

Deanamaid Dhuinn Fein Ainm

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Date: 14 December 2023

Preacher: Mr Joe Macphee

- [0 : 00] Good day at that time..... Somebody whatever...
...to learn what your mind is a game herd... ..to learn what you want...
Bibleútbol When the ■ is revenge and.
The eggs or eggs aunts are rich. You have put up a ■anga artist.
And you have got an expert about Babylon. We call Babylon. Ab alley. Babylon.
- [1 : 41] And Peter saw the scripture about it. Babylon. And according to the teachers. From the teachers.
Babylon thousand. but we are now quelqu'un and even whose feelings are Welcome to the church of Babylon.
Saddam Hussein was able to get to the church. And he was able to get to the church that Saddam Hussein wrote all the things that he was able to get to the church.
And he was able to get to the church.
And he was able to get to the church.
- [3 : 48] And he was able to get to the church. And he was able to get to the church.
And he was able to get to the church. And he was able to get to the church.
And he was able to get to the church. And he was able to get to the church. And he was able to get to the church.
And he was able to get to the church. And he was able to get to the church.
And he was able to get to the church. And he said, The Lord is not going to get to the church. Yeah, against the Lord. Well, well, yes, what, 23, Inchie Onut and cruat, ister■■■■es and the■ from ích from I sh from m om I if I don't
- [5 : 44] So beware Ad starts. I will be following my livre now... ..we will make it successful...
...and finally a study... We will talk again... ..with you now find a vacuum. Where are you priests...
...with you now... ..of that you three... And you kind of put it down the water. Because if you look at the worms and you see it in the water.
And you see it in the water today. You can eat water. You can eat water. And I can't listen to Babylon.
The rejection of God and the replacement of God.
- [6 : 45] That's what Babylon said. The rejection of God and the replacement of God.
The rejection of God and the replacement of God and the replacement of God.
The rejection of God and the replacement of God and the replacement of God and the replacement of God.

Sanahach o colloch thys a r■tahakinyas a ndara shalam. Ndara shalam. Mar gabag a chulutunych in collo. Mar a haakinyas ndhalam a hašy■.

Nluhai Jehova chruunichat. Sanluhai un ungtj jie. Agas v■tav lavrst. Jie v■tav lavrst.

Npain y baihlu ni hugharn jie njelichimit jguggerat. S■syniwit c■l. Unun jangu agas unun achgul.

[9 : 11] Unun j■ g■li unnuhu. Unnuhu. Rw■paltoch agas unnuhu. Nduñu aheena vi asy fri'n baadjau.

Siggh Beo Haast. S mẏn gomentit yr yt comesal sy i. It says, if a gennaf eich go raon i
brst o hwo can sechad caer how many may have thought that there was nothing wrong with
Cain's sacrifice while se ciste sin se ciste han gwinio yna anichich sin agos se fil sin spirit ar
gulloor ys ane fi genioch spirit fae bilon asad hul asad hul sin peo yg genioch yna ar
amach agos yg genioch yna handunio ga hwcal heyn yna hi ye yna hi ye agos chane
anadaï geta ba geta ba tukuth jiahun ely jiahun ely agos a total y tñr agos a total y
statuus yfad y total ys jwisio anadaï chanean rwydansin y bychwnarsdichu shepach
chanean rwydansin ychepuulach shepach radunio ga hwydheyn anadaï chanean jye
jiahun ely gwiyn feyn anem jiahun ely gwiyn feyn anem hikif total tukumichu feyn baile
agos tuur a kibii uloch a rwydag guneaaf agos nach ingatog gwa rata graa dhekind gyn
skuul a chaelishin yna dhwydna talha wyle agos bhaa gwa rata gwa rata gwa rata gwa
rata gwa rata gwa rata gwa rata gwa rata agos chanean rwydura chanean rwydura sibi
yvau nach gwa rata chanean rwydura hana hana hana hana dhwydna lewysdw andriu
capachal the genesis chiïu anna hyn chomina chach ym bwydug lishindan ikan nach y
gwa rata ewa agos av shagandu shjeeu chanean ichshu tukach krwyd sgarag swhurshj
wendish anna htwes krwyd nangari fute shin ichi htwes nang krwyd taal nang niy nangari
hwurshjeeu chanean ichshu ge scha vendsh chach humina chfash paas gwa kien jach
anach paas dhwes eik jih sila gwa rata chy chy pth idh chick s jaw argos niig o i the Plaza
and Friends which drew and givenandon theour of food and the Pompeii there was a there
was a this word says the grape is ...he ceilingsiach tec ois Ved cu roi C circum■ 11
ch■u■■ondus in I Badfall neu Cael in I Bad Falle ac Tulare Far sentiments.

But the Bible is used to ask the Yuen some het mensen Gravelier have jouw Jerusalem en eigenlijk woonde bo■■ agricole Babel is troupe en ook ■■■■■■ een when we start talking about the devil, we end up learning about the devil that we know, it's great motivation.

Salvador. Jerusalem and Jerusalem are an exception for Babylon with only Babylon with all Babylon words and exactly.

And the whole of Babylon was the same as the same as the same as the same as the same as the same as the same as the same.

And here it was, it was a lot of faith in the spirit of Babylon. And it was a lot of faith in the spirit of Babylon.

[16 : 33] It was a lot of faith in Jerusalem.

It was a lot of faith in the spirit of Babylon. The second half is Masel.

as nakh tukat kainj a chael. Agus akemaa hengatach as a jiawraan faravelakara agus ghanist ghaavachgar yunieeth bia smuani ghatag iyanu.

Bdeehan us ye agus gleirich chi ushin diist agus diist anna neachtri. Bdeehan us ye ka yaraavag heen lewe faaka landuñā eke holhe.

Lewe faaka landuñā ghaavachgianu jidach arwta handuñā heen ikeiri. Agus nakhil Allah as a bilshin peo lochte lochte lishfin hame khrichin nakhro dhiaav aom aom bera vashin na clunjin as nakhuri dhiaav aom aom aom fara roa in dunyu in dunyu echean ueniam ghaa heen hamacirn nakhro aom aom dhiaav fara roa sin chwifir fara fel yddyni egeis mi anna chwle rwth a hawl ach si haitdo roa anna agus haitdo roa o coth with agus haitdo roa anna adhiaav aafari o anna o mediw agus s y babylon h anna h debto h and s

[19 : 11] All things through theitel ■inenz All things throughelu All things throughpage and all things through ONE to ask in the■■■ for essere Dinado ■what In which countries turn out just on The July I mentioned there B keyboards that by we over We He wrote, me, myself, and I are the unholy trinity.

And, some of these messages, I want them to use, love them to make many that simple thing and take care of people■■oldoch.

And they will put their voices aside. perac, and dolgy yea anshe hamirfordoch em■í galu gobel jiwa y gafodg ennuuas gobel jiwa y gafodg ennuuas and gobel aell efe girlfriend efe all a typici ■■■ gobe efe efe efe gau ac n'yl laET who at n'y he efe ja n'yl crít pa n'yl n'yl The world really really Zhiyouch Clearly!

The world is a huge capitol church He was fear diez You■■■■ It was true That is not true against what is apresentable and without our tagging, we begin to verse without beingedoate wherein writing in writing down .

. . In . And when he was a man, he was a man, he was a man, he was a man, he was a man, he was a man, he was a man.

[21 : 50] Troth go ye, troth go ye, anna be it graa, dhe Abraham, ham isa thol e annaw cocheel. Ham y cytrigol a ffyrir a groedd cocheel i annaw, ach dwcyswyr dy hacym, fad yng cocheel i annaw, ach siow hyn dhawm.

Agos na chi'n gyda chyndhawm a hytio gwyfi fheiltswch ych cocheel. Chafor e cstaswch wlafas, ar y mach agos i gyl ory, hamid jynnu cocheel.

Cocheel graas, cocheel y hollon trochgwch, cocheel y hollon graag. Agos ddiw, margob ag asinig ymach alaf, oha asinig ymach alaf anna bydde hynos gachinjwch, ach asinig ymach alaf anna trochgwch gwyachach.

Amen. Sgob ennach y gynchir yn y gwynefi, meurach ychyd achgol.