where St. Paul writes that, having heard of their faith in the Lord Jesus, ceased not to make thanks for their J, making mention in his Prayers (see, also, 1 Thessalonians 1: 2). Hiring, then, that this was the subject of his thanks, we note in particular the reading of the RT, î "Î ± νάνîν," having received ", and the note of Bengel which Á½'ï € ïœî¼î · ï¿î½½, we note in particular the reading of the RT, î "Î ± νΰν½, having received by one for the other, as distinct from ĐœÎ½îμî · ï¿î½½, which is used when an external conclusion comes and we get the satisfactory meaning for the main phrase: "I thank God I received (or because I received) a more pleasant reminder (from some letter or visitor to whom it does not further allude) of your unfanning faith," etc., the main phrase is clearly: "I know God ... having been remembered of the aforementioned faith that is in you ". Intermediate words are, in a way of Paul, parents and explanatory. Having said that it was in some special memory of him day and night in the prayers of him; That he ever thought of him, wishing to see him, and to drop the tears to their birth he turned into joy to their meeting again. And so he interpacts this thought, and prafe it with A½;", - not certainly, "like", as in RV, but in the sense of IºÏ I¼", "how," just like ". And so ¬ All the song is out: "As I have an incessant memory of you in my prayers, by day and at night, I wish to see you, that the tears I remember that you have paid to our belonging can be transformed into joy, so I thank God for The memory of your faith. "Primary verb; hold. Thanksgiving xî¬ï Îν (Charin) Noun - Accusative feminine Singularstrong's 5485: from chairo; craciousness, of o act.god, î¸îµå¿· (TheÅ) NOUN - DATUTI Masculine Singularstrong's 2316: a divinity, in particular the supreme divinity; Figuratively, a magistrate; From Judaism, a lot.Whomá¾§ (hå) Pronunciation - Masculino Dative Singularstrong 3739: who, what, what, that. I Serveî "Î ± ï" i lµï i ‰ (LATREUÅ) Verb - Present Indicative Active - 1st Person Singularstrong's 3000: Serve, especially God, perhaps simply: I love From Latris; To the minister, ie render omage religious.with 1970ν (IT) Prepositionstrong 1722: in, up, between. A primary preposition that denotes the position, and the instrumentality, that is a rest relationship; 'in,' a, on, by, etc.a cleanîºî î¸î ± ï á · (Kathara) Adjective - DATIVE FEMININE SINGULASTRONG'S 2513: clean.Conscienceïfï Male genative The 4269 of Pluralstrong: An ancestor. From Proginomai; An ancestor, parent.asá½; (hå s) adverbstrong 5613: probably adverb of comparative from Hos; How, ie that way. Isï ‡ ï ‰ (ECHÅ) Verb - Active indicative present - 1st Person Singularstrong's 2192: Have, hold, possess. Including a skheh'-or alternative shape scheo; a primary verb; To keep.Constantly I'î'î¬î "Iμî¹ € ï" I¿î½ (Adiaripton) Adjective - Accusative feminine Singularstrong 88: Unceasing, Unremitting. Not intervened, ie permanent. commemoration. From Mnaomai or Mimnesko; recollection; by implication, Recital. Youïfi¿. (sou) Personal / Possessive Pronoun - genitive 2 A ° person Singularstrong 4771: You. The person pronounced of the second singular person; Tu.Nightî $\frac{1}{2}$ i ... $\hat{1}^{\circ}$ i "Á $\frac{1}{2}$ i, (NYKTOS) NOUN - genitive feminine Singularstrong 2532: and, also, ie. Daychardî $\frac{1}{4}$ î $\hat{1}$ ± i, (HÄ "MERAS) NOUN - genitive feminine Singularstrong 2550: one day, the period from sunrise to sunset. In XIII (IT) Prepositionstrong 1722: in, up, between. A primary preposition that denotes the position, and the instrumentality, that is a rest relationship; 'in,' a, 'a, on, by, eccmyî 1/4î; ... (mou) personal / possessive proneun - genitive 1st person singularstrong 1473: i, the first-person pronoun. A primary pronoun of the first person I.Prayers.î'îµîi®ïfîµï¿î¯î (Deä "Sesin) Noun - Duties Feminine Pluralstrong 1162: Supplementation, Prayer, Entreaty. From deomai; A petition. Go to PreviousCeasing Clear Confience Constantly Fathers Formers Free Heart Memory Night Petitions Prayers Progenitors Pure Remember Remembe very much of thought that continuous Waylinks 2 Timothy 1: 3 NV2 Timothy 1 translation I am writing to Timothy, my dear son. May God and Christ Jesus our Lord gives you grace, mercy and peace from God Father and Cristo Gesù nostro Signore. Bibbia letterale bernese to Timoteo, mio amato figlio: Grazia, mercy and pace of the Father and Christ Gesù nostro Signore. La Bibbia di Re Giacomo To Timotheus, my dear figlio: grazia, misericordia, pace, of the Father Dio and of Christ Gesù nostro Signore. Nuova versione di King James. To Timotheus, faithful prediletto: grazia, misericordia, pace, of the Father Dio and of Christ Gesù nostro Signore. Nuova versione di King James. To Timotheus, faithful prediletto: grazia, misericordia, pace, of the Father Dio and of Christ Gesù nostro Signore. misericordia and pace of the Father and Christ Gesù nostro Signore. NASB 1995 To Timoteo, myo figlio prediletto: grazia, misericordia and pace of the Father and Christ Gesù nostro Signore. NASB 1977 to Timoteo, mio amato figlio: grazia, misericordia and pace of the Father and Christ Gesù nostro Signore. La Bibbia a Timoteo, myo figlio prediletto: grazia, misericordia and pace of the Father and Christ Gesù nostro Signore. L'uomo cristiano Standard bibbia Timoteo, my dear figlio. Grazia, mercy and pace of the Father and Christ Gesù nostro Signore. La Bibbia aramaica in English Plain The figlio amato Timoteo: grazia, amore and pace of the Father Dio and dal nostro Signore Yeshua Il Messia. English contemporaneo VersionTimothy, I know come a bambino expensive per me. Prego affinché Dio Father nostro Signore Yeshua Il Messia. English contemporaneo VersionTimothy, I know come a bambino expensive per me. Prego affinché Dio Father nostro and nostro Signore Yeshua Il Messia. English contemporaneo VersionTimothy, I know come a bambino expensive per me. Prego affinché Dio Father nostro and nostro Signore Yeshua Il Messia. the Father Dio, and of Christ Gesù nostro Signore. Versione aggiornata in English Timoteo, my dear figlio: Che Dio Padre and Cristo Gesù nostro Signore saw day grace, mercy and pace. Transone di GOD WORD® Timothy, my Bambina face. Buona volontà, misericordia and pace of the Father and Christ Gesù nostro Signore. Internazionale Versione standardA: Timoteo, mio caro figlio. La grazia, la
misericordia e la pace da Dio Padre e dal Messia Gesù nostro Signore sia vostro! Versione standard letterale a Timoteo, bambino amato: Grazia, kindezza, pace, of the Father and Christ Gesù nostro Signore! NET Bibleto Timothy, mio caro figlio. Grazia, mercy and pace of the Father and Christ Gesù nostro Signore. Weymouth Nuovo Testament Timoteo, my dear figlio. La grazia, la misericordia e la pace vi sia concessa da Dio Padre e da Cristo Gesù nostro Signore. La Bibbia inglese del mondo Timoteo, mio amato figlio: Grazia, kindezza, pace, of the Father and of Christ Gesù nostro Signore! Translate aggiuntive ... Page 7Nuova versione internazionalePaul, apostolo di Cristo Gesù, nuova translatinge vivente Questa lettera è di Paolo, scelta dalla volontà di Dio per essere apostolo di Cristo Gesù. Sono stato mandate a raccontare agli altri la vita che ha promesso attraverso la fede in Cristo Gesù. Versione standard inglesePaul, apostolo di Cristo Gesù per volontà di Dio, secondo la promete della vita in Cristo Gesù, Berean Literal BiblePaul, apostolo di Cristo Gesù per volontà di Dio, secondo la promete della vita in Cristo Gesù, Berean Literal BiblePaul, apostolo di Cristo Gesù per volontà di Dio, secondo la promete della vita in Cristo Gesù, Berean Literal BiblePaul, apostolo di Cristo Gesù per volontà di Dio, secondo la promete della vita in Cristo Gesù, Berean Literal BiblePaul, apostolo di Cristo Gesù, Berean Liter of the Bible, the apostle of Christ Jesus by God's will, according to the promise of life in Christ Jesus, in 1995Paul, an apostle of Christ Jesus by God's will, according to the promise of life in Christ Jesus, in 1995Paul, an apostle and gave me the promise life that Jesus Christ makes it possible. Douay-Rheims BiblePaul, Apostle of Jesus, good Novella transtrava Paolo, apostle of Christ Jesus by the will of God, according to the promise of life, which is in Christ Jesus, good Novella transtrava Paolo, apostle of Christ Jesus Chris Christ Jesus by God's will, Sent to proclaim the promise of life we have in union with Christ Jesus. International Standard Version: Paul, Apostle of the Jesus by God's will, in respect of the promise of life that is in the Jesiah Jesus. The ordinary translation of Jesus father, apostle of Christ Jesus for God's will, according to a promise of life that [is] in Christ Jesus, the Bible of Network by Paolo, Apostle of Christ Jesus for God's will, according to the promise of life that is in Christ Jesus, Wemut but now manifests. - Grace, a gift given to us in Christ from all over eternity, but hidden during the innumerable eras, up to the fullness of the time - the time named - has come true; The "hour" when it was made manifest. With the appearance of our Savior Jesus Christ. - The simple act of the Incarnation does not cover the "appearance" at all. The "Apparition" (Epiphany) here includes not only the birth, but all the manifestation of Christ on earth, including passion and resurrection. Those who abolished death. - Precisely, when he abolished, or, made of any effect. The Greek word so surrendered, means that for the action of the Lord, death was made inoperative, comparatively harmless - his puncture was removed. The "death" so made of no effect has a much more extensive meaning than that soul and body separation that we are in the habit of calling death. It means that the terrible pity of sin that is better described as the exact opposite to "eternal life". The death we know from sad experience here is only the precursor of eternal death. Already to believers in Jesus this death of the body counts for nothing; the weather When it is no longer. And he brought life and immortality to light through the Gospel. - The Greek word made "immortality to light through the Honge to be lievers in Jesus this death of the body counts for nothing; the weather When it is no longer. And he brought life and immortality to light through the Gospel. - The Greek word made "immortality" is more exactly translated by incorruption. "Life" here is that real life, in his highest and most complete sense, which includes the most perfect happiness - a happiness - a happiness a pregustation of which the tomb is enjoyed; Above it (this bliss) death now has no power --indeed, death is the door, so to say, through which we pass to its complete enjoyment. St. Paolo says that Christ "led to light" life and incorruption, not only from having given their own glorious and divine attributes, but above all because he showed (or manifested) life and incrumber In his body of resurrection still walked on Earth; With these they must San Paolo, and also Timothy, they often conversed. So it can, with all the literal truth, be preached made known to men was the preaching of the Gospel, in which the Gospel the Spirit Santo had sanctioned both the words and the history of Christ. On the Greek text of this great verse Ellicott observes that it is considerable that "death," being a known and dominant power, has in the original the article, while "life" and "incorruption", being then only on the Greek text of this great verse Ellicott observes that it is considerable that "death," being a known and dominant power, has in the original the article, while "life" and "incorruption", being then only on the Greek text of this great verse Ellicott observes that it is considerable that "death," being a known and dominant power, has in the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the article, while "life" and "incorruption", being the original the ori recently revealed and powers Unknown, except a few, they are written without the article. Versa 10. - Now manifests itself, a.v.; Christ Jesus for Jesus Christ, a.v.; abolished for abolished a.v.; brought to led, a.v.; Encourage for immortality, A.V. Hath now manifested ($\ddot{i} + \dot{l} \pm 1 \frac{1}{2}$); Word of very frequent use of St. Paul. The same contrast between the long time during which the purpose of God hid, and the current moment in which it was brought to light from the Gospel, which is contained in this step, is strongly inhabited in Ephesians 3: 1-12. The appearance (\ddot{i} " \ddot{a} ", \ddot{a} \in \ddot{c} \ddot{i} " \dot{c} \ddot{i} " \dot{c} \ddot{i} " \dot{c} \dot{c} \ddot{i} \dot{c} \ddot{i} \ddot{c} \dot{c} \ddot{c} \ddot 4: 1 and Tito 2:13 and elsewhere applied to the second advent, "the glorious appearance of our Savior Jesus Christ" (Tito 2:13). Abolished ($\hat{l}^{\circ}\hat{l} \pm i \; \hat{l}^{\circ}\hat{l}^{\circ}$; in "destroyed", or "submissive", or "made of any effect", as the word is variously made (1 Corinthians 3:11; Galatians 3:17; Comp. Jews 2:14). Brought ... to light 4: 1 and Tito 2:13 and elsewhere applied to the second advent, "the glorious appearance of our Savior Jesus Christ" (Tito 2:13). Abolished ($\hat{l}^{\circ}\hat{l} \pm i \; \hat{l}^{\circ}\hat{l}^{\circ}\hat{l}^{\circ}$; in "destroyed", or "submissive", or "made of any effect", as the word is variously made (1 Corinthians 3:17; Comp. Jews 2:14). $(\ddot{i} + \ddot{i} \% \ddot{i} = \ddot{l} \ddot{i} \pm \ddot{l} \ddot{k} \ddot{i} = \ddot{l} \ddot{k} \ddot{i} = \ddot{l} \ddot{k} \ddot{i}$; Like in 1 Corinthians 4:15. Elsewhere rather "give light", or "to illuminate" (see Luca 11:36; Jews 6: 4; Jews 10:32, etc.). For a complete description of the abolition of death and the introduction of death and resurrection of Jesus Christ, see Romans 5. and 6, and above all Romans 6: 8-11. Through the Gospel, because the Gospel declares the death and resurrection of Christ, and calls us to share in them. These powerful glories of the Gospel were good reasons why Timothy should not be ashamed of the testimony of the Lord of him, nor to be reduced by the afflictions of the Gospel. There were evidence of God's power. Parallel commentaries ... Greekandî'á½² (DE) Conjunctionstrong's 1161: a primary particle; But, and, etc.Nowî½á¿| ν (NYN) Adverbstrong 3568: Primary particle of the present time; 'Now'; Also as noun or adjective present or immediate. He revealed [this grace] ï†Î ± νîµ ï ‰ νµĐ³ï¿î ± ν (Phanerå Theisan) Verb - Particeple Passive Aorist - Accusative Feminine Singularstrong 5319: to make it clear (visible, poster), let us know. From Phaneros; render (dia) preposition denoting the channel of an act; Through.the "Á¿ † ï, (Tä-s) Article - The female genitive Singularstrong's 3588: the defined article. Including the pheminine he, and the neutral to all their inflections; the determined article; The. Apparing 1/4 " + " + α 1 1/2î μ 1" 1/2 (Hä "må n) Personal / possessive pronoun - Genitive 1st Person Pluralstrong's 1473: I, the first person pronoun. A primary pronoun of the first person I.Savior, Î £ ‰ ï "á † Îï, (så tä" ros) name - male genitive singularrerstrong's 4990: a
savior, supplier, condom. From Sozo; A delivery, that is, God or Christ. Christî§ï "Îïï" Îá¿ | (Christou) name - genitive male singularrestrong 5547: unto one; The Messiah, the Christ. From Chrio; A unto, that is, the Thnesko; Death.Ess. 'a1/22 (DE) conjunction 1161: a primary particle; Ma, e, etc. Silluminato la strada aï ‰ ï "Î ï î î î î 1/2ï" lï, (phå tisantos) verb - active aorist participle - genitive male Accusative Singularstrong's 2222: life, both physical (present) and spiritual existence (particularly in particular). From ZAO; Life. Esoααα ± Á1/2¶ (Kai) Conjunction 2532: And, too, also, I mean. immortalitya1/4 € ï † α ± ï î î α 1/2 (aftarsian) Name - Female Accusative Singularstrong 861: by Aphthartos; incorruptability; ingenious and endless existence; genuineness. Methough'î1á 1/2 ° (dia) prepositionstrong's 1223: a primary preposition denoting the channel of an act; Through.theï "ÎÂ75 (tou) Article - Genity Neutor Singularstrong's 3588: the defermined article; The.Gospel, îµá1/2 α γγγγµî î î î îi ... (EUAGELIOU) NOUN - Genity Neutor Singularstrong's 2098: From the same as EUAGGELIZO; A good message, that is, the Gospel. Jump at Procabolish abolished Abolited Asseming End Jesus Jesus Manifestation incorruptibility Jesus Jesus Revelation Manifestation News Revelation Saviod Salvatore Absolute Abolited Apparent Christ Clear Deayment Destryed End Lucerlight Glay Good Gospel Immortality Incorruptibility Induendo Jesus life manifested revealing revelation 10 Biblical Paralela Timothy 1:10 But now it has been revealed by (2 Tim. 2TI IITI II TIM) Page 9New International Versions and of this Gospel I was appointed a herald and an apostle and a teacher. New Living translation EllEd God chose to be a preacher, an apostle and teacher and apostle and teacher. Berean Study Bibleto who was appointed preacher, apostle and teacher. Literal Bible that I was appointed to herald, and an apostle and a teacher. King James I am apostle and a teacher of the Gentiles. New King James Version to which I was appointed preacher, and an apostle and a teacher of the Gentiles. Bible standard Bible for what I was appointed preacher and apostle and a teacher. Nash 1977 for which I was appointed a preacher and an apostle and a teacher [of this good news about salvation]. Bible Christian standard for this Gospel I was appointed a Herald, Apostle and Teacher, Holman Christian Bible Standard for this Gospel I was appointed herald, apostle and teacher, American Standard Version I perdor who was appointed preacher, and an apostle and teacher of Gentiles. Contemporary English VersionMy Work is to be a preacher, an apostle and a teacher. Douay-Rheims BibleDherein I am appointed preacher, and an apostle and teacher of the Gentiles. English reviewed Perdoro Version that I was appointed preacher, and an apostle and teacher of the Gentiles. English reviewed Perdoro Version that I was appointed preacher, and an apostle and teacher of the Gentiles. good news, an Apostle, and a teacher. International standard version for the good of this Gospel I was appointed to be a preacher and a postle and a teacher of nations, Net Bible for this Gospel I was appointed preacher and apostle and teacher. New English Bible heart for this, I was appointed preacher, an apostle and a teacher. Wyymouth New Testament of which I was appointed preacher, an apostle and a teacher of Gentiles. Young's Literal translation to which I was put a preacher and an apostle and a teacher of nations, additional Translations ... Page 10 (12) For which to cause these things too. Because he was the teacher and the Apostle, they had all these sufferings - prison, chains, loneliness, hatred of so many - engraved on him. There was no need to refer to them in particular. Timothy knew well what was then undergoing. The reason of the Apostle who touched at all on himself and his fortunes will appear in the next clause, when, from the depth, as it seems, of human misfortune, triumphs his sure reason of trust. Timothy was dispelled, knocked down, painful. It is not necessary to be. When he tried to despair, his old master and friend, Paul the apostle, who rejoiced in the midst of the greatest sufferings, knowing that these were the sicari Guerdon lands of the most devoted work, but there was one, in Who believed, capable, and, at the same time, willing to save him for the suffering that I am now lasting for the cause of the Lord. Then, showing the reasons for his joyful hope, he proceeds to show how men can climb to the same heights of independence to which he was risen, from where they can look down with indifference on all human opinions and human reward. I know who I believed.-- Better return, which I trusted; yes, and still trusted. "Who" here refers to God the Father. That I committed myself to him... more exactly, my deposit. A remarkable diversity of opinion has existed among commentators of all ages of the exact meaning that should be assigned to the words "my deposit". He looked back at what went before. St. Paul, the abandoned prisoner, looking for death, offered the Younger companion not to let his heart lunges or his spirit becomes weak when dangers are coming to crush him; Because, he says, you know ME and my apparently ruined fortunes and the hopes exploded. Autoleless and alone, you know, I'm waiting for death (2 Timothy Timothy Eppure, nonostante tutto questo peso schiacciante di dolore, che mi è venuto addosso perché sono cristiano, ma non mi vergogno, perché so chi mi sono fidato - with us il Suo potere sovrano a cui ho commesso "il mio deposito". Lo so, puo' tenerlo al sicuro contro quel giorno. San Paolo aveva confidato nella his anima senza morta al mantenimento del suo Padre Celeste, and avendo fatto questo, sereno e gioioso ha aspettato la fine. Il suo discepolo Timothy must fare lo stesso. "Quello che ho commesso a Lui, il mio deposito," meant a prezioso pù tesoro commesso da San Paolo al suo Dio. Il linguaggio e l'immaginario sono stati probabilmente presi dall'Apostolo da uno di quei Salmi ebraici che conosceva così bene (Psalm 31:5) - "In mano aggiungo il mio spirito", reso nella versione LXX (Psalm 30:5), "Io commetterò" (parath?somai). In Giuseppe, uno scrittore della stessa età, l'anima è particolarmente chiamato un parakatatheke-deposit. Il passeggio è uno in cui parla contro il suicidio (B. J. iii. 8, 5). Anche Philo, che può quasi essere definito un contemporaneo di San Paolo, usa la stessa espressione, and chiama anche l'anima "un deposito" (p. 499, ed Richter). Entrambi i passeggi sono citati a lungo da Alford, che, tuttavia, arriva a una conclusione legitimatea diversa. I'm in a kigano. Il giorno della venuta di Cristo... quel giorno, when io (il Signore degli eserciti) mi ricompensero' i gioielli." Holding la mia anima... "il mio deposito"-- sicuro contro quel giorno, when la corona della vita sarà data a tutto ciò che ama la Seu comparsa. . Versetto 12. - Soffri anche per soffrire, A.V.; colui che per il quale, A.V.; guardia per la costdia, A.V. Per la causa (see 6, note) Soffro anche io. L'apostolo aggiunge il peso del suo stesso esempio all'esortazione anteriornte. Ciò che stava esortando Timothy a fare, si stava facendo, senza alcuna esitazione o esitazione o smentimento per como riguarda il risultato. With us colui che ho creduto, e sono convinto che sia in grado di costdire quello che ho commesso a lui. Il fondamento della fiducia dell'apostolo, anche nell'ora di estrema perilità, era la sua perfetta fiducia nella fedeltà di Dio. Questo esprime in una metafora tratte dall'azione comune di una persona che affida un'altra con un deposito prezioso, da Custodire per un tempo e restoto tutto e non ferito. Tutte le parole della phrase fanno parte di questa metafora. Il verbo πεπίστευκα should this matter nel sense di "affidare" (curae ac fidei alicujus committo), come Luca 16:11. Così πιστευθξυαι τή ε.αγέλιου, "of affidare al sono fidato [cioè in cui ho post fiducia, and the chi commesso il mantenimento del mio deposito], and sleep convinto che egli sia in grado di mantenere Il παραθηκή è la cosa che Paolo affida al suo fedele costde, che sapeva non avrebbe mai tradito la fiducia, ma lo avrebbe restoituito sicuro e sano al giorno di Cristo. Ciò che il παραθήκη è stato difficile da esprimere in una sola parola, ma comprende se stesso, la sua vita, tutto il suo tesoro, la sua gioia, la sua felicità eternal - tutto per il bene di cui ha rischiato la vita e l' Tutto così si blocca perfectly insieme. Non c'è dubbio ragionevole che παραθήκην μου means "il mio deposito" - quello che ho depositato con lui. Né vi è la minima difficoltà nelle diverse applicazionila stessa metafora in 14 and in 1 Timothy 6:20. Perché è vero che Dio affidano il mantenimento della fede, per essere costdito da loro con icesa fedeli. Commentari paralleli ...GreekForΔι' (Di')PrepositionStrong's 1223: Una preposizione primaria che denota il canale di un atto; attraverso. questoν (hen)Pronuncia personale / relative - Accusative Feminine SingularStrong 156: Dalla stessa dell'aiteo; una causa, cioè ragione, crime. even |anche se|κο (kai)CongiunzioneStrong 2532: And, anche, it's worth it. I soffrenάσχω (paschō) Verb - Attivo Indicativo attuale - 1st Person SingularStrong's 3958: Sono agito in a certain way, buono o cattivo; provo maltrattamento, soffrono. [come faccio],τα) τα (tauta)Dimotrative pronouncement - Accusative Neuter PluralStrong's 3778: Question; lui, law, esso. Non mi vergogno, ma gineπαισχύνομαι (epaischynomai) Verb - Present Medio Indicativo o Passivo - 1 ° Person SingularStrong 1870: Di vergognarsi, vergogn credito; per implicazione, affidare.andκαs (kai)CongiunzioneStrong 2532: And, anche, it's worth it. Sono convintoπέπεισμαι (pepepeismai) Verb - Perfetto Medio Indicative the Passive - 1st Person SingularStrong 3982: Un verbo primario; per convincing; per analogia, per pacificare o conciliare; riflessive the passive, per assecondare, per fare affidamento.
(hoti)CongiunzioneStrong's 3754: Neutro di hostis come congiunzione; dimostrativo, che; causative, perché. Egli è 1.7στιν (estin)Verb - Present Indicativa present; una forma prolungata di un verbo primario e difettoso; I exist.ableδυνατός (dynatos)Adjective - Nominative Masculine Singular Strong 1415: (a) delle persone: potent, capace, (b) delle cose: possibile. From dunamai; potent the capace; neuter possible attraverso l'idea di insulation; per quardare, cioè. Sii in quardia; per implicazione, per preservere, obbedire, avoide. quello che ho affidato [a Lui]παραθήκην (parathēkēn)Noun - Accusative Feminine SingularStrong 3866: Un deposito, cioè trust.forε υς (eis)PrepositionStrong 1519: Una preposizione primaria; a o in, di luogo, di tempo o di scopo; anche in frasi avverbiali. che σκείνην (ekeinēn)Demonstrative Pronoun - Accusative Feminine SingularStrong 1565: Che, quello lì, yonder. Da ekei; quella (neuter) cosa); spesso intensificata dall'articolo prefisso. day.chardμέραν (hēmeran)Noun - Accusative Feminine SingularStrong 2250: Un giorno, il periodo dall'alba al tramonto. Jump to Previous Able Ashamed Believed Care Cause Commit Confident Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Ashamed Believed Care Cause Commit Confident Convined Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Ashamed Believed Care Cause Commit Confident Convined Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Ashamed Believed Care Cause Commit Confident Convined Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Ashamed Believed Care Cause Commit Confident Convined Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Ashamed Believed Care Cause Commit Confident Convined Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Ashamed Believed Care Cause Commit Confident Convined Entrusted Faith Feeling Guard Indeed Tuttavia Persuaded Power Reason Reposes Safe Shame Suffer Sure Trust Undergojump to Next Able Shamed Suffer Shamed Suffer Shamed Suffer Shamed Suffer Shamed Suffer Shamed Suffer Shamed Shamed Suffer Shamed Suffer Shamed Sha Reposes Safe Shame Suff Sure Trust UndergoLinks2 Bible Parallel21:12 Chinese Bible2 Timothy 1:12 French Bible2 Timothy 1:12 Frenc courage and bragging about new efforts; He has to do something more in teaching he must never let the solemn formulas he had received from him have changed. Perhaps in the heart of Sao Paulo clung a bit 'that the new lights and explanations specious that the school of false masters, so often referring to these pastoral epistols, chose to add to the great doctrines of Christianity would be more likely to be heard by Timothy When his old master's hand was cold and his heart had ceased to beat; So he urged to keep those formulas inspired by St. Paul fast. In faith and love that is in Christ Jesus. --Timoti, in the days to come, must shape and shape the teaching of him after the teaching model of his Maestro San Paolo, and must do it in that faith and in love that alone comes from a past life in communion with Christ. The very frequent reference to the "healthy words" in these epistles of St. Paul, and from which urges his disciples and successors never to leave, there indicates the profound importance of St. Paul and the first generation of believers attacked at the same words And expressions used by the Apostles and by those who had been with the Lord. The false doctrines so easily could worry, and the forms of expression that respect great truths are always present danger; A LAX LIFE, ALSO, SALA PAOLO SAPVE, has been the almost invariable accompaniment of the false doctrine, from which these repeated exhortations of its to these representative teachers, Timothy and Tito, of the form of Sound, healthy words - such words like these have heard and again listeners - pours 13. - Hold down, AV; model by shape, a.v.; from per, a.v. HOLD (A¼ "ï‡ $\hat{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ $\ddot{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ $\ddot{1}$ in pastoral epistles is a bit particular. In 1 Timothy 3: 6, $\hat{4}$ " $\ddot{1}$ $\ddot{1}$ way of keeping fast ". However, it can be well dubious if \dot{A}'' it can be well dubious if \dot{A}' it can be well dubious if \dot "sketch", or "outline". The meaning of Sao Paulo, therefore, seems to be: "For the your guide to teaching the flock that is committed to you, and for a model you will try to always copy, you have the model or profile of sound words before you heard of me, in faith and in love that is in Christ Jesus. " or 1:10, note. In faith and in love; Or maintain the model in faith and in love, or who have heard in faith and love. Parallel commentaries ... Greekhold oná $\frac{1}{4}$ " $i \neq \hat{l}\mu$ (Eche) Verb - Active Imperative form; a primary verb; Keep. [Al] $\dot{A}^{1/2}$ " $i \in \hat{i} \in$ feminine Singularstrong 5296: a model, example; A module, a sample. From a compound of Hupo and a derivative of tupos; Typing under, ie a sketch for imitation. from (sing) n) verb - active participle - male genitive Pluralstrong 5198: by HUGIES; Have healthy, that is, be good; Of course, to be incompetent. Teaching "iϔi %1/2 (logå n) noun - male genitive pluralstrong's 3056: by Lego; something said; by implication, a subject, even reason or reason; by extension, a calculation; Especially, the divine expression. You have heard of ... ι α ±, (Ä "Kousas) Verb - Active indicative aorist - 2nd person Singularstrong's 191: Listen, listen, understand the hearing; Pass: it feels, signaled. A primary verb; Listen.fromï Î ï â&TMTMTM Â TM (parâ&TM) Prepositionstrong's 3844: Gen: from; dat: next, in presence of; ACC: Next to. I, 1/4 1/4 Î/2 ... (emou) Personal / possessive Pronoun of the first person I.withá1/4 Î1/2 (en) prepositionstrong 1722: in, up, between. A primary preposition denoting position and instrumentality, i.e. a rest relationship; 'IN,' AT, ON, BY, etc. [The] Faithī Îi "îμα1 (Pistei) Name - Women's DATION Singular trust; loyalty, loy Singularstrong's 26: by Agapao; love, that is affection or benevolence; Especially a love-fest. This [are] in "Á¿ ‡ (Ta") Article - Women's name Singularstrong's 3588: the article defined. Including the pheminine he, and the neutral to all their inflections; the determined article; the. Î1/2 (en) prepositionstrong 1722: in, up, in the middle of a. A primary preposition denoting position and instrumentality, i.e. a rest relationship; 'IN,' AT, ON, BY, ECC.Christîşî Îï "Á¿ (Christås) Name - DATION MASCULINO SINLURALSTRONG 5547: unto; The Messiah, the Christ. From Chrio; A unto, that is, the Messiah, an epithet of Jesus. Jesus. jussus. á 1/4, ηï«»(IÄ" SOU) Name - DATION MASCULINE SINLULARSTRONG 2424: of Jewish origin; Jesus, the name of our Lord and two other Israelites, Jump to Previous Faith Follow Food Module Hearing Hold Jesus Love Outline Pattern Provide retain sound teaching True. true. Wordslinks2 timothy 1:13 NIV2 Timothy 1:13 NIV2 Timothy 1:13 ESV2 Timothy 1:13 KJV2 Timothy 1:13 KJV2 Timothy 1:13 KJV2 Timothy 1:13 ESV2 Timothy 1:13 KJV2 Timothy 1:13 VersionGuard The good deposit that has been entrusted to you the Holy Spirit who lives in the United States. I want to live the translation of the power of the Holy Spirit dwelling within us, looks at the good deposit entrusted to you. Berean Study Biblequard Look at the treasure that has entrusted you, with the help of the Holy Spirit, the one living in US. King James BibleThat Good Whent Whio was committed to you to keep from the Holy Spirit that dwelleth in us. Nuow King James Vegetethat Good thing that has been committed to you, keep from the Holy Spirit that dwells in us, the treasure that was entrusted to you. Nasb 1977 Guard, through the Holy Spirit who dwells in us, the treasure that was entrusted to you. Nasb 1977 Guard, through the Holy Spirit who dwells in us, the treasure that has been entrusted to you. Bibleguard [With maximum care] and keep unchanged, the [that precious truth] that has been entrusted to you [that is, good news about salvation through the Holy Spirit that lives in us. The standard Bible Cristianaguarda good deposit through the Holy Spirit that lives in us. The standard Bible Cristianaguarda good deposit through the Holy Spirit that lives in us. Spirit that lives in us. Holman Christian Standard BibleGuard, through the Holy Spirit that lives in us, that good thing entrusted to you. American standard version That good thing entrusted by the Holy Spirit that lives in us. The Aramaic Bible in English Plain Keeping good confidence from the spirit of sanctity, who lives inside is, contemporary English version you trusted a wonderful treasure. Protect it with the help of the Holy Spirit, who lives within us. The Bible of Douay-Rheims keep the good thing that has been committed to the guard through the Holy Spirit that lives in us. Translation of good news through the power of the Holy Spirit, who lives in us, preserves the good things that have been entrusted to you. International standard version
with the help of the Holy Spirit that lives in us, protect the good treasure that has been entrusted to you. Literary standard save the good thing that has been entrusted to you, through the Holy Spirit that lives in us. The Bible of New Heart That good thing that was committed to it, guards through the Holy Spirit that lives in us. Weymouth New Testament that precious treasure that is at your command, guards through the Holy Spirit that lives in us. The literal translation of a young woman committed the guard through the Holy Spirit that lives in us. The literal translation of a young woman committed the guard through the Holy Spirit that lives in us. the Holy Spirit who is living in us; additional translations .Page 13 (15) You know, that all those who are in Asia are away from me. This sad desertion of friends is well known. Instead of being explored by it, and from my arrest and close imprisonment, rather you should be stimulated with fresh and renewed efforts for the cause for which I suffer from this desertion, these links. All those who are in Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors such as Chrysostom, which "that I am in Asia" refers to certain Asia, - It was maintained by many, even by great Greek exhibitors and the contract of the Asia and the contract of the Christian and the contract of the Christ Paolo, and find that the position of St. Paul was one of extreme danger, terrified for themselves - like others once before they had been in Christian history - saying That they too should be involved in a similar condemnation, have abandoned it and fled. But the simplest and most obvious meaning is here to prefer, and we assume as certain that Forseking, the renunciation of St. Paul, took place in Asia itself. A large number of Christianity, and possibly disobeyed some of him. What, in fact, was absolutely in Asia while St. Paul was tied up, waiting for death in Rome, he had often been threatened in Corinth and other centers. Party feeling was made alive in those days, we know it; And one of the most painful evidence that the great heart San Paolo had to endure in the agony of his last witness for his Lord, it was the knowledge that his name and teaching was no longer held in honor in some of those Asian Churches So dear to him. The geographical term Asia is pretty vague. It can - and, in fact, strictly speaking, not - includes mysia, Lydia, Caria; But such a widespread dysfunction from Pauline teaching seems unlikely, and there is no tradition that nothing like this has ever taken place. Sao Paulo probably wrote the term more in the old Homeric sense, and e The district in the Cayster River district; "in Asian meadow from Cayster streams." - Iliad II. 461. Who are Phygellus and Hermogenes. - These names would immediately suggest Timothy men and congregations of Asia to which St. Paul was alluding - well-known names, no doubt, then, and above all to people in the position of Timothy; But no tradition has been preserved that it throws any light about the life and actions of these traitor friends of St. Paul. Verse 15. - This is for them that they are, a.v; Shot to be shot, A.V; Phygelus for Phygellus, A.V and T.R. Get away from (δ i $\hat{l}\mu$ i i i i $\hat{l} \neg \uparrow \hat{l} \cdot i \hat{l} / \hat{l} / \hat{l} / \hat{l}$). This verb is used, as here, which governs an accusative of the person or what has moved away from (δ ii $\hat{l}\mu$ i i i i i $\hat{l} \neg \uparrow \hat{l} \cdot i \hat{l} / \hat{l} / \hat{l} / \hat{l} / \hat{l}$). This verb is used, as here, which governs an accusative of the person or what has moved away from (δ ii $\hat{l}\mu$ i i i i i $\hat{l} \neg \uparrow \hat{l} \cdot i \hat{l} / \hat{l$ Tito 1:14; Hebrews 12:25, as frequently in the classic Greek. The use of the AORIST here is important, as Sao Paulo does not mean that Asia churches had abandoned him, which was not true, and that it would be absurd to inform Timothy of if it were true, living as he was in Ephesus, the Central city of Asia, but warns about some occasions, probably

connected with her arrangement before Nerone, when she crashed from him in a coward way. D^{-1}/i l^{1}/i l^{2}/i l^{4}/i l^{4

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🖭 ï ï½û;2³¹½î · ï, (Hermogenä "s) noun - nominal masculina Singularstrong of 2061: Hermogenes, a man from Rome. From Hermes and Ginomai; born from Hermes and Ginomai; born from Hermes; Her Mogenes, an apostate Christians Deserted Fact
 including News Province Roman TurnedLinks2 Timothy 1:15 NV2 Timothy 1:15 NV2 Timothy 1:15 NV2 Timothy 1:15 ESV2 Timothy 1:15 ESV2 Timothy 1:15 ESV2 Timothy 1:15 This you know that all those who (2 Tim. 2ti IITI II TIM) Page 14 (16) The Lord gives mercy The house of
Onesiforo. --In sharp contrast to those fake friends who have gone away from him was one, also known to Timothy, probably a hephesian trader. Honestly, to whose house the Apostle prays to the Lord to give mercy, he had, at the beginning of this last prisoner of St. Paul, arrived in Rome on questions probably connected with business. There he heard
 about the arrest of that great master who had known well in Asia, and sought him in his prison. However, there is little doubt that when St. Paul wrote this death of Epistle Onesiphorus it must have taken place recently, both from the expression "in that day",
 used in 2Timoti 1:18. There is something strangely touching in this loving memory of "one" who, in his trouble, did not abandon him, but whose devotion was rather increased by his danger, and the wasn't refresh me, and he wasn't refresh me, and this faithful friend would never be able to show his love to the prisoner, because God had called him home. Because he didn't refresh me, and he wasn't refresh me,
 ashamed of my chain. -- "He has updated me" does not imply that he served only the physical needs of the Apostle when he was in prison, although the word, no doubt, includes this. But "it has refreshed" by frequent visits, no doubt, very anxious precondition for the liberation of St. Paul from prisons and bonds, from a noble contempt of personal
 danger that he sustained from his open intimacy with an accused prisoner, as St. Paul must have been, with treason against the empire. "He was not ashamed of my chain." (See Acts 28:20, where the "chain" of another prisoner is mentioned). Verse 16. - Grant to give, A.V. Grants of mercy (δώη). λεος). This connection of words is only here.
Onesiphorus' house. It is deduced by this expression, coupled with that in 2 Timothy 4:19, that the same Onesiph no longer lived; and therefore, Ver. 18 (where you see note) is thought by some to be an argument for prayers for the dead. The inference, further strengthened by the particular language referred to in point 18, although not absolutely
 certain, is undoubtedly likely. The connection between this and the previous verse is the contrast between Phygelus and Hermogenes conduct. They repudiated all knowledge with the apostle on his day of trial; When he was in Rome, he sought him diligently and with difficulty he found him. and he enlivened it with sympathy
 and Christian communion, acting without less courage than with love. He was no longer on earth to receive the reward of a prophet (Matthew 10:41), but St. Paul prays to receive it on the day of Christ, and that in the meantime God can ask his family for the mercy he had shown to St. Paul. He refreshed me (Μυεψυξε); literally, he revived me. Only
here in the New Testament, but comp. Acts 3:19. Chain (personnel) in the singular, like Ephesians 6:20; Acts 28:20 (where you see note). Parallel Commentaries ... Greek (May) thei (ho)Article - Appointments Masculine Singular Strong 3588: I, the article defined. Including the female he, and the neuter a in all their inflections; the defined article; il
 Accusative Neuter SingularStrong 1656: Piety, mercy, compassion. Of uncertain affinity; compassion.to theτ (tō)Article - Dative Masculine SingularStrong 3588: The article defined. Including the female he, and the neuter a in all their inflections; the defined article; the.householdo)κ) (oikō)Noun -masculine singularstrong 3624: a home; by implication
 a family. by honestiphorus, honestiphorus, honestiphorus, - Genitivo Masculine SingularStrong 3683: From the derivative di oninemi and phoros; profit-bearer; Onesiphorus, a Christian. perchéτι (hoti)CongiunzioneStrong 3754: Neutro di hostis come congiunzione; dimostrativo, che; causative, perchéτι (hoti)CongiunzioneStrong 3754: Neutro di hostis come congiunzione; dimostrativo, che; causative, perchéτι (hoti)CongiunzioneStrong 3754: Neutro di hostis come congiunzione (hoti)Congiunzione (hoti)Congiunzio
 Indicative Active - 3rd Person SingularStrong's 404: Per rinfrescare, ravvivare, comfort. From ana and psucho; corretably, per rinfrescarsi, cioè alle.meμε (me)Persona. Un pronome primario della prima persona I.andκα: (kai)CongiunzioneStrong 2532
 E, anche, vale a dire, non è stato radiato di σαισχύνθη (epaischynthē) Verb - Aorist Indicative Passive - 3° Person SingularStrong del 1870: Di vergognarsi, ver
 persona. Un pronome primario della prima persona I.chains.)λυσίν (halysin)Noun - Accusative Feminine SingularStrong 254: A (light) chain, bond. Di derivazione incerta; un fetter o un manacolo. Go to Precedent Ashamed Catene Timoteo Cheered Feeling Spesso Aiuta Home misericordia di famiglia Spesso Onesiphorus Onesiphorus Refresh Shame
 Shows Giumpa time to NextAshamed Catene Cheered Feeling Spesso Concedi aiuto Household Mercy Oft Spesso Conceda misericordia a (2 Tim. 2Ti iiTi ii Tim) Page 15 Nuova versione internazionale In contrast,
 when it was to Rome, mi perquistò duramente finché non mi trovò. Nuova Translate When he sells to Rome, he wins a finché non mi trovà. Versione standard inglesema when arrivato a Roma, ha cercato diligently fine a when non mi ha trovato. Berean
 Literal Bible But I am afraid of Rome, and I am surrounded by my troyate. La Bibbia di Re Giacomo Versionema when it is arrivato to Rome, mi ha cercato molto zelante and my troyà. Il nuovo re Giacomo Versionema when it was Rome, mi ha cercato con ansia and I am surrounded by my troyate. La Bibbia di Re Giacomo Versionema when it is arrivato to Rome, mi ha cercato molto zelante and my troyà. Il nuovo re Giacomo Versionema when it was Rome, mi ha cercato con ansia and I am surrounded by my troyà. Il nuovo re Giacomo Versionema when it was Rome, mi ha cercato molto zelante and my troyà. Il nuovo re Giacomo Versionema when it was Rome, mi ha cercato molto zelante and my troyà.
 mi ha trovato—NASB 1995ma when it was Rome, mi ha cercato con impazienza e mi ha trovato—Christian Standard Bible In contrast, when it was to Rome, mi ha cercato con impazienza e mi ha trovato—Christian Standard Bible In contrast, when it was to Rome, mi
ha diligently surrounded and mi ha trovato. La Bibbia standard In contrast, when it was to Rome, mi ha diligently surrounded and mi ha trovato. American Standard Versionbut, when it was Rome, mi ha cercato diligently, and ha trovato. American Standard Versionbut, when it was to Rome, mi ha diligently surrounded and mi ha trovato.
trovato. Versione inglese contemporanea Poi, dopo essere arrivato Rome, ha cercato ovunque fina a when non mi ha trovato. La Bibbia di Douay-Rheims I would like to thank the rapporteur for his work. La versione revisionata inglesema, when it was Rome, mi ha cercato diligently, and mi ha trovato Good News Translationma non appena è arrivato a
 Roma, ha iniziato a cercarmi thin a when non mi ha trovato. Transone di GOD WORD® When I venture to Rome, my perguistò and my trovò. Versione Standard InternazionaleInvece, when it is arrivato Rome, mi ha cercato diligently and ha trovato. Versione Standard InternazionaleInvece, when it is arrivato Rome, my perguistò and my trovò. Versione Standard InternazionaleInvece, when it is arrivato Rome, mi ha cercato diligently and ha trovato.
 BibbiaNETMa when it is arrivato to Rome, ha cercato con ansia me and mi ha trovato. Nuovo cuore ingleseWhen he was in Rome, he diligently sought us, and found Meeweymouth New Testamentnay, when he was in Rome, he diligently sought us, and found me. World Bibles Bibles when he was in Rome, he diligently sought us, and found Meeweymouth New Testamentnay, when he was in Rome, he diligently sought us, and found Meeweymouth New Testamentnay, when he was in Rome, he diligently sought us, and found me. World Bibles Bibles when he was in Rome, he diligently sought us, and found me.
he diligently sought us, and he diligently sought us, and he diligently found the literal translation of Meyoung but being in Rome, very diligently sought me, and found; Further translations ... Page 16 (18) The Lord grants him that he can find mercy of the Lord on this day. .-- The Greek should be made here, the Lord's favour, instead of "the Lord's mercy". Some commentators,
 who have found a difficulty in this unusual repetition of "the Lord", explains this: the expression, "the Lord granted", had become among Christians so completely "a form", that the second use of the word "Lord" was not noticed; And prayer is like this - simply equivalent to "or may find mercy of the Lord". It seems, however, better to maintain strict.
 literal meaning, and to understand the first "Lord", in the sense that the term is always found in the epistles of St. Paul, as the title of Christ; and the second "Lord" as used by the Father, to whom here (as in Romans 2: 5; Romans 2:16; Hebrews 12:23), the judgment on the last day is attributed. On that day.-- The Apostle He can never repay now -
even with thanks - the kindness that his dead friend showed him in his hour of need; So pray that the quick and dead judge can remember him on the terrible judgment. It was on that day when the great white throne would be established that
 thought of the good actions made in the body is rewarded by the Judge Justin. Without a doubt the expectation of the first Christians - in which he certainly hoped of St. Paul shared - of the soul between death and judgment, and almost seems to have
 erased the waiting time from their minds. And in how many things he sent me to Ephesus, you know very well ... These services rendered to St. Paul of Ephesus are placed side by side with those things he had done for him in Rome, but as they are mentioned later, perhaps they refer to the kind offices undertaken for the prisoner by Onesidus after him in Rome, but as they are mentioned later, perhaps they refer to the kind offices undertaken for the prisoner by Onesidus after him in Rome, but as they are mentioned later, perhaps they are mentioned later.
 return from Rome to Ephesus. These things Timothy, the pastor president of Ephesus, would seek, of course, to know in their details better than St. Paul. The Greek word
 This passage is famous by its being generally quoted among the extraordinary New Testament statements that seem to bear the question of this passage on the doctrine in question. (1) Although we are here, in common with the Roman
Catholic interpreters and most of the successive exhibitors of the Reformed Church, we suppose that a sayingifhorus was dead when St. Paul Friend, still it must be remembered that others, worthy of being heard, writing many centuries before any doctrinal dispute on this subject
 was born, held another opinion. Theodoret and Chrysostom (quoted by Alford) understood that Onesiphorus was with St. Paul right now. (2) Prayer, whether it is taken as a prayer or an ejaculation, is simply the expression of a serious desire, by St. Paul, that the act of the dead - assuming, The opinion of the aforementioned fathers mentioned, who was
dead - the lowest towards himself can be remembered on that day when the books are open before the judge of rapid and dedicated love showed in this life can be remembered in the final judgment. Without touching the controversy, it only seems to only emphasize the extreme
 precarious to press this text - the only one in the New Testament really touching this topic and as regards the interpretation of which exhibitions, as we have seen, are in no way in accordance - to support a doctrine controvered. Verse 18. - To find that it can find, AV; Ministered for Mearisted to me, a.v. (The Lord grants him). The parenthesis seems to
 be only to be requested on the assumption that the words "\hat{A} · \hat{A}_i \hat{A}_i
 Lord" is remarkable, but nothing seems to hang on it. The second \tilde{A}^- \hat{a}, \neg \hat{I} ± \tilde{A}^- \hat{A}^{1/2} \hat{A}
 find mercy is a very slender foundation on which to build the prayer superstructure and Masses for the release of anime from purgatory. In how many things, etc. St. Paul does not say, like A.V. It makes him say, what "minister him" to Ephesus. It could have been so, but words don't necessarily mean this. "What a good service that he did in Ephesus"
 would faithfully represent the Greek words; And this could describe great efforts made by OneSiphorus after his return from Rome to get the absolution and release of the Apostle for the intercession of the main people of Ephesus. This, obviously, would be known in Timothy. However, they will describe the work and ministerial services of OneSifrus
to Ephesus after his return from Rome, or can refer to the former ministers when Paul and Timothy were at Ephesus together (see introduction). It seems that there are no materials to reach absolute certainty on the point. Parallel commentaries ... Greek {May} Theá½ (Ho) Article - Name Masculine Singularstrong's 3588: The defined article.
 Including the feminine him, and the neutral to all their inflections; the definite article; The LordîÅ;ïïîâ¹Â;ï, (Kyrios) Name - Singular male name 2962: Lord, Maestro, Lord; the Sir. From Kuros; Supreme in authority, I.E. Controller; By implication, master.grantî "Â;ïà a (dà ... Ã" ") verb - arist otative active - 3rd person singular strong supreme in authority, I.E. Controller; By implication, master.grantî "Â;ïà a (dà ... Ã" ") verb - arist otative active - 3rd person singular strong supreme in authority, I.E. Controller; By implication, master.grantî "Â;ïà a (dà ... Ã" ") verb - arist otative active - 3rd person singular strong supreme in authority, I.E. Controller; By implication, master.grantî "Â;ïà a (dà ... Ã" ") verb - arist otative active - 3rd person singular strong supreme in authority, I.E. Controller; By implication, master.grantî a (dà ... Ã" ") verb - arist otative active - 3rd person singular strong supreme in authority, I.E. Controller; By implication, master.grantî a (dà ... Ã" ") verb - arist otative active - 3rd person singular strong supreme in authority active active - 3rd person singular strong supreme in authority active active - 3rd person singular strong supreme in authority active active - 3rd person singular strong supreme in authority active active - 3rd person singular strong supreme - 3rd person singular strong supreme - 3rd person singular strong supreme - 3rd
 1325: to offer, give; I put, place. A prolonged form of a primary verb; Give. [OneSiphorus] \tilde{A} 
(Kyriou) Name - Singular masculine genitive 2962: Lord, master, Lord; the Lord. From Kuros; Supreme in authority, IE controller; by implication, master.mercyÃ;¼ "Þ» îî¼Ã ï ï, (eleos) Name - Accusativo Neutral Singolastrong's 1656: Pietã, Misericordia, compassion. Incredibilità uncertain; Compassion.onÃ;¼ Þ½ (en)
 Prepositionstrong's 1722: in, up, between. A primary preposition that denotes position and instrumentality, ie a rest relationship; 'In,' at, on, by, etc.thatÃ; ¼Â®Â¯Â® ½Â,« (Ekeinä ") Pronoun demonstrative - Dation Female Singularstrong's 1565: that, that there, down there. From Ekei; that thing (neutral)); often intensified by the
prefixed article. Period from dawn to sunset. You	ilde{A}^- active indicative present - 2nd person Singularstrong's 1097: a prolonged
 prolonged of a primary verb; to know in a wide variety of applications and with many implications. very well since "1/2" i "11î¿" 1/2 (beautiful) adverb - comparastrong 957: better; adv: very well. neutral pluralstrong's 3745: how much, how
 great, how many, grandiose as, so much. from the reduction of hos; as AS.HI ministerato [to me] aî' · l̃oïœî · ïμïœîîî · ïμαï 1/2 »· ïμiμî1/2 (diä" konä "sen) verb - active indicative aorist - 3a person singularstrong's 1247: by diakonos; be an assistant, i.e. wait (figuratively) teacher; technically, act as a Christian deacon.iná1/4 α1/2 (en) prepositionstrong
 1722: in, up, between. a primary preposition denoting position and instrumentality, i.e. a rest relationship; in, at, on, by, ETC.HEFESUESS.AD 1/4ï † † †ï ``3 (efeså) name - female dation singularstrong 2181: ephesus, a coastal city, capital of the Roman province of Asia. probably of foreign origin; timoth 1:18 nlt2 timothy 1:18 (1) You therefore, my
 son, be strong in the grace that is in Christ Jesus .-- st. Paul, after reference to the faithful Asians and to the true faithful level, with which he interrupted his exhortation, turns again to timothy. so (oun,) my son, considering what took place, be strong. It is as if he said, imitate the only faithful follower and recover me for conduct without faith of so
 many false friends. "you, then, be strong," but not as men understand strength or firmness; but you are strong in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will and to do according to what God has commanded, in the power of this sanctification towards the interior that allows a man of will all the power of the commanded that the po
 interior that alone proceeds as a Christ, and that will never turn to anyone who is in Christ; in other words, "Be strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong, and that will never turn to anyone who is in Christ; in other words, "Be strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the power of his might" (Ephesians 6:10) .verse 1. - child by child, A.V.; strengthened by strong in the Lord, and in the Lord, and a child by child, A.V.; strengthened by strong in the Lord, and a child by child, and a child by c
 only a call to oare the strength they had; and can be here too. the strength, remembers that Timothy, with whom he had to fight the beautiful fight, was not his, but what would come from him by the grace and love of Jesus Christ (comp. 1 Corinthians 15:10; Philippians 4:13). parallel commentary ... greek "£ á1/20 (sy) personal / possessive pronound from him by the grace and love of Jesus Christ (comp. 1 Corinthians 15:10; Philippians 4:13).
nomination 2a person singularstrong's 4771: you. the pronoun of the person of the second singular person; Therefore, îá 1/2-1/2 (oun) conjunction 3767 jointly: So, then. apparently a primary word; certainly, or as a result. MyÎ1/4 «... (mou) personal / possessive pronoun - genitive 1st person singularstrong's 1473: i, the pronoun of the first person. a
primary pronoun of the firstI.Child, \tilde{A}^- "\tilde{A}®\tilde{A}® Om½" \hat{A}½ (Teknon) Name - Neutral proceeds Singularstrong's 5043: a child, descendant, inhabitant. From the base of festival; A son. EXTANT \hat{A}½ (Teknon) Name - Neutral proceeds Singularstrong's 5043: a child, descendant, inhabitant. From the base of festival; A son. EXTANT \hat{A}½ (Teknon) Name - Neutral proceeds Singularstrong's 5043: a child, descendant, inhabitant.
 rafforzare, render strong. Da en e dunamoo; per potenziare.in 1970ν (en)Prepositione di riposo; 'in, 'a, on, by, ecc.theτíntē)Articolo - Dative Feminine SingularStrong 3588: Il, l'articolo definito. Buyso il femminile e il neuter a tutte le loro
 inflessioni; l'articolo definito; il.graceχάριτι (chariti)Noun - Dative Feminine SingularStrong 3588: Il, l'articolo definito; il.in 1.7ν (en)PrepositionStrong 1722:
 In, su, tra. Una preposizione primaria che denota la posizione, e la strumentalità, cioè. Una relazione di riposo; 'in, 'a, on, by, ecc. ChristΣριστ. (Christō)Noun - Dative Masculine SingularStrong del 5547: Unnointed One; il Messia, il Cristo. Dal chrio; Unno unto, cioè il Messia, un epiteto di Gesù. Christ. /\σο) (Iēsou)Noun - Dative Masculine
 SingularStrong del 2424: Di origine ebraica; Gesù, il nome del nostro Signore e altri due israeliti. Go to Precedent Gesù Cristo Bambino Grazia ha rafforzato forteGiugno a SuccessivoCristo Gesù ha rafforzato StrongLinks2 Timothy 2:1 NIV2 Timothy 2:1 NIV2 Timothy 2:1 NIV2 Timothy 2:1 NIV2 Timothy 2:1 NASB2 Timothy 2:1 KJV2 Timothy 2:1 Bibbia Apps.com2
 Timothy 2:1 Bible Parallel2 Timothy 2:1 Bibbia cinese2 Timothy 2:1 Bibbia cinese2 Timothy 2:1 Quindi, il mio bambino sia rafforzato (2 Tim. 2Ti iiTi ii Tim) Page 18(10) Perciò sopporto tutte le cose affinché la "parola di Dio", che, a differenza del suo predicatore, ho appena dichiarato
 di essere confinata da nessun legame, affinché quella "parola" pode essere diffusa e differi E questa coraggiosa e stabile resistenza, il suo paziente, testimone galante nella sofferenza, serviebbe come esempio a molti,
 non solo alla generazione che allora vive, ma a innumerevoli uomini e donne ancora non nati; and (2) la seu fedele, vera predicazione, ora che la sua you è statrivin La domanda è stata spesso put, if I "eletti" o che l'Apostolo ha sopportato queste se serro, when ha scritto queste parole, credenti. Question punto è già stato toccato; può tuttavia essere
 qui esaudito, con certain certezza, che il "eletto" di cui parla sia i credenti. Il prime, il credente, sarebbe stato costruito in tutte le epoche dalla contemplazione della fermezza sotto la sofferenza di San Paolo; il secondo, il non credente, sarebbe stato vinto alla fede dalle argomentazioni e dalle esortazioni divinemente ispirate come il
 coraggioso vecchio Come può uno come San Paolo, che era cosciente che egli stesso aveva vinto la "salvazione", non sopportare paziemente tutte le cose, se una tale resistenza potrebbe aiutare gli eletti ad ottenere quella salvezza che ha consegnato coloro che l'hanno ottenuta dalla miseria pecca - aveva la prospettiva sicura della gloria eternal?
 Versetto 10. - Sake per l'amor del cielo, A.V.; può anche per maggio, A.V. Nearby (δι το.το); per questa causa. Alcuni (Wiesinger,etc.) Referring to what follows, VIZ. "Which elected can get salvation", etc., after the model of 1 Timothy 1:16 and Philemon 1:15, where Þ'îÃ; â¿ | à - "Þã¿ refers clearly to the words you follow. But the
 interposition of words, \tilde{A} = \tilde{A}
 voluntary suffering due to the fact that the elected can get the Eternal salvation that is in Jesus Christ - added, in vers. 11 and 12, encouragement to suffering derived from "faithful faith". Support it (Šů ů ů ů ÅŽ żÅžÅ®Å®Å®Ä½Ä¡Ä¼Ä¼Å¼, patience, so
 frequently attributed to the saints suffering from God. Parallel commentaries ... Greek for this reason "" \hat{A} \notin \hat{A} \otimes \hat{A} 
 less; To stay below, ie remain; Figuratively, to be subjected to suffer, ie bear, having the fortress, persevere. Including all forms of declination; apparently a primary word; Everything, any, every, all. For the sake of $\tilde{A}, $\tilde{A}$, $\ti
 (Tous) Article - Accusative Male Pluralstrong's 3588: the defined article; The Elect, A'/4 1 \pm A'' 1
 \tilde{A}® \hat{A} ± (Hina) Conjunction 2443 of 2443: so that, so. Probably from the same of the first part of Heautou; In order. "\tilde{A}® \tilde{A}_i \tilde{A}® \tilde{A}_i \tilde{A}® (Autoi) Personal / Possessive Pronoun - Nominative Masculine 3rd Person Pluralstrong's 846: Him, You, It, them, The same. From the au particle; S\tilde{A} © reflexive pronoun, used of the third person, and other
 \hat{A}^-\pm\hat{A}^-, (S\hat{A} \ \hat{A}^-, (S\hat{A} \ \hat{A}^-) Name - Female genitive Singularstrong's 4991: Female of a soter derivative as noun; rescue or safety. This \hat{A}^- (S) article - The feminine him, and the neutral to all their inflections; the definite article; The.in\hat{A}_1 (\hat{A}^+) \hat{A}^- (S) \hat{A}^- (S) \hat{A}^- (S) article - The feminine him, and the neutral to all their inflections; the definite article; The.in\hat{A}_1 (\hat{A}^+) (\hat{A}^+) (S) \hat{A}^- (S) article - The feminine him, and the neutral to all their inflections; the definite article; The.in\hat{A}_1 (\hat{A}^+) (\hat{A}^+) (S) article - The feminine him, and the neutral to all their inflections; the definite article; The.in\hat{A}_1 (\hat{A}^+) (\hat{A}^+) (\hat{A}^+) (\hat{A}^+) (S) article - The feminine him, and the neutral to all their inflections; the definite article; The.in\hat{A}_1 (\hat{A}^+) (
 Prepositionstrong 1722: in, up, in the middle of. A primary preposition and instrumentality, ie a rest relationship; 'IN,' AT, ON, BY, ECC.CHRISTîÂŞÃ¯ Ğïæ'ï " Â · (Christà ¥ s) Name - Dation Masculino SINLURALSTRONG 5547: greasy; the Messiah, The Christà From Christà • A · (Christà • A
 Jesus, Jesus, \tilde{A}_1^2 \tilde{A}_2^3 \tilde{A}_3^3 \tilde{A}_3
 adjectives. Eternalî ± Â Ã Ã Å Ã å € ãžÂ½Ã®Â¯; Å . . . (Aià ¥ niou) adjective - genity feminine singularstrong's 166: from aion; perpetual.glory. A å å à å € ãžÂžÃž â · à , (doxä" s) name - genillety feminine singularstrong's 166: from aion; perpetual.glory. A å å à å € ãžÂ½Ã®Â a · à . . . (Aià ¥ niou) adjective - genity feminine singularstrong's 1391: from Dkeo base; Glory, in a vast application. Bumone to the first of the case During the cause of the chosen cause of Christ elected
 elected elected electure eternal glory Jesus Jesus getting those motif of saints sakes sakes salvation undergoLinks2 Timothe 2:10 NLT2 Timothe 2:10 NLT2 Timothe 2:10 NASB2 Timotheus
2:10 KJV2 Timothy 2:10 Bibbia Francese Lettere: 2 Timothy 2:10 Perciò sopporto tutte le cose (2 Tim. 2Ti iiTi ii Tim) Page 19 Nuova versione internazionale Ecco un detto affidabile: If I die with lui, anche noi vivremo con lui. English standard version Il
 Question detto è fedele: "Perché se siamo morti con lui, anche noi vivremo con lui. Transone letterale di Young La colazione è la parola: Perché se siamo morti insieme -- vivremo anche insieme; traduzioni aggiuntive. Pagina 20 Nuova versione internazionalese subiamo, anche noi regneremo con lui. If we diserediamo, ci diserederà anche; Nuova versione internazionalese subiamo, anche noi regneremo con lui. If we diserediamo, ci diserederà anche; Nuova versione internazionalese subiamo, anche noi regneremo con lui. Transone letterale di Young La colazione è la parola: Perché se siamo morti insieme -- vivremo anche insieme; traduzioni aggiuntive.
 anche noi regneremo insieme a Lui; se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche; Re Giacomo Bibbia If soffriamo, anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinnegherà anche noi regneremo con lui: se lo neghiamo, ci rinneghera
 with him; If we deny it, we deny ourselves; NaSB 1977 If we deny ourselves; NaSB 1977 If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportamo, we shall also reign with him; If we deny ourselves; Bibifio amplified that sopportame are sometimes and the sopportame are sometimes are sometimes and the sopportame are sometimes are 
reign with him, but if you give up, it will make him even Waive noi. Contemporaneo Inglese VersionSive We eliminate, we shall also reign with him. If we deny it, we deny ourselves too. Italian revised VersionSive We eliminate, we
 shall also reign with him: if we deny, we will deny, deny there also: Good News TransterLa continue to endure, also we will rule with him. If we deny it, we deny ourselves too. The Wordà ¢ ® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny it, we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny it, we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny it, we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE, RULES WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE WITH HIM. If we deny ourselves too. The wordà ¢ A® God TRADUTTA OF DOVREBBURE WITH HIM. If we deny
 disclose .Literral. Standard version we endure together; If we deny ourselves too. New Heart Inglese BlibleSif We eliminate, we shall also reign with him. If we deny it, we also negherezziamo us. New Testament US.Wyymouth "If we
patiently endure pain, also share the kingship than he;" If rinnovamo, we do not reveal ourselves; World Inglese Blibled we resist, we shall also reign together; If we deny ourselves; additional translations ... Page 21 (13) If you
do not believe .-- Better made, if we are without faith - that is unable to verify the votes of our Christian profession. The enfastiness involves more than just disbelief in any of the fundamental doctrines of the faith, such as the resurrection of the Lord or of the Divinity him. He abidato faithful: he can not deny himself. - Those who have understood these
 words as containing soothing, Comforting the entries for the sinner, for the faithful Christian who has left his first love, is mistakenly wrong. The move is a distinct gravity - might also be called one of the sternest in the Book of Life; Why © tells how it is impossible for even the compassionate Redeemer to forgive in the future life. "Can not deny"
himself "- can not cure the faithful as if they were faithful as if the punishment
 of all those who are without faith and false. With solemn words this "faithful saying" St. Paul closes this, the second division of his epistle - fellowship in the glory of Christ there, the other side of the grave: the only part was the certain consequence of the other; That could not
exist without the altro. Verse 13. - I'm no faith to believe not. AV; for him yet he, AV; for him for him, AV and tB are without faith (\tilde{A}_1\hat{A}^1/4 \hat{A}_2\hat{A} \hat{A}_3\hat{A} \hat{A}_4\hat{A}_3\hat{A} \hat{A}_4\hat{A}_3\hat{A}_4\hat{A}_4\hat{A}_3\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}_4\hat{A}
the contrast between man's unbelief and God's faithfulness, see see see3: 3) He can not deny himself, coming short of any promise, once made by him (comp Titus 1: 2 ..; Hebrews 6:18; 10:23 Jews, etc.). This and the previous two couplets in vers. 11:12 make up "says the faithful" spoken of in ver. 11 (see 1 Timothy 1:15, note). Parallel Commentaries
 ... Greekifà μá¼ Â ° (and) the ConjunctionStrong 1487 if. A primary particle of conditionality; if, if, that, etc.we unfaithful, ¼ à à ŠŠžÃ ½ (apistoumen) verb - present active indicative - of 1  ° person PluralStrong 569: To be unfaithful, do not believe, belief waste, prove false. From apistos; to be unbelieving, that is to say
 they do not believe, or disobey. HeÃ; ¼  ¼Ã ºA μà ºA ¼Ã ºA μà ºA μà ºA μà ºA (Menei) verb - present active indicative - the 3rd person SingularStrong 3306: To
stay, dwell, stay, wait; With ACC: I wait, I look forward to. A primary verb; in stay.faithful, I ¹Ã à à á½Â¸Â (pistos) Adjectively, trustful.forà ³Ã¡Â½  ° I (gar) of ConjunctionStrong 1063: To. A primary particle; properly, the
 assignment of a reason. He cannot \hat{A} '\hat{A} '\hat{
 MiddleStrong: Maybe by doing her voice rheo; contradict, namely Reject, reject, abnegate. Himself, \tilde{A}_1 (heauton) Reflexive pronoun - masculine accusative 3rd person 1438 Singular Strong: himself, herself, in itself ©. Go home Previous Abides able Believe Deny can not deny faith faithful Faithless False. It Keeps Proving True
 balances. UntrueJump unfaithful NextAbides abode able Believe Deny can not deny faith faithful Faithless False. It Keeps Proving True balances. Unfaithful UntrueLinks2 Timothy 2:13 NIV2 Timoth
 Chinese Bible 2 Timothy 2:13 French Bible 2 Timothy 2:13 French Bible 2 Timothy 2:13 If we are faithless, he remains faithful (2 Tim 2 Tim iiTi II Tim.) Page 22 (14) of these things put them in remembrance .-- a new division Letter 14 starts with this Å ° towards. St. Paul urged Timothy 2:13 If we are faithless, he remains faithful (2 Tim 2 Tim iiTi II Tim.) Page 22 (14) of these things put them in remembrance to upset the bear and
 suffering with courageous patience. It now proceeds to accuse respecting the special work he has to do; and, before him, he looks after him with his teaching, "put" (ie, those on which it was placed, the members of his
flock Ephesus) "in remembrance of these things" - that is to say, those great and solemn truths presented in 2 Timothy 2: 11-13, and can be briefly summed up in the words: "the communion with Christ in glory" Surely these high soul that inspires thoughts as these will form the best
 guarantee against the pitiful controversies and disputes of words, who were occupying the thoughts and wasting the lives of many in Ephesus called with the name of their Christ. Charging before the Lord . . . In all of Timothy solemn address to the flock of him that he's, St. Paul reminds him,
charging the people with him "before the Lord" -very serious, solemn, he thought to every public teacher, and that calculated today, as To deepen the life of a person in charge of such office. There was a serious danger that such voids, the disputes without profit of words and expressions, which, is known, have occupied the attention of many of the
 Ephesus Ephesus Christian teachers, would have ended up distracting the minds of the members of the different congregations, who would naturally take their tone, in matters connected with religious life, by their teacher; and, therefore, the words would soon be replaced acts of the life of those men and women called by the name of Christ, to
 Ephesus. (See 1 Timothy 6: 4, where these "dispute words" are mentioned among the particular characteristics of false masters.) But to subvert those who listen to them.-- Not only are these arguments and disputes useless and profitless, but they are positively malicious. In the long history of Christianity, repeated warnings of St. Paul respecting the
danger of these controversies about the terms and theological expressions was sadly verified. Such statements only serve to trouble the mind, only to distract the one who surrenders to this fatal research, from true, serious, patient work for Christ. Verse 14. - In view of first, AV; for but for, A.V.; for listeners, A.V. Put
 them in memory (1/2 Î1/4á1/2 · Î1/4Î1/2ε ΠΠΠε Îoε; John 14:26; Titus 3: 1; 2 Peter 1:12). St. Paul cleverly strengthens his exhortations to Timotheus earlier by now in charge of imprinting on others - referring, perhaps, especially for "the faithful men" of which we speak in ver. 2, but in general to all the flock to him - the truths that had just been
 ΠεεΠεá¿ Î1⁄2); only here in the New Testament or elsewhere. But I Î3εα1⁄4α 1/2 · I ± occurs in 1 Timothy 6: 4 and towards the end of the Greek. Another reading is ï ΠεÎ1⁄4á1⁄2± εÎ1, as if addressed to Timoteo himself, but I Î Î3εεα1/4 îµû± εÎ2 is supported by the best authorities, and agrees better with the context. For no profit; literally,
 the teachings of those vain and deceitful chatter (comp. ver. 18). Parallel Commentaries ... GreekRemind [the believer] 1/2 \ddot{1} 1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{1}1/4\hat{
the memory of these things, \hat{I} = 
magistrate; Judaism, very to avoid 1/4 a 1/2! (MA) by AdverbStrong 3361: Not for fear. A primary particle of qualified denial; not, not to lose; also (considering ou expects an affirmative) Above the words; \tilde{A} \hat{B} \hat{A} \hat{A} \hat{B} \hat{A} 
of logos e Machomai; be disputed. [This is] \tilde{A}^- \tilde{
5539: useful, profitable. From Chicasis; Services. [And lead] \tilde{A}_1^2 \tilde{A}_2^- \tilde{A}_1^- \tilde{
 ... \tilde{A}^-å "\tilde{A}® \tilde{A}" \tilde{A}^-å "\tilde{A}" \tilde{A}^-å \tilde{A}
reversal, destruction, material or spiritual. From Katastrepha; A backhand, I.E. Demolition; Figuratively, apostasy jump to detentactogether winch avoids causing objections to the course of counting the questionable for the benefit of the hereity's charity for the presence of the benefits reminiscent of the memories of the ruins reminiscent of the sight
 solemnly the subscription tends to be testified Time without undoubtedly warning the words of waste Tends Head Unprecactable Time NextTotogether Discover Avoid Cause Cargo Chargings Containing Controls Standing Error Verdent Boarding Boarding Purities Rimping Roins View Submission Subvestance Testifies
 Testifies Impressive I
TIM) Page 23 (15) Study to empty Thyself approved to God, a worker who must not be ashamed .-- Timothy, and those in the position Of Timothy, they had to show himself approved by God, transforming others, in addition to whom they possessed an influence, from the search for vain and unprofitable things. So their work would be the work of
 workers tested by the process, and it would have been found for rejecting the test. (Comp. Here 1 corinthians 3: 10-15, where the final test of the work carried out by the workers of God, like Timothy, is spoken with a very clear language, looking for the heart.) His word words in the first epistle of the Corinthians They were evidently in the mind of St
Paul when he wrote this direction towards Timothy. Dervish by dividing the word of the truth. The Greek word translated into the "rightly rated," literally "English version means" cutting a straight line ". It seems more correct to consider it as a metaphor from the laying of a road (see
 Proverbs 3: 6, in the LXX. Rendering, where the word is so used), "or drawing a furrow, whose merit consists in the rectilinea with which it is The work of the cut or pose is performed. The word of the truth is, as it was, a road that must be directly and truly ". So ellicott. To say (see Alford and Huther-Meyer) that the notion of "cut" had gradually been
 lost, and that the word already in time of St. Paul has simply meant "managing rightly", "treating sincerely without falsifying" and that the Exactly opposite is to corrupt or adulterate the word of God (2Corindi 2:17), it seems premature. EUR. Rhussus, 422, ed. DINDORF.) In the third century, Clement of Alexandria (Stromata, 7), for example, it
certainly uses the word word a sense in cui l'idea di "taglio" è stata persa, when scrive ortotomy (un sostantivo) come equivalent per orthodssia. Non è improbabile che l'uso della parola qui da San Paolo abbia dato alla parola un punto di partenza fresco, and che gradually il significato originale è passeto di vista. Versetto 15. - Dare
 diligenza a presentare per lo studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza, come nello studio per showe, A.V.; maneggiare aright per la divisione giusta, A.V. Dare diligenza. L'A.V. "studio", se gli diamo la propria forza per la divisione giusta per la d
2 Pietro 1:10, 15; 2 Pietro 3:14). Presentare te stesso (παραστασαι, presentare); come in Luca 2:22; Atti 1:3; Atti 9:41. In 1 Corinzi 8:8 ha il sense di "comandare", quasi lo stesso di δόκιμον; Romani 16:10; 1 Corinzi 11:19, ecc.);
 uno che è stato provato e testato e trovato e sere sterlina; corretably di metalli. Question, con le due seguenti qualifiche, "un operaio che non ha bisogno di vergognarsi", and "uno che gius directly gestisce la Parola della verità", è il carattere che Timoteo è esortato ad apparire davanti a Dio. Il dative τΘ θε. is the rule of παραστξσαι, non of δόκιμον.
 the in greco classico. Bengel colpisce la giusta forza della parola when he surrenders "non pudefactum", solo che con l'uso comune della forma partecipativa passiva (rispetto Μνεξερεύνητος Μναρίβμητος, ecc). Il lavoratore il cui lavoro è saltato è messo a vergognare when, at the time of its proof, it exchanges the cattivo essere, lavoro
 disonesto; il lavoratore il cui lavoro, come se stesso, δόκιμος, onesto, coscienzioso, all buon lavoro, viz. dal suo essere un buon lavoro, viz. dal suo essere un buon lavoro, viz. dal suo essere fatto per l'occhio di Dio. Gestire a destra la Parola della verità (FISinter is l'insegnamento della verità). Il verbo ξθοτομετν si verifice solo qui nel Nuovo Testament. Nella
dritto", and, come l'apostolo parla di un buon operaio, must think to which lavoro in cui l'abilità del lavoratore consists nel tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare di un buon operaio, must think to which lavoro in cui l'abilità del lavoratore consists nel tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non il suo mestiere, in cui era tuttoξ tagliare dritto: perché non tutto era tutto era tutt
verità divine. Commentari paralleli ...Ottieni ogni sforzo Σπούδασον (Spoudason) Verb - Aorist Imperative Active - 2nd Person Singular Strong's 4704: Per affrettarsi, queer eager, caressing. From spoude; per usee la velocità, cioè per fare sforzo, essere pronto o earnest.to presentπραστξσαι (parastēsai) Verb - Aorist Imperative Active Strong's 3936: The
 paristano proungato of para e histemi; per stare accanto, cioè per esporre, recommends, substantial; or be at your fingertips, help.yourself iî ± i ... i "(ν (Seauton) Personal / Possessive Pronoun - Accusative Masculine Singularstrong Masculine Singularstrong Masculine 4572: Of yourself iî ± i ... i "(ν (Seauton) Personal / Possessive Pronoun - Accusative Masculine Singularstrong Masculine 
 approved, acceptable 1384: from dokeo; properly acceptable, ie approved.; from Judaism, much. Not having any cause to be ashamed. It is not ashamed approved. a field laboratory; Then: a worker, a worker in general. From ergon; a toiler; figuratively, a
 teacher. Wanting precision the toothbrush (Orthotomunta) Verb - Present Particeple Active - Accusative Masculine Singularstrong 3718: from a compound of Orthos and the base of Tomoteros, to make a straight cut, ie for dis Section correctly. Theï ". ν (ton) Article - Accusative masculine Singularstrong 3588: the defined article. Including the female
 he, and the neuter to all their inflections; the defined article; Il. Wordî »ïœî³i¿i½ (logon) Noun - accusative masculine Singularstrong 3056: from Lego; Something said; by implication, an argument, also reasoning or motive; by extension, a calculation; Especially, the divine expression. of truth. Go to Previous Right Approval Ashamed Best Care
 Command Correct Diligent Cutting Diligent Vas Diligent Vas Diligent Vas Diligently Earnestly Handles Feel Handling Needeth Presently Reason Rightly Seek Servant Show up Approved (2 Tim. 2ti IITI II TIM) Page 24 (16) Ma Shun profane and Babblings
 Vana. - But in a strong contrast with the newly stressed conduct, on the worker of God, Avevite (or, withdrawn from) Vain Babblings. The word made "shun" is strong, and literally means, make a circuit so as to avoid; Or, as the paraphrased Alford, "the meaning seems to come from a number of people who fall from an object of fear or death, and
 standing at a distance around it." The word is used in Tito 3: 9. On the words "profane", "Vain-Babblings", see 1Thimothy 6:20. Because they will increase up to a greater swallow. Translated - Bigbilletto, because they advance to. . . . The tendency of these unnecessary discussions and disturbing disputes is to conduct men to vain and useless
speculation, which endorse too often - as in the case, mentioned below, by Imenaeus and Philetus - in the most fatal doctrinal error. The close connection between serious fundamental errors in the doctrinal error. The close connection between serious fundamental errors in the doctrinal error. The close connection between serious fundamental errors in the doctrinal error.
 more incarment, A.V. Shun (î € Îuî Îu î Îî "Î ± Îı²î, as in Tito 3: 9); literally, get out of the street, or stay away from - an unusual use of the word, also found in Joseph, 'Ant. 4:12.. Profane Babblings (see 1 Timothy 4:15. Most distant in ungodliness (á½¶ × Ï Ï B
 εĐ³Î¿Î½ ν ν ν ν ν ν Î; certainly better made nell'A.V. to more ingoditÃ. You may ask whether "they" refers to the babbling or false teachers. It has very good sense to say: "Avoid these profane babbling, because © will not stop in there - will grow in open impieto and blasphemy." But, as Alford observes, it is in favor of the "teachers" that are subject
to "proceeding", but it is not conclusive. If a full stop is put after "ungodliness" as nell'A.V., Ver. 17 is quite naturally with the additional statement that "their word will eat like a gangrene." Parallel commentaries ... Greekbutî'á½ (DE) Conjunctionstrong's 1161: a primary particle; but, and, ecc.avoidÏ l̂µÏ l̂ L̂ L̂ l̂¿ (periistaso) Verb - imperative
useless babble. From a presumed compound of kenos and telephone; hollow sound, ie without discussion fruit. [that] I \hat{l} [\hat{l} \hat{l} \hat
 drive forward, ie to advance. XIII (epi) PrepositionStrong 1909: Up, to, against, on the basis of, a. Morei \hat{l} »ÎµĐ³Î¿Î½ (pleion) Adjective - Accusative Singular Neuter - Comparative Strong 4119: O pleion neuter, or Pleon comparative polus; more in quantity, number or quality; Also the main part. ungodliness, \hat{l}µÎ²ÎµÎ²ÎµÎ²Î ± \hat{l} (asebeias) Noun - Possessive
              nine SingularStrong 763: Impieto, irreverence, ingoditA, evils. From asebes; impieto, ie evils. Go to Previous Advance Aloof Avoid Babblings Bad Chatter Empty Evil Farther Foolish Frivolous More Godless Greater Hold Impiety Increase Indulge Ir Religious Lead Part Proceed Profane Shun Stand Talk un
to NextAdvance Aloof Avoid Babblings Bad Chatter Empty Evil Farther Foolish Frivolous The more distant Godless Greater Hold Impiety Increase Indulge Ir Religious lead Part Proceed Profane Shun Stand Talk ungodliness Vain Worldly Worse WrongLinks2 Timothy 2:16 NIV2 Timothy 2:16 NIV2
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various English versions. "Cancer," which is also adopted by Luther-Krebs - fails to express the terrible and deadly nature of the "word" of these false teachers. The life of the patient's life stuck with "gangrene", unless the affected limb
is not immediately cut. Translate this Greek word here for "cancer" is to watering the original, in which St. Paul expresses his fatal flu fear of the words of Jerome, "a perverse doctrine, from a beginning is just two or three listeners, but gradually strip cancer through the body"
(Jerome, In Epist, To Gal.), Suggested the vield of the English version, Who is Imenaeus and questi falsi insegnanti nulla è conosciuto oltre la menzione, che, indipendently dalla grave azione che era stata pre contro di lui (17imoti 1:20), stava apparentemente continuing nel suo errore. Vitringa thinks che
serro ebrei, and probabilly Samaritani. I loro nomi sono semplicemente dati come esempi degli insegnanti di errore a cui San Paolo si riferiva - i leader famosi, senza dubbio, nella loro scuola di dottrina senza timori. Versetto 17. - Gangrene per canker, A.V. La loro parola, invece di "la Parola della verità" in ver. 15. Mangerà (νομ.ν .ξει); cioè si
diffonderà, come un gangrene, che gradually allarga la sua zona, corrompendo la carne che era già suonata. Così queste opinioni eretiche si diffusero nel corpo della Chiesa che ne è colpita. Noμή è letteralmente "pastura" (Giovanni 10:9), "grazing of storms," e quindi viene applicato al fuoco (Polibio), che come si nutre di tutto intorno ad esso, e, in
lingua medica (Ippocrate), dole and gangreni, che crescono più grandi and depasture la carne. Di chi; del numero di guelli indicati nella phrase, "la loro parola". Imenaeo; probabilmente la stessa persona che è menzionata come un blasfemo in 1 Timothy 1:20. Philetus, Non c'e' niente di cui sia a conoscenza. Commentari paralleli ...Greekandκα
(kai) Congiunzione Strong 2532: And, anche, it's worth it. IStr (ho) Articolo definito; iltalkλόγος (logos) Noun - Nominative Masculine Singular Strong 3056: Dal lego; qualcosa detto; per implicazione, un argomento,
anche ragionamento o moving; per estensione, un calcolo; specialmente, l'Espressione Divina. di [quali uomini]αττων (autōn)Personal / Possessive Pronoun - Genitivo Male 3° Person PluralStrong 846: Lui, law, esso, loro, stesso. Dalla particella au; il sé pronome riflessivo, usato della terza persona, and delle altre persone. will)ξει (hexei)Verb - Future
Indicative Active - 3rd Person Singular Strong's 2192: Avere, tenere, 
(hōs)AdverbStrong 5613: probabilly avverbio di comparativo da hos; che come, cioè in quel forma. gangrene. γάγγραινα (gangrain)Noun - Nominativo Feminine SingularStrong 1044: Gangrene, mortificazione. Dal grano; un'ulcera. Tra [them]:ν (hōn)Personale / Relative pronoun - Genitivo maschile PluralStrong è 3739: Chi, che, cosa, quello. Sleep
1.7στιν (estin) Verb - Present Indicative Active - 3rd Person Singular Strong 1510: Sleep, give it up. La prima persona singolare indicativa present; una forma prolungata di un verbo primario e difettoso; I'll give it up. La prima persona singolare indicativa present; una forma prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus.μέναιος (Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un verbo primario e difettoso; I'll give it up. Hymenaeus prolungata di un ve
avversario del cristianesimo. andκα (kai)CongiunzioneStrong 2532: And, anche, it's worth it. Philetus, Φιλητός (Philetos)Noun - Nominative Masculine SingularStrong 5372: Philetus, un cristiano a Roma. Dal foileo; amabile; Filto, un oppositore del cristianesimo. Go to Precedent La Bibbia di Canker Consume Eat Flesh Hymenaeus Hymenae'us
Hymeneus Pasture Poisoned Running Sore Spread Stamp Talk Insegnation of parole WoundsJump a NextCanker Consume Eat Flesh Hymenaeus Hymen
Che riguarda la verità Wrong .-- or, they made a mistake, or, literally, I lost their purpose. (See note on 1 timothy 6:21). The resurrection of the body, founded on the words of the Lord (John 5: 28-29), was one of the articles of the Christian faith on which St Paul is particularly loved to suffer. (See, for example, his words before Felix - acts 24:15.) With
this "resurrection of the body" St. Paul, led by the Holy Spirit, taught men that the future state of rewards and punishment was intimately bound; The soul will be clothed with a body of glory or with a body of shame, according to the actions made in the flesh. This doctrine appears, in the early days, to have been questioned by some in the Christian
community. Then, as now, it was the repugnant thought of the narrowing soul of man, - that the body in which he lived and sin would rise again. elaborated, but still barely disguised, the same negation of a body resurrection was a characteristic of the most important of the widely widespread gnostic systems of the second and third centuries. These
early Christian followers of men such as Hyneenaeus and Philetus had a lot in common with the seven Jewish ascetics of Esseni and therapist, and above all with the famous Sadducean school, which attracted so many Jewish cultured and rich. They opposed, in order to use the words of Van Oosterzee, "the own evil of idealism for the strong and
healthy realism of St. Paul". Death and Resurrection, with these first opponents of St. Paul, were terms that had only a spiritual meaning and application. Since Waterland puts it, "he enlivened the doctrine and transformed all into figures and metaphors." Another consideration should not be lost when we are considering the reasons for the infused
indignation of St. Paul with this unhappy school of dreamers. In attacking, with their exert doctrine of the resurrection of the resurrection in the body, to push aside the glorious hope, they touched with their exert doctrine of the resurrection of the resurrection in the body of the Redeeemer. This resurrection was really gone.
Verse 18. - Men who for A.V. have been wrong (á á Γ ‡ î Γ Γ ± α1/2); See 1 Timothy 1: 6 (Note) and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word of our Lord for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for "erring" is Γ and 1 TIM 6:21. The word for
the Gnostics in the time of Ireneus and Tertullian did (Huther), from the spiritualized in the sense of Romans 6: 4; Ephesians 2: 1; Colossians 3: 1, etc. It is the usual way with heresy to corrupt and destroy the Gospel, under pretending to improve it. And there are always some weak brothers ready to be deceived and deceived.
Breaking (1/4 € Î1/2α "ï á á 3 î ï ... ï·
                                                                                                                                                                                                                                                                                                                                                                                                           · elsewhere in the New Testament only in Titus 1:11; But common in LXX. and in classical Greek. Parallel commentary ... Greekwhoî; á 1/4µï "îîî1/2îµï, (Hoitines) Personal /
relative pronoun - male name Pluralstrong's 3748: anyone, sometimes, anything. have deviatodá 1/4 ϊ "ïœï ‡ ι τα ‡ ι· 1/2 1/2 (Ä" Stochä "san) verb - active indicative aorist - 3rd person Pluralstrong 795: from a compound of A and Stoichos; Losing the brand, i.e. deviating from the truth. From € li á1/2 (Peri) Prepositionstrong's 4012: from the base of
Peran; correctly, through, ie around; in a figurative sense than; Used in various applications, place, cause or time. Theï "á1/2'î1/2 (Tä" N) Article - Women's Accusative Singularstrong's 3588: the definite article; the. Truth.á1/4 € Î ἷ, μαῖῖ α 1/2 (Alz" theian) Name -
Female Accusative Singularstrong 225: by Alethes; They say this "" Îγîîî 1/2ï "îμï, (legronte) verb - active participle - male name Pluralstrong's 3004: (a) I say, speaks; I mean, mention, say, (b) I call, name, especially in the passage., (C) Icommand. Theï "Ä" ν (TÄ "N) Article - Accusative Feminine Singularstrong 3588: the defined article. Including the
female he, and the neuter to all their inflections; the defined article; La.Resurrection ifi "Î \pm ifiî½ ((Anastasin) Noun - Accusative feminine Singularstrong 386: resurrect, resurrect, resurrect, resurrection. From anisties; A standing again, that is a resurrection from death (its author), or a healing. It has already been verified, γει½îîîîita \pm ι (GEGONENAI) Verb - Perfect
Infinitive Activestrong 1096: a form of extension and medium voice of a primary verb; To cause you to be, ie to become, used with great latitude. \hat{E}^{1} \hat{E}^{
feminine, and the neuter to all their inflections; The defined article; the.Faithi € Î-iifi "Îν (Pistin) Noun - Accusative feminine Singularstrong 4102: Faith, faith, trust, trust; loyalty. of some.i" Îνi (Pistin) Noun - Accusative feminine Singularstrong 4102: Faith, faith, trust, trust; loyalty. of some.i" Îνi (Pistin) Noun - Accusative feminine Singularstrong 4102: Faith, faith, trust, trust; loyalty. of some.i" Îνi (Pistin) Noun - Accusative feminine Singularstrong 4102: Faith, faith, trust, trust; loyalty. of some.i" Îνi (Pistin) Noun - Accusative feminine Singularstrong 4102: Faith, faith, trust, tru
person or an object. Go to Previous Giù Astray Dead Erred Faith False. Keep the Ideafondo Ideas Overfondo the resurrection of the past Rising SWERVE 
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