

Sunday Morning Gaelic

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Date: 07 September 2014

Preacher: Rev Iver Martin

[0 : 00] Therefore they will see the 1200 words. And I read very much stories about it And the Truth, the Grossness of the Churchpremise text For Moses but the other thing was that he was a good one and he was he was disowned he was disowned and that's what happened of course when somebody turned to the Lord they were disowned and that was the reason but it was a good one and he was a good one and he was a good one but he was a good one and he was a good one and he was determined and that was also that he was you guys and he was trying to talk the whole thislight old and shit and things like this and if they were things for coming to go and page.

I think he is not paying for the 40th onion treasury I only have no reaction. You hold the biggest change.

I think it would be perfect. I think we ought to give God a special name. And Like speaking don Hitler heard Herrera Dow Jones.

In Talos there is an artist, she uses a few improvisations. And then here in Pline, there is a meaning.

Everybody loves a widow. God loves who them each other. God loves a widow. iese, eges hae an hoani ha herod choreken ng hoani aoun, charo mooran koach kek herod ach na, wa na puppet king an laaven ne Romanich eges wa an hoani viachari fein faa war nashoch, leto nil kolaris ne Romanich eges nuaschen kolaris nech juich, eges charo, charo, hat de chortari li mooran tueueeni idje, idje charo mooran speeshek Romanich ed, agus Harald Morans bech ek ne huich edger.

[2 : 43] Ach, war aum, war se puppet king ewaun, se nefju ewan, ga Antipas se Antipas e warab yoan bashti, agus se oa ewan, ga Herod the Great, war byo ek aum bre christ agus namig Herod the Great byo inu, se psychopath ewa gata, nanama ewa gata, torta gaa se oas dyna ewaun chaa, wushta torta gyni agus ewa, charo a ciarenja ewaun hen ewa angoni fecgin hwlda dyna ewa ewa na ui ewa aishin ewa garao hwlda dyna na ui fi aagri gahort shias gal gal shias ag se sinysgadog garao a maraf torta gyni maraf eog torta gyni ewi as se hwlda se gransan ewaan hwlda riu ewa ewa byo ek aum seo ewa ewa ewa ewa

He said, He wanted favour amongst the Jews.

He didn't have favour amongst the Jews until When Disreading the sketch he shoulders So you'rent with the memories You can see the people into their rights How difficult That's the word Peter.

That's what Peter said. He said, Peter was a pastor of the of the field of the Israelman.

I realized I couldn't see three years ago. Why did he bring it to the world? Again, Achor, sy'n twoltoch ydy fi llef yn ghafchaseo choldwags.

[5 : 15] Gwyswchwn eich chi eich parsh gan y ghafchal. Achor, sy'n twoltoch ydy fi, ydy fi brin mai un y ghafchaseo, mae ghafchal y haf, brin mai un petyr, ydychyd swr le sy'n nael.

Ach, chaniel sy'n ffeking, rwy'n taithodd ddort, ectoshoch ghafchal eich r. Seymys, ydychyd gwaiths. Agus chaniel cael eich gwaith ag syn.

Si'n y ffeking, ddort ochard. Seymys, bráith yon, yn gan y jesgabill. Chaniel maen yn gan y jesgabill, ach yn gan y trúdd, yw ba ffasc rysyn yon.

Peter, agus Seymys, agus yon. Hy mw gwaith agor o ka ffasc rysyn ys eich r, va hul o t'jesgabill ffasc rysyn, vw gwaith agus gwaith agus vw gwaith agus ffeking, n merfa, nnyks moes yna dort.

Ach, fa, haf ysakyn. Hy ydy genu sy'n gyny. Gora trúdd, n'pach krysh, n'petholoi gha, n'a dynjus ymy, ala.

[6 : 28] Sey n'n trúdd, yw ba konn ar y ys, n'y gwaith aga soos, gwaith aga soos, gwaith aga soos. Va seymys, na misg, agus hwnn gwaith aga glodhen jyone, agus elias, agus moes, ylawad rri iese, maa jyna maas, wakawie eke.

What is correct and have to gü Zig Zig■■ and brand is up and and there were a few things that happened around, there was a FleaENTKWHA, there was Perseenderism, and there was a few things of course with it, and there was something in the leaves.

[16 : 37] That obviously all the words are quotes could make a message and it is a text that's the answer and nothing there was a speech that was something that got done or thought what thehtwraith and wind but theuch000 and things like■ so those don't and the■■ and the songs are always the cadence if we're not choth jia staterth or ha jia uriolig oz caan o hola nie o hola nie a tachot agus ha uriolig uriolig anna sin ha gaule stiach in frestil o ba keolochoch gunghudhuch that

God's sovereignty God's rule included James' death somehow in the providence of God James' work was finished and therefore the moment had come for him to be put to death and that is the most important principle of all that not until a moment God holds our lives in the palm of his hands and our lives will not come to an end until that very moment agus se nabir ur sond gawal petar hast bi o ha gawal upad hast ag petar i hian agus agus bi se nabir gus a moment gus Allah gus a minach Wales agos ag agos agos agos

I M as an empty as an empty action that James' death was an instrument in the hand of God for the extension of the gospel.

I'm going to talk to you on the Romania Pastor Joseph Ton on the Romania and I'm going to talk to you and I'm going to talk to you hurricane if your supreme weapon is killing my supreme weapon is dying.

Das ist aus. Das ist aus. Das is aus. Das is an einfach und so insted das ■■■■ und so und so und so und so und so und so und so und so und so den which action the big picture man a badia a real thing agus a red a red a rest of a sonage there ain a jeshge by n'r ruihat n'r ruihat a phala a pha t'r rui chrinihat hoshichat a goni and ysyn a ciloch anachroa a da goni ma'r ha a hoshichat a goni gus sonage er son cusin ma'r ba cusin n'hiochich e baan ag inaam se agus asin a phaechin rwta cha tachart ansa ag inaam se tae ywunye gaa gaa mudha ma'hath gaa

[20 : 51] John Marken gusach gana garaan n'hiolloch eint anach a se e baan n'hiolloch aun agaam easa heen agus e biat na njeshgybill e ba djentyn e creëst e ganaam agus yna n'hioch asyn t'hryngich e njygin e ba e ba laahydd agus raniat e ganaam dat ■ni dan information e gays eCómo e dhsin val gana os ■ni e d alluded aho e djentynwe sl diesen e dhyent e oriented geyi gana ouni an am an am an am oroch an am noroch fervenc an taa sa o chi owan as y ssryptar He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[24 : 15] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[26 : 45] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[29 : 14] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[31 : 44] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was there.

[34 : 14] He was a person who was here.

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[36 : 44] He was a person who was here.