

Iompachadh PhÃ²il

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: 26 April 2015

Preacher: Rev. James Maciver

- [0 : 00] Hello, Qichenor, I hope you are watching this weekend. This week was long for a mini sailing innovation. Some day the day the country was calling from■■■■ he rollercoated this.
- it was called Jaynes in■■ts festivity the village of Afghanistan and Go G regen acontece there. The Lehianay■■■■■■ from our vienen Here to Mason.
- In particular I'm all through persecution and violence which is the vesícul to a vettive human being, whose word a lot of!
- The cause is all over the world, noses, what it means so they just bring in a passive ...and their spirit-tall weren't together before all we ended up on this, it was so good when we were paying more ca – while actually we are speaking of Paul from the state of Lebanon we ■■■ at peace.ollod so would start a wa it comes to Dolenzl to who said, the song by people who wrote ■■■■.
- none of that was the same but Obviously 90 years old people call himself a stone to get that stone and he!!
- [2 : 24] When he went on to his preacher he had to write to his father at times Moshe he retourna in this...
- You always have to go to false hopes for a case nyt. We'll just work it up so far when anyone else would come. One is more than everyday since.
- It doesn't work hard and easy before creating nothing anymore. These wholemuns bring you in this way to Trump. The glory of Jesus.
- The glory of Jesus.
- The glory of Jesus.
- [4 : 24] The glory of Jesus.
- The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus.
- The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus.
- The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus.
- The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus.
- [5 : 42] The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus.
- The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus. The glory of Jesus.
- The glory of Jesus. The glory of Jesus. The glory of Jesus. more. GIBarich, Vall ■■■■ and not not and I love to him to give him and take a speech as it is himself.
- We are always reminded of this to know how we have complaining about being sohuman there will not be now there will not repent as activations and I'll ■■■ and all become unscathed and I shouldielen cause so ma e if they are not the same.

i would say Its true, nothing never manipulated, they found God, the consecration Christians were proud of them to bring footers and religious■ h■c in Hsi Babs City.

[8 : 29] to turn forest to Damascus, it came to be true understood when we religious to hope in, or■ that zhieloed■ estatals as well. And if so, allerg can be created aseté, even with the religious group, I wish we could.

Be a dream that films. Talk to you about the dreams to see you. Startling in writing. It's happening today.

whereas nothing complains are not enough there is no sentiment the experience has made peace as a charge Network as a armed enemy of course what happened what happened don't know how to begin with it if you find the truth it will be no and there will be does there is there will is like and do but you Law for, as Maeishwarae wei e wa e me g e e e g la e g e ga don e

You show up in love and you and you may be a canac■, you may end up calling us an evening and he will call us when we are passing medicine.

Try to listen and sing with it. Trimactaialus, er glas chryast. S'nachasin rood, er saanvelu gornin, nar ha gornin gynny gytur skug, skimichtoenje rynjampochug, skimichtoenje gabibhrihalo gynhaaschal, skimichtoenje fawoie spiritnev, teha spiritnev, e taart, e stjeacht, jenusrach gynny, dara haart, e stjeacht, tjeachtgodoch gynhaaschal, koma himichil haasen, hama himichil chryaste, kongryaste, e gyraste sa, ra gornin, gynnydjach, gynhynusgi, gynhysbirit, gymichtoenje a rídu o tjin, fawoie yonhashchal, gorshona hau, ddehau gornin, gyddehau gyori, asa núrni hannishan, ach sa, gymichtoenje chyn, gafi fain sialoge ar glór, gyraste, gafi fain gafi fain sialoge ar chomor, chomionta, chomor for, sa hamperse hannisho, sgwela gyridur moshan, gartbite eimiach, gheg dyn eir.

[11 : 53] A chan ish eich an dhúirind gyn, lewey smynyach gafi fain mchulun nyeampachag, gwyma sio. At eun aun agos, atus mynyach gynach urin gynh, gweir nyeampachag, man agwutigin sanghreit, ganyhorshau sio tachard rhu.

Sman a helatgari dhúin, gafi fain sra gulgay, pëin, fain, leit sio, ní e tachard na nyechteri, atus mynyach gynh, gynhwela gynh, gweir nyeampachag, wal hry ti e'n go Elia, gos fynh gair y bwynion, gos an ysyn, gos an ysyn, y ti e'n gofi cynhioch er i ddi, gos hachot rhu dyn eontoch y r bwynion fan ysyn, ffarlo coax, ffarlo cwshyn i oaf eisdiwch, ffa crihalafynion, ffa gynhiontochan.

A chan drann Ylia, y gynhwsh aloch fachod, nyalon eich, sg gynh, sgrihalafyn, sgwlucaelion fan ysyn, gos an an ych gw, kul shaf.

Chant ich a oge lealdein, gos an, a groo dji asagur, a rwaas an an an ich, chan rwaasagurin, a san an an, a chwaasagur, kul shaf.

Na biu su fayhu, sna biu su kiori, vi damaskus rhuid experience. Sgwlucaelion, sgwlucaelion, a chan rwaasagurin, a chan rwaasagurin, a chan hshun.

[13 : 26] Napi ga yorri, ni meun och ■■■■■■■■■■, gos am i oorteem an poch on gtrunk■■■. fook ■■■■an su nur wahrag geu nie hele ■■■ anjele cjo rhcain wahrag kosche ag sky shliek kutu na eenes geu nor tush polygon tidi gerege geu kur tu te U11n vwui aven wa ra hwge ain ke na ghus pad gelaar voor ag un sug reet fier Man, that's what happens.

Here's the habt staan out all different upflames between the very few people Why would you need to move on to the top hasta its last empire, you, j ■■■■.

Most people are so that so thereforeári in order or but there is somex Æg and say da madre, sos Amanh thumbs up babe, ye'd be a rider's The Therefore we we are getting there a place here it's the last you man Power and evangelism heColl Eris

In Tab■'t a easy corner of the world but in fact me I found praying and gonna wanna■ Lefort teet readiness this season.

AL VALE TOTED in feelings of sadness.

[16 : 44] im■■ or religion, or are of us who are healing or■■ing, how to be living with Boyd Tzors and Savior with the females whom they love the love are so many.

The lives of Grass to be faithful. He's recipe because it's called by by man a time left man from one place by the name ofensor.

Host shall have nobles entrust bernpotCHM conven Studios within that week. Now when living inâu d'nai obviously the planful operation on the drinking water And that means that when it comes to the drinking water And if it's a invasion of the society you can't use...

Everything was■ told you guys who killed God, and this was your human son!

Both 45 son of a person who 2, and 34 bab Safety and 5iblies were children and I loved and considered, that uh ■■■. That's all I need to do.

[18 : 28] lanavind gyni, hasin a bool da gyrusn. Nishin a keolagir gala fulug asin da yooghug a harnish aadge a chaar a goolishdiach mair chaunar luag haa ghaad luoghiyin atiruusn hain al kaalad taagardiruusn na gailashin moogholair naoogi heyn.

Mair a yatsin ar a geer lanavind sanda ogeysa hasin. Goosho na haw gamideer lanavindsa. Sandoosan gyrashor ish as krwoi gawdsa idh e brepnyn agin in yalálag.

D■ ai bye kiolicol bisa sin. D■ ai si o■id kaintea hanlsa. D■ ai kiolicol meojimrichil fáal aguhasin n■yesas aor du dhe i n ti talaga hon dernière.

Nere bi gata Northean syb The difference between the embargo and Fortunately, I Qui-Mari, lain Guargo, the occult from 8 gestors, which 1920 students still have been But no for a customers who thu show you are ...

You learned what I want to take from your Mariel are listening to the witness of the story ph opposite is how toahan is interesting.

[20 : 20] These are funny places have – are fuzzy parentheses for πολ pomoc. This proverb is ■■■ – the other ones with – they wouldelines for writing Salo Harses er evigelig de Christ gos na hachadar isch er am dreig o Damascus.

Channam a shun wajitur. Sintoch man ar oa, mis myoch giladjast gynich hantin, funerud da hanna sjó, sintoch man ar oa, Salo Harses er a woolig na chagas.

Tron na nien isch eba, na Christen shun a dienu, waa gud gil baas, gud gana frisan. Waa gafing gero a da geolanschen. S'haas de gachoch a Christ. S'haas de gachoch a gro garaagach gana nechang van nesho, er sion rwad ar yng eirna naavyn.

S'waa gloentjyn tjistyn as nthoschel. S'waa gloentjyn ssharamanach ag anthoschel linnu Christen yna van nesho. S'waa ghoelkan am nesho, gheag oal e sjechna, a eintjyn, s'waaar taasach ag a tort aadu gana nechriasta van nesho.

S'waa uolog hir a nechang van nesho. Ma heim eichld, naim ewegeir is a chriasta van nesho. Aga sintoch man ar oa, fheggega taasach, a jaraudur a ghaa, fheggega taasachach ag an, er nnghleachgag, an langhokas saal a harsas.

[21 : 50] S'nada ghan eich kriastar isa rint lia, s'waa man ehoor taar is, a s'krua eichg uchta vi preppuag a naghin ein yalag. A a keolach ag a, e a taarnas asag uchta haal, gen gheilugtu gana n du utar isa haakamse, agus gana nishansan, arribilu ylodhoch, asaineachgaloch, a asa nosotros gheilugtu.

Aga iwantoch, n strangeitar ■heilugtuimmer ■■ jaan eeu — gheilugtu fingertips mentioned a ghaeng PBge, a cejaor gy boters bi sympath ordent.

Ua ghaiz boters stea. Aga sach gheilugtu that seem to sound mange greet this project.

From learning to represent Republiqueation , our graduate stata by read does not delicious.

It was extraordinary, our episodic point Silvia calculated selling the tal of it well we should be out of the name that the hall in and we're going to get to the same selling and the brain in the house as we go out of the salt shaker into the world and we're going to get to the world and we're going to go to Spain and we're going to start a Notice and we're going to solve the foregoing with biblical studies and we're going to point bullet all the way to stop and introduce as our public are ready

[24 : 04] During the class of Children and t people Jess and & in Christ's■?

given that Rebekah This sitting cellist sitting in the cell startup and sitting in front of a noodle and going if that's what that is To be honest, I wanted God all my life.

I'm not sure what you're doing. You don't have to worry about it. You're not sure what you're doing.

You're not sure what you're doing. You're not sure what you're doing. cultivate ■■ am i sure you're doing high school and mmM.

These two may surpass zaw estão crescendo At once above. But I've been to Davanteó To abd fui a sickiniz■ib ■ ■■■■■■ During tua Ima at this time When we soon We now Him and He Go s su sigu e gost■ sa seu dard misnyog gyng ghr annanido man is ■■■■■■ agus ach o morite■ nou Artjuol Gird Academic agus fo organis ste nogeid asc siv fahrágá scoch out sprunga g minne ■■ ag hagen eir criasdu er öf■kion at naisyul patelloðg BTAUNA CHOCAS sf partnered na nogeid cos na günde schön bib arie criest ur a brilgo Damascus When my son believed it, we see the word of death, the shning of the world.

[27 : 08] It's a lot not true. But if we look at this again, we wouldn't miss what happened. We had began six, yeah.

Now we would examine this, and I would like to thank you from the holy place in the t weren't for volta with the dead we had been doing this right.

the habitual in it. We must meet people about the children in return of all life.

You get into life. Everything you got into our lives. Long, being on your side, thinks you will always stop, questions you will always love, even when you spend it in your Be to speak, laden nut Jesus in a nova political manner and the wordcht in this country and for deeply Welcome to sea.

but the people who rearrange the ideas . But the inevitable is " We temperatura this beast , and cool things moving up and So we can continue living on this youtube segment.

[28 : 55] What about you? There are many people who split dólares here at the end of the church on their own. Don't forget anybody who's■■■ onsite and their spotbed pegs everything straight over the left hand to indicate their right American history using■m■z■, who got written letters for your place in a place that was situação or the delay to listen to them or their research that got a Each one triumph so they are in the area ■■■■■■ them shall not act And you point our Trump felt someone's seeing That's how they called them You remember United First of all sometimes Not examples It tells of Farm so Social What And With A A A A A Sometimes I had until a wedding and had someone

I mean, then it is a locale.

And they can work with us for our people. llers staying within us. And in the expression of our great clan, and he asked me to rebel theiravi stirrer on its own hands so it's going algorithms constantly much longer,■■■■ and many more about scientists can often perch on developing their own tests.

So the actual value goes off And in this moment you know that ... people just know Shae too! Be wise than to realize that Jesus " About a story when Jesuspowers they were wrong.

The church here we had I was talking before, Well there come all the sounds and it isn't hard.

[32 : 21] Where are the argument can change from youth? Cause people are just a little more everyday. They even have an awful day if the people haveankent their own problems.

They never can get hurt your children■t. Our disciples Christ Shasads.

are so focused. And this was on my mind this and I'll go to myACK And even in the current situation, living is not dead orns■■.

You have to even let the Homo be told and use any of the practices You will not get asked. And no doubt.

Always.■■ as to ■. Fine ethics are always, and okay. A servant and a witness.

[34 : 26] Also, we also have a photograph in this world, Mommy. This is a discussion of a culturalious forms that may belerdeous of these.

He could lie to them, and never let them take a you cycle correctly. He later forgot to smile, and never remained.

relate Emmanuel geçen brain maks again what you can see you heard old Unfortunately a day week hours A lot El zaribah that says to me about the heart and how it's called the heart and then it goes to us and the angel at the heart If we say ...

to ■■ of Him we wait they fail... we wait they fail now I explain what happened to increase actual events the Trifels in your own peace Hangin' mute You don't talk like this I don't show you That's not my fault but it's both a son, he may have been in work Once a year, I beg to be done I give my hand back theio away To Hastingsattros would bless you and ■■■■ us our opens.

So speaking, the straighteners are our heads of our heads, and we feel also very pleasantly■■■.

[37 : 23] so we carry y'l