

Iosa an RÃ-gh

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 22 November 2015

Preacher: Rev. James Maciver

[0 : 00] Welcome to the Lord of Mt. 1 Tho, and the rest of the gathered and the prepared ■■■■■ of John Chapter 18, verse 37.

Times Lachlan I said, I'm not going to say that the minister of Christ is going to be the same as the government and the government are going to be the same as the government and the government are going to be the same.

I said, we have a lot of people who and the technologies fight for that reason.

Some people will exist, we have a lot of people who don't believe in such a government and government are going to be the same. They know that they may be opened, and the big one they Tage .

They can re-caring ev illegally if they go to this group where they want to start selling law and drop DSA in place right now. up to him, he said that those things are siege the truth, ugly Ag Python theory as welldro■■ets they do and are attractive in terms of Childhood and Mairds.

[2 : 17] And the inspiration of this is and that balance ■■■■■ad Solomon The music■ is so, really, looking back for a bit of saht can preach on the Music Hall and how luch ale pilaët o ngeis mLA a Rhi.

Sanaj giamond aneoe eareb w ■■■■■ heroine cwere■ gesta el Quemise chan a sôn gor eoc mana se Agatha a sôn gorau C■i d'hedgu him cwereou ly cra show seo■ ha gra dirodon console chi eola brilsyt Hans liberirii ma mi amc hisa glil hiram trili mis h bod abys also common downsideibility between grans opinion fifteen but the students remember three knotijn destacances and and dear them that they knew anything you would wanna definitely think of in an opinion where now it's a doubt and like I've had three you have three I can't take a hyperbole to win sexy virus, is how old are they coming v

Of the works that have been the greater freedom of the peace. And we should only take on our trek for another operation.

We are enabling people to show the message of people. You could be warned that there is something we will bring.

Those are orange. It is greenhuarium. And the writer is that name is God's letter to Nazareth that is from the coming century.

[4 : 43] Well, let me similarly! This is the author of my própria destiny that the United Kingdom has probably helped to master additional of our devotion to our rest. But I think that this meaning Angracolus But, at the picture I did with the At this call, cannot hold your head down at the end of the beginning of the garden.

And when we refer to that, we'll be told what someosure and people find their Videoclerum 4 ministry or a foundation schedule.

Against the Lord and his Anointed.

Against the Lord and his Anointed.

Against the Lord and his Anointed. Against the Lord and his Anointed.

[7 : 02] Against the Lord and his Anointed. He's not talking about man. You know he's clearly están at home and you know, man, no change, you see babelotype.

bed and w wspól, as much matter is, it's even more happened peace.

and have toilage a cold. Huh!! As we all navigate and do whatever happens to the Torah we ask please Right there going .

Those peoples have the same full case All to us let us know the part about that and I gave crosses these victories.

Lots of mistakes have but 150 years, we're focused on writing about this concept that you get there.

[8 : 26] This change'd be done, it's a bit more in this experience that you can play along. 7 ■■■■■ of 1982. But yes this is the really important thing in old days group.

Agus s méld a goutramoch as y goutramnoethethegh Bad God SelainCE5 there wereseles around the Philipians and escritorians in today's context.

but we have used■■■■■ L because of the Fed Africa and the■ah's example in our nets to the creation of Jerusalem on our current movement. When one died, when one realized Russia was UP the■■■ reduced referencing Hlaughing orB forms an Relero sent Es when they are in the walking■ of activates of the Samarachan's story he was on ■■■■ on Jesus but it has an extremely important screenshot that they are all unfortunately from God's ■■■■■■ it's a sondern it has dropped from the devil it turns■■■ a member of the Spirit when they're tempted at all while So Fathoch as ynawn cymunag. As yna ygin synegyr o'r cnediw, sy'n faedaddoch yn synebyr eignu anu, sy'n defaid y hawluch ag y rhyrn man solw ag ys daifi.

Fathoch as ynawn cymunag y iawn sy'n y rhiw fan y siw. Charon y rhyrn sy'n as ynawn cymunag colad yw. Fandyn ni'n biarae na fhogoch. Fathalig i yna ar y.

Agus atarnol yw aneightri yn törtgennyn sy'n lwgir na fhealig i yna man solw. Ma gymyg na fhealig i yna man solw as na dynion sy'n a kuthrys yn datog gymann sol. Gynnyddiw gafyr as na grofa haliadig yw gynna rhi haeish i'r lwg.

[10 : 49] Herigig a suas. Biachigig a'r kohatseyrn. Steiswch os teampol at allwch o'ch gaf. Nis yw a creas dy hyn, diaraf dy a seyn, gyrrae eishyn i neechafon sy'n.

Nyr a chanig eishyn i gand yw'n thwyl, chanig e, yr sonnyw i colanig, nyr fheid a ddoch gynna fann sy'n. Swaf fhus a geir, swaf jes a geir, gyrrae eishyn i neuvr ar o'r oas yn thwyl.

Gyrrae eishyn i neechafon gyrrae yn rhi. Ach, pan ydygyn sy'n y fawr oas gion ysri eilig yn ynawn sy'n, yr cawl siallwg, yr de ferychiodwch yw asyn iawn cymnyng.

Fawr sy'n y geirri rhi eich eryn iawn yn dygi'n y rhoma ni. Dygi yn gwaach sy'n y fwyaf yw roi agos y fawr cymal nyr rhi o'ch yn y fan ysyn ffwrs mach. Fawr gyda'r cyfwrs gandysyn, fawr gyda'r s■r sy'n ffwrs mach.

Fawr gyda'r rhi politiach yn yr cawn yn llwg. Ach, yma gaf fwsgluwg ymach ffwrs mach ffwrs mach yw roi agos yw. Aos roed gaf fynchgan hyn yr yw cymhau.

[11 : 57] Ach, a'r bôn mawr sy'n y fawr, creus dy fynchgan cywys yn ysyr. Maen y hwt a aneis o'r rhi pilad a sy'n iawn yw yn gyfyr gyrraeach ychyd.

Na mawn y chanawna sa sy'n diann nhwyl sy'n a hamorioch. Na mawn diann nhwyl sy'n ddiann nhwyl sy'n a hamorioch. Na mawn diann nhwyl sy'n ddiann nhwyrxaeach ychyd cogyg.

Chywn gynwgdig haddys doni hw i'ch mi. Hymna gynwgdig haddys doni hw i'ch mi. Ach, yna sy'n ddiann nhwyl sy'n a hamorioch. A gyd yn ysyn, chanawna g morioch gysyn ymach ysyn nhwyl.

Chanawna na sy'n ha-taosioch. Ha-taosioch yn ymachan ysyn, hamorioch se fonech yle, fwate yle, dechórs yle. Hamorioch se fwyio, hamorioch se spirita, hamorioch se os cawnrioch politicoch.

Aga sy'n angen y hwbrynn yn eich creast y ywlltig lish yn ygynghyng sy'n a'i fwys cawn cwysyn. S'n angen an y ffaithaddoch gynnyddion cymdeithasolch.

[13 : 03] Eich llach y ywllt yn y llachadden. Rhaen eich cawn na hosin i. Rhawn sych eich adda, hwc at sylir. Rhaen eich adn gysg yn ymwyl yn ywlltig yn ywlltig.

Ac arwa, co'r ywlltig dris yw'r fach y henn ar ddefa i ywyr. Dech yn ywlltig ywlltig ywlltig. Arwa, ddych yn ywlltig dris ywlltig ywlltig ywlltig ywlltig ywlltig ywlltig.

Rhaen eich cawn yn yr ywlltig ywlltig ywlltig ywlltig ein bod yn ywlltig ywlltig ywlltig ywlltig ywlltig mewn gwirionedd.

Eich achaf ywlltig ywlltig ywlltig ywlltig yn ywlltig. It say this anxiety is about a system. You would find that just a person with the shape of the outcome.

You have a life on death. You have a complicated life. You have a very old life saying.

[14 : 21] Gofie tord siachet dyfeyh gaa, ach ym i a rioch g o stiliawn ag ysair cwysyn dyfeyh. Siyn yn gan y cestion hageri as y siô, mae rhaid criestig anamoch g y nesaf chanawn o siô, chanawn o ddyn hyl y hamurioch gysau.

Felw hyn, ag ysafell mi hyn y diw, na'r llwch gartio chi a rioch gau hwnnw siyn. Do I have citizenship in this kingdom? Fiach gym i'w cwrdd djalwch agadr gymwynyw gan ynyeglwyys as y narsyn ooch agos gymwynyw gan y rioch g o hwnnw siô.

Chani syna gadaen nhw, na ddara gifil ad as y rioch g o hwnnw siô, na tre gifil ad as y rioch g o hwnnw siô iddiwr. Chani ylidwr gymwynyw gan ynyeglwyys y tord gwyth djalafoch gymwynyw gan y

rioch g o hwnnw siô, chani y nyrwyddo hann.

Chani ynglwys as y narsyn ooch ag g o hwnnw siach, dyniw, hann a gredshwys, dyniw na chyll na gredshwys. Dyniw hær g o hwnnw ryhgrieff, dyniw na ddara g o hwnnw siô, ach sy e siô hwnnw, dyniw ma eimich y rioch g o hwnnw siô, ma hau gaw eimrein rioch g o hwnnw siô, ma wunis káðan rioch g o hwnnw siô, dyniw, the rights of citizenship of this kingdom.

Hau dyniw gaw eimgo al greim g o hwnn, sgaw eimfein kailan g o hwnn, lewi gaw al rii kriast dhe. Gaw al rii sh ma rii.

[15 : 45] Eim se shop ma che in eevos is li o hwnn, ha piân ei■ hir ineie ta an esat sen o ne, ha an esat sun andesians few anEMA, ag eimso g g gawar, agavr yir feirin su art is sa, ag eis tjárg marg g gá puag och ■ rioch aard.

Cê san?■■■ meg a, dat krein ag a Gian Uhinné k am ngoylech g gà hi, Rachach do hed yn gyrgy gynnu gach esgarid yn rhy.

Ma'r synt ni pobl tuithio m fod. Ni ad sliach gy gyd. Goe adrych gy toloch.

Sbiet ymreint yr rhy och. Ma'n a chai hantyn, rynec o deimys as mynach o gorwast ees yr rhy och o jyn. Ma'r y bera'r dyne y rhy och.

Rhy och gyd eig. Hwyt olywch chi eich o'n tyw. Trefi gollwch chi rhy hy. Fyd o ddwch hantyn gyrrae'n ceach gan och yn hosgeol.

[16 : 59] Y rhy y sîn y gymach y laf gyd eisiau. Yn y slech rhy o'n ysyn, an y laf y rhy hann ysyn. Ngh y sîn gyrrae'r oud.

Ngh poog o mi. Ngh gawr o. Ngh dar uw hên syachet gwn. Ngh cynnu hên fform a ri och och. Ach a fan uw behe.

Ach a fan uw doogh as na glode. Ach a miw an am rain ri och. Er ngh jijt ger hioch. Weglw heen. Weglw hi, eglw, iain.

Bylus dwist sighs as a rioch gwy hannên sin. For rioch gwy. Llaw heman. Ngh in bak a fflom, ngh ysyn arnh printn fun ■■■ nw.

Ngh inwerp chéach gwy r■, the arrival of th king. Ngh inwerp chéach■■■h ■■ ur hiannau trannu loechach trannu blionech an mhannyn. that Moses relaxes the day and sometimes how to go to the End First time God becomes different.

[18 : 02] That are just the hard man to think. Then there are 5 no-0 jobs for my fingers.

Well that's how the end goes. So somebody■■■ wrote it and moved to the EBooks. That's how many come sustainable ways, which are my most successful experience to make money for real money.

This isn't a politician here on the Orient. It doesn't have to take over stock, but it doesn't have to access to it on the Mentoring leadership.

Because it is good onuls on the Continuum with real money. Not at all teacher will speak Nero the god of God.

Unfortunately he didn't have that one. Claudius Isom finish his career.

[19 : 10] After almost four years he did John Crawford. By giving up, you will be named the sailor.

Wire fashioned but there are many things. You will be named the sailor and the sailor, Ronda hood calamandi sion her magical young lachne now Alfree Zinfad marati kim x■ everybody are Anna Thank you so much.

And he said, Where are you from?

Where are you from? And he said, Where are you from?

That's pretty bad. than others, my spirit will be freed, and he will beh.

[21 : 30] Since, when I read my stories, my spirit will be freed and learned, To this end, I was born. And to this end, I came into the world. This I, Mishanisho. Agus Móroch yvisho hanisho. Móroch ymí hanisho.

Geregarí dhú dhú yhá kiódochw. Sgeresion yha lorag, ha críastan ysio lorag, mahimillill hên, sausag yma himillill hên, coa, coas a hanica. Sgananica stiach gan ynd húl, ffond ynd hynhau fysynda atiw.

Yn ysio fesion yfadjá ffó hiorioch ma'r diw. Hanica marfach i. Hanica marnechfa na rí, sgera rí hannu diw. Aga hannu sotin, anu nói ha'n colan hwn.

Faid a ddoch gynnyngauwnti ymwny, gymig ymessi a na rí. Aga san na rí, lefi gwaadun o'ch gyd i heid. Sannu gwr ffarr gwrth rw dylen. Gwró críast a hên marfach i. Gynnyo woch. A sannu gynnyach gynnyo woch.

Sannu gynnyn agus me hên er ar gyntin sa núasun as a vrraigyn na miasun na hannu sann agus jyn cofyrt a vrraig. Channal kumus sa mi aga tehn nynhichin na hannu sannu gynnyo woch.
[23 : 08] As núrta na hannu sannu gynnyn rúd njomata himillill. Gynnyoos ha tórt breggoed ehn er vwog naadrach a vrraig gyr vwog spyrt al. Sjöte wáhann da tórt breggoed.

Sú húk breggoed. Gynnyr múisun hama himillill chriastit jyn. S'hannu svoach gnief er ar a nj maak jé a hên.

Rúnich a hên mar a rúnich in a hús, mar a rúnich in a hús, mar a rúnich in spyrt. Gynnyr maak gynnyn ag kytje hên. Agus anvig nieo woch hannu sannu goát a húnach kytje hên.

Agus hannu noch g hannu sannu ekkisen gá húnich rí sé hên. Rí fersu. Ní s'húmne gynnyr sannu sannu minach. Ár s'húch gúte vitiur och húmne gynnyr.

Perse griast, perse vitiur. Rí ffitje. Channu lá társeg a githjur legênach. Channu ní gút fíus iddí gavínochach legênach.

[24 : 10] When you try to understand his identity and who he is, you don't begin with his humanity. This means that Mirera outside Elan bastard.

Again, it means this lady. It means that they ochre are not shy but too a while and therefore, Simona very, ■vin and anhiki Fourthly He told many Take throne or On his son Did The bounds have to be fleshed and kept ■■■■.

If you thought of it, I wanted to save you..... You can't let yourself out. You can't ■■■■■■■■ finish your life with aniness again, not to enjoy your life.

Unfortunately, there are in its silence since I was reading aärtünüz■ medicere, when making Jesus Streaming to impress hisósitik, with which He lists Hisâmines, on topic and councilor.

por causalui■■ppolenciaefosfe■cac Guer What's that?

[27 : 02] What's that?

What's that? What's that? What's that? What's that? What's that?

What's that? What's that? What's that? What's that? What's that?

What's that? What's that? What's that? What's that? What's that? What's that?

What's that? What's that? What's that? What's that? What's that? What's that?

[28 : 22] What's that? What's that? What's that? What's that? Ah, that that's what's what's happened when we had to look for this was the one and the other one, and that it was the one that was the one that would have had had to.

But yeah, it doesn't look like a one because it looks like a same. By the way, it was interesting to see where now the work was headed during the excitement of Amherst■ or Whatop threerat was yet to realise at everything.

When they observe people during now, by when they had to step into your relationship with the English database,extricity now becomes a problem that will create youth.

It is provocative towards you. You can't show up with children or children. alice.

All in af and out of here all as detailed the horizontally there Kh Burns then But when people say that in the book, from the 14th verse, in the 95th verse, from the tym listened to in the book, the 25th verse, Psalm 145.

[30 : 04] Ochiez du, ochiyz morey, Lord, you are my God and my King. How muchos between everyone and everyone is created to see with a tuition tax that still played out, and would afford to hold him a Rice pack.

Heol, he'd come out of my jazz. I'd like to use his Hue Ben ■■ later. to be typing down to the green, this ducked jou Gran Spo■, that was pretty famous for the art.

Second, I need a 23rd class later, with shim y soori from the thousands I was recording.

Square the Wellness from the ele dried. If God listen to him then And yet.

In word that god is not going to do Israel. So those people were told of it, that about Williamson.

[31 : 35] There are some kind of weaknesses with Abraham but the world is saying do-do this love But Samuel was no one comes to carrying it with a figure.

And Samuel told you that somehow he was on the eve left of a village and their child's game.

Because they didn't and Samuel simplest like he did in enhance.

edge ofphasmere and love podcast They have not rejected you but they have rejected me from being king over them.

They have rejected you but they have rejected you but they have rejected you.

They have rejected you but they have rejected you but they have rejected you.

[32 : 58] Inchaonén New Ter V"? this had Elder Christian in His sixty-weisen years ■■■■ gave, men they believe us whether weuster the law of little over the past, and they do something of evil, and faithfully words on earth.

Your mum sees me Podcast■. There is a song that produces great faith to me if you mind appearing, take bat on the ■■■■u!! Say you say you more words.

Eimbusor Ruth or Caesar. When gold is over, we only■■■■im That Blue■ed to finish around the■■■ When we're born in gladi Integration of salt we're always thinking about grammar,ritos on the other hand Do you remember tre■■■■ he trczy he em p fe he he What are the things you both are around?

That's how you're looking not. Big players really do get the trouble.

Big players and the world will laugh. But you really know about that that's not easy.

[35 : 01] That their gradesou , Do you want me to let go the king of the Jews?

Barabbas. When it comes to theocumentary, everything was too different about, you don't have any ■■■■. No one ever committed to telling them to live with conclusions...

That still, no one might have to say they were just... a way to deal with other people. And he told them that, oh, no told him...

by theirialeasts and poems on examples of the internet Doctor though MUSIC there was never a life There's a name that goes, par abas.

And as you think, this isn't a text as you tell, you can say that that's pretty famous. You can say that it's been am Bears that you see without the água.

[36 : 33] You can say that didn't make it so that's pretty famous. It's been 220 such as ironically but the scriptures ■■■■ yeah Mac yna hudd. Mac yi.

Mac yna hudd yma'n a terrorist na hudd. Fil cael awn choa' ironic ish. Fil cael awn choa'n iont o'ch ish.

On y ffestal ie gynad i chiwsh gof i mw sion caiff. A chafafagol maeirig ac jihau mae na hed i mwni. Fe di dyni mis mewnioch o gylaafafagol maeirig ac y hen mae na bad on y siol.

Gwrwad y gyryn gydasne, hannig paelad, filad agos faioyo gamach beynir agos y gasachata chymsg yng Ceesig ata.

Yng Cees mi ar rhi chan e'l rhi agyni a'ch Ceesur. Mw sion y gasachata a chymigad gasheesug. A chaw llefach bycanas jysyn, na rha e chai eesug.

[37 : 40] Rhaen Pielad mar ing heont na skryvag agos gud a' irach ran Ceesia agos beyn skryvag iese o naseret rhi na nyuach.

Imae sion lef mora an t'y an e hüich in skryvag sa. Oer waelhachas rhoop de cheseg iesef fachastho na wale. Agos ware skryvag an e jowre grekish an e ladjion.

An sion hout na harte haecat an e hüich di Pielad, na skryv rhi na nyuach. Ach, gynu ta heen is mi rhi na nyuach. Agos Pielad, in i sgrif mi, sgrif mi e.

Agos Pielad, gywana jowstre ma dje gji e, as a vo ma dje hontoch vanu shun. Ach, sion hout. S nr a veis uri gra me sio rhoata snakr■■■ oskerzieg mi skryv nye, But to write, he wrote all the good things.

And that's what he said to Nazareth, He said, He said, He said, He said, He said, He said, He said, He said, He said, He said, He said, That's what happened.

[39 : 25] He said, He said, His short but not until we saw Everything is his fault. And that's what the truth said, He would backset its people to respect The truth went on and the truth That's the truth, And there it is, As hej ailsachach na ri Na ri hike As Allah is an A chahast raan As mo son Our leht a ri ish na preeran A chahirig an arna salha As gete vitu hir a shaa genu Met a chuaad ra an a sha Haw an a shaa genu rishach Genu te gura chuch Ta vaad genu gase Pagaf A meh Har a burm ga Garish asur Cant ma hi michol Gar a shota hiorna gus drí Shleach ga

Har gade da beha Har gade a chulw cal a shachat ye Sa chulw cal a lahad Sa chulw cal her a urt Chan ye laach ju saafallt Jilan gud A chan ymraan ye ri o chug Sa chan ye ne chan me sullin shen e genu gud Ach fere han ar ri Sa vi e sna ri Sa vi e sra e ilshochen ar ri E sa chan ye ma ri e se Chusmi ma wak Ma ri Mersioll Gudda mis nirana Gjansioll E ma ry and flows away from all to us and our gioved to resort on transformation.

Rolubicagh■on Agus ad Both 49 Agt thara ■■■ Againdu De catharnui As n dag falan Nonetheless