

1 John 4:9

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Date: 20 July 1997

Preacher: Rev Kenneth Stewart

[0:00] where everyone else is lead conducive this by giving them good and Vlog I will say in the new chapter 1 John chapter 4 verse 9.

I will say in the new chapter 1 John chapter 5 verse 9.

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[2:59] I will say in the new chapter 1 John chapter 5 verse 9.

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The love of the world is a mark of walking in darkness.

And I will say in the new chapter 1 John chapter 5 verse 9. And I will say in the new chapter 1 John chapter 5 verse 9. I will say in the new chapter 1 John chapter 5 verse 10. i was told there was a once in the pulpit of the pulpit of the eruption went cold then nope even Ora ol■■ at little schoolest figure in the words and woos together the large bridge is within the ■■■undi■■■ world that they hear from being close to their fellow ■ers and we've got four sons and then I have another idea .

[5:38]

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[6:41]

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.. Questions■ aç She she th in which God's love is revealed to his people.

And God's love revealed in his people.

And God's love revealed in his people. How it is revealed to his own people.

[8:20] So, a man's love cannot be a man's love■ que a woman's love and have here's the capit sare ■ who's got it here The place is got there it is got there could be a point of looking how you got there by yourself So here's where like let's so hot out sh going hearing a yeah this mission that year

Evan must do chryhichai he loved before he created. A is jibba e graagach. Wel, bec agraagach yw hen. Bec agraagach yw hen.

A is a shen comasoch id boch sônrych tiw, noed a hasin e teelich i ddisyn trianet. Tri persychyn ne trianet. E graagach yw e teelach.

Gach persy, e graagach yw ne persychyn eilach. E gachol senni dhe hos far koead gha trík. A is a níði. A is a níði. A is a níði aht vór garaagach yw mahaad yw da vach aga sidd yw spirit.

E anhyrn hên yw graag as an hosgal agos. E anhyrn tach maur a haa na hapstil a drosch ymw níhyn far koead as an a sosgal sa haad as an a litrikin.

[10:27] A is a níhain gyni rût mw níhain a rík pran an hosgal aga ansa. A is a níhain gyni as an a litrikin. A graag as an hosgal aga níhain gyniach yw dih yw.

E anhyrn hênin mík a hamanúch gyniach yw mahaar as an a gail she ghe. No man had seen God at any time. The only begotten son who was in the bosom of the father. He had declared him.

A shen a gail she ghe shog gyni. A hên. A hên. A hên maanúch yw niach eith bih dih yw. A hên níhain gyniach yw gashen yw dih. Mare a fail she ghe a hên.

Skaad a gail she ghe a hên. Gail she ghe a hên as an hynhagin bíhk. Agus a fil an hynhagin bíhk eoloch gali aarad an aahar.

A hên du hên kiach yw karam ha conclusion ghe isso. Agus a fây ghe vih dih ywe ghe a hên. Agus hên cagullar ghe a hy ha. A hên hên keli ir ghe a wade y'y te lindo ghe a hâl ghe a hâ nhw eich gheis ghe a hân.

[11 : 30] Agus a fây ghe a hvel. Agus a fil an hynhagin bíhk eol. E a hisse ghen gyngde zapali ghe eol.

Cáty vi lakani an ■■■■ define o amur ■■■■os. cardiac cardiac b a a B bandaiff or what.

You go to chapter 10 of 15 16 and listen and he can I identify a stud line and so his point is Kenny what you call him and so I am rak changing the company The book of the Proverbs The book of the Proverbs A save wisdom wisdom

Wisdom personified. What if they want to write. They want the Bible to write. It is within those words. It gets the Bible to write the Bible. What does their Bible mean?

Well, it looks like the Bible. There it is. Vameche ac'inirna an anandhasichol Iya. Nor ri opere wa than hain. Ach hiery ax cu dhiv su ashmi.

[13 : 47] An'thasich. Manro anndhalavauan. Verse 30 It is an eternal generation.

It is an eternal generation.

It is an eternal generation.

It is an eternal generation.

It is an eternal generation.

[16 : 16] It is an eternal generation. It is an eternal generation. It is an eternal generation.

It speaks of the coming forth of the Son of God in Bethlehem.

He shall come forth unto me whose goings forth have been from of old, from everlasting.

It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation.

It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation.

[17 : 12] It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation. It is an eternal generation.

It is an eternal generation. It is an eternal generation. It is an eternal generation. And the son of the Son of God. It is an eternal generation. He is going forth in ceaseless activity on behalf of his people, loving them even in eternity.

In the Son of God, we are in heaven and in heaven. The Son of God is still in heaven. He is still in heaven. And he says, In this, you always have this invitation to be here.

Otherwise for the invitation to be here, Strong in voice Process alcohol Most age have been very interesting Now it's all part of the language■■■■ vil service Building similar impacts story Your ■■■■■y Really

And strengthening nosotros deraction Sempresides worked out, Contraversionesonin Kimba, It was unital creams, It was scenes, It was absurdity, o Is to google this.

[19 : 36] For more information, The law is dis wszystkim.

If i asked in my questions... There are many woah!

... And all of us are the same as the evil of God.

But what is this? When the evil of God is the evil of God, all of us are the evil of God.

The evil is the evil of God. Because you are the evil of God.

[20 : 44] This is the evil of God. You have to be a evil. You have to be a evil. You have to be a evil.

And you have to be a evil.

dragon Josephsky and Nao Tala finn. They're going to join down, he's going to get back to commissioners.

They'll get back and Datinom of God'sirmies, No such ■■■■■ with any other kind of vulnerable children. There are ways of theirMonninger-■■■■ender, where it is more than whole Gladys, in order to find difference ■■■■ part, It's not odd.

You are not not done yet. When choosing yourself Perhaps■■■ is not regular with other groups than others, but with other groups does not know to language.

You are not concerned about ■■■■■■■■. You know you are innocent. I cannot forget these people, but these different people are loved.

[22 : 10] because he told me that in the Storytop vont money, he will pay all the money to believe like Corinthianar this topic is complaining to me, I will have to ■■■■ sables and can cause you a nob and thereby vida one is the question of whatwestern did the In all tips.

Do you think that you could make a discovery? The model that was about Bitcoin t tus I think geworden ■■ ■■■■■■■■■■.

When what before the engines Plung one year Its a hint, as antidotecai had went down the streets. And the rest of denen came. What about the attends? This Brahsch Stone?

And on the brain, the brain is a good thing. The brain is a good thing. It's a good thing.

[23 : 43] And it's not a good thing. It's not a good thing. But it's not a good thing.

It's not a good thing. But it's not a good thing.

It's not a good thing. Those who received the things which was given.

Those who received the things which was given.

Those who received the things which was given. They were unworthy of it. And when you are in the heart.

[25 : 00] You see the love of God in the reason for which he gave his son. And he said, to save and to adore a people unto himself.

And he said, I'm not going to say that. But he said, I'm not going to say that.

So, what, the ■■ go well again. Because of the k■sm beast. But it was good. So, the job was very well.

The job was right. The job was right to say that. The job was right to say that, when it was the one day event. One just reminds me, quickly, I have ovat because of the way, of having fun and beginning by the way.

What All are, I am hoping to bethitan anything but also ■■ things? Must put forth andbumps in the game. But these rules make life a change on each other he sf gaan of water he serpent the■■■ jude She did what she could.

[27 : 09] She did what she could. She did what she could. She did what she could.

She gave himself in the person of the sun.

Then the zest of that old person heut the village he did study. The sentence which was not stratified is soi■ that we can run now a certain day and find the same people outta here as they are■■■.

It's the same. It's the same. If all the people say, we're going to be with you, we're going to be happy to say something else.

And you say, well, we're going to go to you, we're going to be with you. But I'm going to be with you. I'm going to be with you. But when we were talking about the same thing, we're going to be with you.

[28 : 42] He's going to be with you. He's going to be with you. He's going to be with you. So, there's a thing that's going on. Three and one, one and three.

It was the gift of God himself. God was the gift.

Corolla, we're giving this gift, God is . That's the gift Before you sit down there, it would have all been written back and in the sebenar.

It would work at the same time. Because in the ■■ of Him Jesus, their son was■ » for Itsaac» You asked her if she would have quereamos1 an argument for someone about a question himself in the person of his own son.

And he said, He did not merely sacrifice or give his son, but he gave his only begotten son, a hand on the person of his own.

[31 : 16] And he said, He said,

He said, He said, He said, He said, He said, He said, He said, He said, He said, He said, He said, He said,