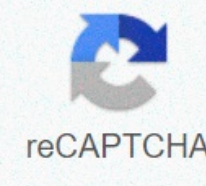




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## Niv application commentary genesis pdf

The NIV application comment helps you communicate and apply the biblical text effectively in the current context. To bring the ancient messages of the Bible to today's world, each passage is addressed in three sections: Original Meaning, Concise exegesis to help readers understand the original meaning of biblical text in its historical, literary, and cultural context. Bridging the environment. A bridge between the world of the Bible and the world of today, built by distinguishing what is timeless in the topical pages of the Bible. This section identifies comparable situations to those encountered in the Bible and explores the relative application of biblical messages. The author warns readers of the problems they may encounter when seeking to implement the passage and helps them think through the issues involved. This unique, award-winning commentary is the ideal resource for today's preachers, teachers and serious Bible disciples, giving them the tools, ideas and ideas they need to communicate the Word of God with the same powerful impact it had when it was first written. The Bible begins and ends with a revelation of God that gives the basis of redemption. From the first verse of Genesis, the book of origin, we meet a God of personality, character, purpose and activity. Only in the light of what he shows us by himself as the Creator of our world and the intector with human history, does the story of salvation take on the proper context. Genesis puts things in order: God first, then us. In the words of the general editor's pre-accout. Especially after the Tower of Babel it became apparent that people had forgotten who God was. They needed a reminder. God's moves were essentially about being in front of the peoples of the world. Today, perhaps more than ever, we need God to put himself before us — to remind us who he is and that he is. With characteristic creativity and unusual depth, John H. Walton shows the timeless importance of Genesis.Revealing the bonds between Genesis and our time, Dr. Walton shows how this mysterious, often tangled book filled with dark folks and practices reveals the truth to guide our 21st century lives. Most bible comments take us on a one-way journey from our world to the world of the Bible. But they leave us there, assuming we can somehow make the journey back on our own. They focus on the original concept of passage but do not discuss its modern application. The information they offer is valuable - but the word only half done! The NIV app feedback series helps bring both halves of interpretive work together. This unique, award-winning series shows readers how to bring an ancient message to our postmodern context. It explains not only what the Bible meant, but also how it speaks loudly today. This series promises to an indispensable tool for every pastor and teacher who seeks to make the timeless message of the Bible speak to this generation. About Author:John H. Walton (PhD, Jewish Union College) is a Professor of the Old Testament at Wheaton College Graduate School. He is the author or co-author of many books, including the Old Testament Chronological and Historical Charts, Ancient Israel Literature in its Cultural Context, Testament: Purpose of God, Plan of God; The IVP Bible Historical Comment: Old Testament; and an Old Testament investigation. © 1996-2014, Amazon.com, Inc. or its affiliates. To check this book, please log in or register. 4.1 out of 5 based on 10 user reviews I found this comment to be more useful on the first 12 Chs. of Genesis. Walton brings incredibly useful insight into how to engage Genesis as the original readers will have been involved with it. I don't think I've ever had a comment so useful to gain a proper context of what I was reading. Of course, the comment becomes much shorter in his insight after ch. 12, but this may be due to the form of NIVAC more than anything else. Either way, I was extremely pleased with this purchase, and the first funds are worth the price alone. With an experience in ancient near eastern literature and mythology, Walton brings an important expertise to the text of Genesis to unpack how an ancient audience will hear the text, and to elaborate on the purpose of the book in dealing with the ancient near eastern pagan worldview(s). The one flaw with this comment is of course the amount of space given in chapters 1-3 compared to the rest of the Genesis text. But this is a very good, consistently academic, evangelical, skillfully compositional, relevant, and accessible commentary. This is my least favorite of the comments NIVAC I own + have used (have 10, used 5). With due respect to the review by John P Newman, with which I agree otherwise, I did not find the first three chapters of Genesis in Dr Walton's comment to contain many great ideas, but rather to be extremely uneven tend [ing] to discuss in detail pedicure topics of interest to him or, worse, to give too much airtime to what , what seems to be peculiar personal flights of interpretive imagination. In his interpretations, he also uncomfortably appreciates the sources AE above later biblical texts (+ God's hand in the narrative scan of Scripture and History). I find myself constantly distrustful of Dr. Walton's analysis, which undermines the usefulness of this work. I found this comment to be one of the least useful of those consult on the book of Genesis. If you're studying Chapter 4 or beyond Genesis, Dr. Walton won't provide much help. He spends 200 pages of a 700-page comment on the first three chapters on Genesis. Lots of great ideas in the first 200 pages. After that, the comment is Uneven. The authors tend to discuss in detail pedicure topics that interest him, but often ignoring the discussion that would be interesting to the lay reader. If you are looking for a comment on the creation or garden, this is the comment for you. If you are looking for a comment on Genesis, I would like to look elsewhere. A very good comment. Walton gives excellent background and foundation goes in, and the commentary is pretty solid and mostly Evangelical throughout. I'm not keen on the form of NIVAC, and Walton sometimes seems to jump over or only slightly touch on certain passages. Overall though, one of the best reviews about Genesis. That's very good. Whether or not you buy all of Walton's effects of God's design or function, over material origin, you should have this in your library. Its important contribution is to ancient Jewish and Mesopotamian cultural analysis. Very solid. Start your review of Genesis (The NIV Application Comment) Walton, John. Genesis NIVAC. Grand Rapids, MI: Zondervan, 2001.John Walton begins the introduction not with dull academese for genesis, but with creation and will. The Babylonian and Egyptian gods (and Freemason god of today) could not be in agreement. His introduction is good and reasonable, but there are still some fickle places. Against the fundamentalist he says there is an undeniable mythical element. Against the liberal rejects the attempt to reduce it all to myth. I think the mythical Walton, John. Genesis NIVAC. Grand Rapids, MI: Zondervan, 2001.John Walton begins the introduction not with dull academese for genesis, but with creation and will. The Babylonian and Egyptian gods (and Freemason god of today) could not be in agreement. Its introduction is good and reasonable, but there are still some fickle places. Against the fundamentalist he says there is an undeniable mythical element. Against the liberal rejects the attempt to reduce it all to myth. I really think the mythical content is...Well.... This thing is real. More on that later. Genesis is structured around the Teleodons (2:1, 5:1, 6:9, 10:1; 11:10, 11:27, 25:12, 25:19, 36:1; 36:9, 37:2). And Genesis is History of the Covenant, with the will aimed at an election in the apocalypse (Walton 37ff). Abram was elected in part because knowledge of God had been lost. So God reveals himself. And it is revealed through the Covenant. Walton has been accused of simply reading AE back in the Bible. That's not entirely accurate. There is no Bible-equivalent of AE texts, nor is the AE uniform. Take the creation: in Babylonian births create legends the gods (or create the birth of gods). In some Egyptian accounts, the speaks creation to existence. Genesis 1:1-5Rest refers to a duration of time, not a specific point (Walton 68). Evidence for this is in work 8:7, which from the early part of Job's life. As regards Bara Walton, it submits that it refers not to the creation of materials, but to the delegation of functions and tasks. Day 1Walton argues that it is not the light of physiologists created, but that or refers to a period of time. This makes sense since God separates light from darkness (and you can't draw a physical boundary and keep light on one side, darkness on the other). On the contrary, God creates time, which is the first of the functions he creates. Genesis 1 operates in operational rather than structural terms (63). Is there anything in it as it avoids some of the problems of how there is light before the sun? and the heutered are all myth approaches. What did God do on day four? We're going to spend some time here since that's largely why Walton is so controversial. His biggest argument is quite good: there are indications that when the language of creation is used, it is not always in a structural sense. For example: Task 9:9 shows that constellations are object settings, not structures. Sa may refer to acts such as settlement (124). Isaiah 41:17-20. Both bara and asah verbs are used to describe the creation of functions. Isaiah 45. Both verbs refer to non-material objects. God made the sun on the 4th day? Walton's reading, no. God gave the lights a functional taskimage of GodWalton lists the three interpretive options: theological, grammatical, and conciliar. The theological says that the language we've refer to in the Trinity. The grammar says it's plural of magnificence. Mr. Conciliar says he's referring to the divine council. The grammar option is the easiest to eliminate, since there aren't many (or any?) examples of the plural of magnificence in Hebrew. Theological won't work either. It would make no sense for a Jew to speak to the Father and the Spirit. In addition, he has God the Father telling God the Son and God the Spirit what they are going to do, but how will this work, since they all share the same mind? Wouldn't they already know? The conciliar choice has God telling the divine council what they are going to do, but in the end God is the one who does it. This matches grammar and is certified elsewhere in the Hebrew Bible. One can object that we are not created in the image of angels? Does this miss the point of what the image of God really means? This is really a set of metaphysical properties such as will, rationality, etc., then perhaps we do not share them with angels (then again, maybe we do). But that's not the point of the picture. Set the image God: is the ability to be agents of God (131). The image is a natural manifestation of the divine (or royal) substance that carries the function of what it represents. This gives the image operator the ability to characteristics of the principal. Genesis 2 Divine rest is the main function of a temple, and a temple is always where a deity finds rest, so that the universe is God's temple (147). On another note, in this former volume Walton is quite hostile to theistic evolution (156). How should we honor Saturday? That's the big time money question for reformed folks. And if you're a Covenanter, all theology is diminishing right now. Walton makes a number of wise comments: if you have to cut Saturday-keeping to a bunch of rules, you've missed the point. Saturday is the way we recognize God on his throne and as priest-kings, is how we reflect the stability and balance of rest (158). Walton rightly skewers the Sethite thesis on the sons of God in Genesis 6. There is no evidence of such an allegation. Walton rejects the angelic thesis, but not for the usual reasons. While correctly noting that every time the sons of God appear in Scripture (e.g. in Job), it means angelic beings. But he says the Bible doesn't give us a large enough sample size, so we can't use that evidence. Further, contra Enoch and Jude's use of Enoch (sorry fundies), the angelic beings would have taken spouses to the wedding, which contradicts Enoch's use of. Walton claims that the sons of God are like Gilgnaus, tyrant kings of old who took extra wives. To be fair, Walton admits that there is no evidence in Scripture for his position, but notes, accurately, that it matches gilgmesh's account. There's a lot of problems here. (1) Gilgmesh was an akallu, or perhaps a son of an akallu. That supports the angelic thesis. So if Walton's right, then he'll go back to the angelic thesis. (2) Exactly what fact in OT does Jude hint at? Genesis 6. Jude links this account to the sexual sins of the Sodom. Again, we're pushing back on the angelic thesis. FloodTrue in Walton's methodology does not support any specific extent of the flooding. Notes some problems in each view, lists the grammatical and editorial options, and allows the reader to decide. And the choices aren't just universal versus local. On the contrary, it is (a) global, (b) known world, (c) regional, (d) local (322). There are some problems with universal flood view: If sea level rose for 150 days until it covered the peaks of the mountains, and the sea level rose 16, 946ft to ararat peak, then it was reasonably 16, 946ft above the earth. This requires about 630 million cubic miles of extra water weight Tonnes. Here's the problem: the oceans had to triple in volume in 150 days and then quickly shrink back to normal. Where did the 630 million cubic miles of water go? There's no ocean to drain, because the oceans are already full. There are other logical problems, but it's not Decisive. What matters is the text. Didn't the flood cover the whole earth? As good Calvinists we know that everything doesn't always mean everything (D.2.25). Really, but he didn't cover the mountains? The text uses the Pual format of ksh, which suggests a variety of features (325). Water can cover not only by immersion but also by soaking. If we tell someone you're covered in water during a storm, we just mean it's soaked. Conclusion!The comment is weighted against the previous chapters of Genesis. This is probably inevitable, as this is where all the questions are. I don't always agree with Walton's conclusions, but the handling of text and syntax is classy. ... more Waltons NIVAC comment was a pleasant surprise. This is a series I'd judged by it's rather light looking cover. It's hard to compare Walton's style (which could be nivac style – I don't know, as this is the only volume I've seen) with that of Wenham or Walkie. The comment is simply based on NIV text and does not include verse from text verse or comment notes. Instead, each section begins with a sub-section on Original Means, then another on the Bridging Frames, and then Waltons NIVAC comment was a pleasant surprise. This is a series I'd judged by it's rather light looking cover. It's hard to compare Walton's style (which could be nivac style – I don't know, as this is the only volume I've seen) with that of Wenham or Walkie. The comment is simply based on NIV text and does not include verse from text verse or comment notes. Instead, each section begins with a sub-section for the Original Concept, then another for Bridging Frames, and then a final sub-section for Modern Meaning. It's different, but it works. In the Home concept section, Walton walks through the text and explains what it would mean for the original audience, dealing with text themes, background, and historical setting. Since it is not a verse from the verse comment, it is not as detailed as one would expect, but covers the important things. In the Bridging Contexts section, Walton assesses the timeless meaning of the text. Finally, in the section Modern Importance the application is made. This is not as technical a comment as many, but I was surprised by how technical it really is. Bridging Contexts and Contemporary Ignificance often work together, but Walton uses them to make some excellent applications that the preacher will often find very useful. More than once I have found extremely good images that made their way into my sermons. Walton was the perfect scholar to write this comment as the gives him a perfect space to discuss the background issues he is so known for. But this may also be where some readers become annoyed. Walton's done some. Some, work in Genesis background studies, but quite often he holds back here and plays things more conservatively than he does in his other books. ... I didn't finish this book any more. I gave up after 120 pages. I've read Walton's The Lost World of Genesis and got the point with it, but after seeing so many suggest this comment, I had to get it, assuming it would be a good source as I preached through Genesis.It was the most useless for a pastor. Walton seems determined to hold on to a critical text approach and his blind commitment to intellectuals overshadow the text and the meaning of the text itself. Someone has to read paragraphs in orde I did not finish this book. I gave up after 120 pages. I've read Walton's The Lost World of Genesis and got the point with it, but after seeing so many suggest this comment, I had to get it, assuming it would be a good source as I preached through Genesis.It was the most useless for a pastor. Walton seems determined to hold on to a critical text approach and his blind commitment to intellectuals overshadow the text and the meaning of the text itself. One must read the paragraphs in order to find the barest hint of true biblical commentary in the text itself. He seems more interested in undermining Genesis and its author than in explaining and offering theological insight. God is strangely in addition to Walton's comment, while the fictional writers of Genesis, similarities to other AE documents, supposed scientific evidence and cultural influences weigh more on composition and message. I recommend Derek Kidner, John Currid, Kenneth Matthews or Kent Hughes as more useful to the minister and pastor seeking to teach or preach through this majestic book. ... more Although I am a fan of John Walton's work than many of the two of them, this comment falls within his most modest work. I would like to address the many issues with my score. First, although the comment is not an exhaustive exegetical comment there were many places where much more interpretive and contextual ideas could have been explained. Much of the context and interpretation within the comment felt very empirical and loaded with motivation. Secondly, theologically the comment was light. I know Walto Although I am a fan of John Walton's work from many of the two of them, this comment falls within his most modest work. I would like to address the many issues with my score. First, although the comment is not an exhaustive exegetical comment there were many places where much more interpretive and contextual ideas could have been Much of the context and interpretation within the comment felt very empirical and loaded with motivation. Secondly, theologically the comment was light. I know Walton wanted to preserve the original textual concept without coming to many conclusions, but instead he's watering his writing with his own. of his, positions while maintaining its independence from the emergence of alternative ideasO, the text is just a little outdated. But I mean, there are still three stars. Because although outdated, the text is still vital in many ways, and Walton's scholarship (though tainted with plenty of bias) is still valuable and important. I recommend reading the text, but make sure you have 4-5 other resources to gather different ideas and opinions on genesis text at the same time. ... most One of the hardest books to preach through is the Book of Genesis for its length and rolling narrative makes it difficult to preach just one section without preaching the entire book in its entirety. Therefore, it is extremely useful that Zondervan Publications has put a comment on the Book of Genesis in the NIV Commentary series application. This comment is well known and respected in both popular and academic circles. To implement NIV Commentary series really helps the exegete understand One of the hardest books to preach through is the Book of Genesis about its length and rolling narrative makes it difficult to preach just one section without preaching the whole book in its entirety. Therefore, it is extremely useful that Zondervan Publications has put a comment on the Book of Genesis in the NIV Commentary series application. This comment is well known and respected in both popular and academic circles. For the NIV application The annotation series really helps the exegete to understand the original context of the text as well as its modern meaning. This comment is written by renowned theologian John H. Walton. His background and deep understanding of the historical books of the Old Testament combine to do an amazing work in the book of Genesis. Regarding the introductory section in both books within this work I found the introductory section for the Book of Genesis comparable to most mid-level diving reviews in both purpose composition, as well as some biblical theological components. When dealing with the commentary correct, the textual comment is written in truncated sections rather than dealing with a verse from an exegetical study verse. This is the form in which the comment nrv study application, is exclusively written into it was therefore not a surprise, but it is something a reader should expect. This in no way negates this utility comment and does not enhance a preacher's focus on seeing the forest through the trees. Therefore, I recommend this comment wholeheartedly as a useful tool for both the preacher, teacher, uneducated lay, and Sunday school teacher, but that this comment be combined with a more solid that deals exegetically with each verse. These books were provided to me free of charge by Zondervan Press in exchange for an impartial, honest review. Review. The NIVAC series contains a lot of hits or misses, and it falls on the losing side. I was disappointed that chapters 1-2 received hundreds of pages of commentary, while the rest of the genesis seemed to peak over. Hermeneutically, it seemed as Walton often used his knowledge of the ancient near east (which is impressive to be sure) to impose interpretations on texts that are puzzling and even make violence in common sense reading the text. He seemed very hesitant to allow any NIVAC series containing a lot of hits or misses, and it falls to the losing side. I was disappointed that chapters 1-2 received hundreds of pages of commentary, while the rest of the genesis seemed to peak over. Hermeneutically, it seemed as Walton often used his knowledge of the ancient near east (which is impressive to be sure) to impose interpretations on texts that are puzzling and even make violence in common sense reading the text. He seemed very hesitant to allow any daeological/cristological interpretations. I mainly bought this comment for the application sections because I knew that the actual comment would be stronger in other comments. However, applications lack any theological depth, and are usually Christ-less. Walton is an excellent OT scholar, but an enigmatic choice for this particular series of comments. If you are looking for a resource for Genesis, Mathews in the NAC series is a much stronger choice. ... most Only my major hesitation with this comment is the warped amount of attention given to Genesis 1-2 while rushing over the rest of the funds. I know Walton's specialty is narrative creation, and it handles brilliantly and is arguably the most appropriate to write a comment like NIVAC in this section of Genesis. However, it would be nice to see more balance in dealing with the history of patriarchs. My only major hesitation with this comment is the asymmetric amount of attention given to Genesis 1-2 while rushing over the rest of the funds. I know Walton's specialty is narrative creation, and it handles brilliantly and is arguably the most appropriate to write a comment like NIVAC in this section of Genesis. However, it would be nice to see more balance in dealing with the history of patriarchs. ... More indebted This resource was more useful for viewing the central message of this wonderful text at hand. Pastors and teachers should definitely consider adding this to their library. He didn't go verse by verse, but he talked about a quote. Because of this, some things went unanswered. Still great, but it could have been better. He didn't go verse by verse, but he talked about a Because of this, some things went unanswered. Still great, but it could have been better. ... most I really like the NIV application comment. The author of this it's also over good. I'm rewriting my review. At the time I first read this (for a course in Genesis along with Schaeffer's Genesis: In Space and Time, which is wonderful), I just wasn't sinking in. For one application comment there seems to be a lack of application, but Walton is extremely thorough in many areas and the more I go back to it as I'm in Genesis I find it increasingly fruitful and encouraging. That said, there are some areas where Walton seems to shy away from firm beliefs in certain areas that just think we can't be so loose. Still, it's worth having in your IMHO library. ... more Best overall reviews I've ever read about Genesis. Ideal for people with questions about creation, science, application for today, and what it really meant to ancient people. I used this as the fundamental text for a year long study of Genesis. Strong comment on Gen 1-12, but it starts to falter in the middle until the end. Walton handles philosophical and apologetic questions involving Genesis 1 and creation masterfully, but does not prove the same skill elsewhere. Elsewhere.

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