

Psalm 60:4

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Preacher: Rev K Nicolson

[0 : 00] Nashmahal isul, the kutich again here, mapech gich isin, ith pithir and gifshin asa chapetil alevshin, and rifig ith ushalan. Psalm 60, I guess eleve gudhisht, akecherev erun. Psalm 60 at verse 4.

Hukubratach gaifsan danjekulu, guvide tokarsuas eith ska nefidhin. Hukubratach gaifsan danjekulu, guvide tokarsuas eith ska nefidhin.

Nashya urni ahasundri fighit ushalan, agus hae idhe kutsuas letaivi, agus eka kutsuas anasiachig hakema ekinach.

Agus shandiyachig wach o ekinach so, goro sluag Israel merhaach aboard e disaarachig anna di kokog in 99.

Agh goro 99 illa inash e dhe di suas, agus goro ne Sirianich, et januf kokog duwe. Agus va suas di da ikit mile Sirianach in asa kursd ichag Israel.

[1 : 28] Agus va Israel anna kumarst. Agus va daivi ikanachigshan, agus va juab, fer was kiu no naram, ikanachigshan maringheetna.

Agus anna wachusikant gama tarocha, agus anna gishagin goroat e dhe misnagag, agus a tictilin halam, agus anna gishagin isiagag asurus halam e dhe skvibag.

Agus gishan anna gishagin anna daralioar ham yuul, agus asan yehiu kampytil. Agus asan leibag shoh. Agus anna ghoonig yuab, goro oi achha dish e dhe vialu agus e dhe huulu.

Agus aga mach kut yuulagun yu töhtja Israel, agus ghoida anna norsdu kahiat, anna i nisiriyanich. Agus agus ghoit eilat in luog, huk a hadish do lai vavrahait abishai, na shafirila vashan vah nagashkukh, agus a ba komasukh edhe bi riyalu ghe sayutad in, khanladi yuab.

Ghuda hada shato lai vavrahait abishai, achhuum kum gudaga anorsdu iat, anna i khlaing amon, va asan khanladi nisiriyanich. Agus hushta, ma whis nisiriyanich, nastreshin aminsha, anlashin ni usuh khanag diumsa.

[2 : 47] Ach, ma whis clawm amon, nastreshin na ousa, anlashin, hig misha yiannaf koni ddiwtsa. By misnachal, agus bi ymynd gasgial, idd son yr sluai, agus idd son valcian yr de.

Agus janag yn hirna y ni a hamai, na hwlyf. Nasi a shana feilsiachwch goro siachwch beginach, is gandag o'i sluai gyrna vancwydh gyn gudigig ati chyele, na bachkair amach gafullog, agus gweitha anorsin ynkuusin anna laavan ghrughiad.

Agus huk anhyrna syur samor gaiv, iddolashan agus ukatbui, agus gwechad klaunamon, agus nisiriyanich. Agus hulishan gareni huk misnach gaiv ismuan, aga haka nasa chyaira vera na so, gandag o'prahta gaiivson da nekolu.

Yw myndichon marg? Y dimos uwaneg? O porraffami?

AR coverage? from the West De heidheolochu leidh brahtach as scripted, agus de heidhau yas vil brahtach a copith anodavidhi smuation agus fathach ian slogan heirna.

[4 : 40] Nes ha brahtach eki chula fechg, no eki chula aram. Brahtach ekiheolochu standard, or a flag, or an ensign of some kind.

Agus on the way that this brahtach eidheolch suas, ha shen kriniochug fechg konglag. Agus ha t'kriniochug cimiochall yfrahtach.

Agus ham brahtach gand gudam konlag eir sonyvi cocaug eist tuv rui. Agus hanaevaan gwyll am brahtach y gudam sluog a yunsi, ag fydu n'kwtya'ch shohara gwyll am brahtach ysharamnachug. Agus gwyll am brahtach ysharamnach ag asyndoesio, gwyll i dorsd fachod anthluog rhutakin yfonyys gan rui. Agus bi skrifw ag achodakin, no tialaf achodakin idhe wrahtach, a hat dorsd y rui fachod anthluog.

Agus anwyddi hata dyni yunsi ynynsain, no standard, hata gannioch gwyll co yunsi a hata dyn.

Agus dyn y bwag yn sôrri'ti a hata cockug eitha hon.

[5 : 50] Agus mor rann ha brahtach y gudad co cockug, agus he feil sychwch y rui. Agus anwyddi vissi sloog fachkin yr rui eitha eil sych ag asyrahtach, hata dyni ynig le eitha dyni y hugh.

Agus hati eitha all eitha hon eitha hon eitha hon. Agus ha chula fachk eitha misnig eitha le sifrahtach achka hein. Agus anwyddi hi a teitha hata dyni ynig le spionnog agus le njart. Agus ha sian fyr marangheirna anna dain fithi sloog anhyrna. Hw can dyrna brahtach gafs yn daniecole. Agus dde brahtach a ha sian.

Wel ham yn si gysig yn. Nwydda he ganymwch yn altadd o hwcae Jehofa Mofratoch. Gasin yn smynniach gyd eitha eitha eitha yn gydyd. Jehofa Mai Baner.

Nwydda hw gadbwyd clawm amaleg hwcae altadd. Agus ddw can dyni ym siar nid yn altadd Jehofa Mofratoch. Agus ddiidog marfan nallt a dda ba sian edrych hwcael eitha mwloch croch.

[6 : 57] Agus sond gwybog e fholasioch gan y hwla. Marfan lach dda ba e cumal suas fholasioch gan y hwla. Sond mor sian ambrahtach ddiogyni marangheirna.

Sond mor sian ambrahtach ddiogyni. Sond mor sian ambrahtach ddiogyni. Sond mor sian ambrahtach ddiogyni. Sond mor sian ambrahtach ddiogyni.

Sond mor sian ambrahtach ddiogyni. Agus as anachemid. Jehofa, our flag or our banner, is lifted up and made visible in the preaching of the word and the administration of the sacraments.

Sond mor sian ambrahtach ddiogyni. As a villing hyrnau ghaishpeny gheyni. As a varahtach. Nes tja shohan ghoi tjukk. Nes tig shint at nas ati dhurst. A ghole varahtach a haken yase skryptad. Ha kdiystaun. Agus kdiysta edhi chyysu. Angus a ghole hua edhi chyshint atzi biya. Tin fasketh varahtach as a skryptad.

[7 : 58] Fyta shint shen anachu me jön. Ghe vel atos farko e ddiy anachriysht. Agus ddiy anachriysht edhi chyshint.

Gdyysht edhi chyshint. Marrkabey shen. Nnate as evel ar njart, ar mishniach, agus ar njiet y ti. Shent marrkabey nate as evel nguach gysruhug ghaar njnsi.

Tre chyysht agus esan edhi chyshint. Nes ma fydhik shint s e dh brahtach naga. Nes ma fydhik shint s e dh brahtach jehova.

Ha shen efein chynsho. Gwyl shen efein b e dh kjunt ffergi. Every time we look at God's banner, we see our victory over guilt.

Our victory over guilt. Nes a cwina gwyth, nj sôn rytig a fathion anachri Ysriol as naswch. Nwyd e hannig nannarichyn lusgych namysg the burning serpents.

[9 : 04] Nes ma fydhik shint s e dh k t ny ko pas. Nes a cwina tors tfaar kod as e scripted, p jsh an efeggi.

Mare a h tullu stiach chas n ny. Nes ma r h horka horsht y yung si yv s. Nes ma fydhik shint s e dh klanisri yl p s ych yu unis t j n. Nes ma r h t n, Nes ma r h t n, Nes ma r h t n, Nes ma r h t n, Nes ma r h t n, Nes ma r h t n, Nes ma r h t n, And the scribbling above all earth is with Troy.

Here he was Hij Canadian's Jewish an intellectual from our widerm espa and Eng plat. Here he is their English anous bezoom from Israel against Asia as Doesn't wait for your mate ors US Greece And the other comes out the clarifcation of the story and it will not be delicious but about the taste and the ratings .

Our ers.. Mouse then the prize is making tym Emerging from December on October before we hear from our opinion Amen The game is After I made it this cup I need to make it on the spot So I enjoyed the reading Crawl And, instead of very happy at home, they grew out and stayed with them, ok I know yourself.

[12 : 17] Uwagaran ag gydain as a chun agus ys sartan molligtu. Shannan hyuntas oith geta vaad kdioست molligtu dha chraun. Gyuag ghanissan a chaili blaritud.

Geta hanagaf a voloog shayva tadidhav molligtu agaf behaggag. Shayva tadidhav edu gud shiyas van a kasan aga behaggag. Agus shayva edu hiliki gomacha nef aga saata.

And I gave a statement that there was all american private character. Now there was the USA coming here and the Turkish capital it was reach a good and skies until Israel atley would be very valuable right?

That wasn't a bold comparison, as much as to say just as one thing was lifted up, so was another thing lifted up.

He is all wearing hands. When I go up to rule, if I go up to rule, if I go up to rule on rule, I want to go up to rule.

[13 : 35] Because if I go up to rule ...

And I go up to rule science. Especially after the devil he Isca Garutes, rough Sebastia, I watt Ofisants He is charged to lead he was charged in Aaron Shproblem In the name is John Sevilleoisley Who did it?

And if this is the Lord's land, it returns between thebian and the road of the city now.

And this is the Lord's s to 2 on the south. It returns between the man and the land. It returns Umu to 2 on the north. Not just power over its guilt, but power over its power.

We have the ascendancy over its power. Let's Deutsch mean that Isriam nói in the system through the sea, You say this and in the head of the Psalms, is sonnym hechg, maravai fein gruim agus maravai gupeith y sluog Isriol.

[15 : 02] Xaimunsh suas idh mulloch krogh, su kalish slacht cungach gie. Sanuudhi vae tokal suas in lahtav asan, vae sluog agawarkad in laht.

Sanuudhi gawarkig atid in laht, vae atid vinyastach aga sainhocg. Achaanudhi vae munsh a lekal shia sainhocg asainhalag, sanu vae clann Isriol a caul in hocg.

Nes pishin agaani bis munish aga dissanh anu daiv di munsh aen. Il noi da vae isan laadjad. Noi da vae isan a gurni gara sluog aga torstuai.

Su noi da vae isan a faslag gara sluog agaul. Ach marag urbik me edhe vi tokal. Xa nia vae nge fein mishin echgin fohellag vans, ach fein mishin echgin fohellag is sluog aga koko.

O alwaas in a gawark idh njarwa sanghiun heen. Su noi da chi agat yn dlaht toc jesuas bata ddymishniach aga. Su noi da vae ddymishniach agaul ymishniach, sy caul ynghocg, sy caul ynyasht.

[16 : 03] Nes eisianudhiisht y torstfaer coedd ym bwys a heg sluog agrwyd dronavrahtoch. O alwaas inwysg gawark idh ias y cdias ddeg a sesan idh iasig.

Hw gawark idh cwach gie eir son t'u ghumalatol o lak o lak. Xa nia vaen eir son mahan ees o sgwhtan o daivyddi te fechg. Ach eir son t'u ghumalatol, eir son e vi cyniach agaul ynaindin anndosg arl, as gach doa yas yn biaad gath haspenu ghe natalaa.

Ach eir son maith o ysgwhtan, shim a crúhas yn biaad cyniach agrwyddi. Ach eir son maith o goschach agrwyddi how lak suturst bwoy yorst, ach gata trinavrahtach fydus a bwoy yedser.

Ach eir son maith o garae, ias y cdiasd, ach eir son maith o gdias y cdiasd, hana amatach gan a gdeigach. Ach eir son maith o eich i gyori kohro na smuon asan.

Ach gan andreum sen achretis, se khuach gye hasho, khuach gye uchum slant ytok achnyach achretis, that the preaching of Christ crucified, the unfurling of that flag, and the display of a crucified Christ, is the power of God, unto salvation to everyone who believes, to the Jew first, but also to the Greek.

[17 : 23] Agus díadach mar a hen alantigwt, anna vi tóisach ag ghaa y cúmal a fi na alantigwt, a chul a huwad y gammar gistu eid, eis y cdiasd, agus eisyn eid a chiesig.

Agus bach hórge a shen díadach asyn dol sechad, e vi gaur cwyd eidyr fenggol, nach dynag sin brachtach do rwtsa by eile ag shen. Agus bwold ywch gwyn mar a chdias dyns, mar aiglashan, e vi gynnu brachtacht o rwtig egin eil, nach eilch o cwtram o chytaad.

Agus, shim a pwing y haasin y graagach ag as a neiglashach an hyn, agus, haasin crichin mar a chanad, shind gwybill Presbyterian Government, cairst. Agus, gwybill achorgan a neiglash, eir eith teacach, ngaewng gymony agus ngaewng nguag, e vi dyr eolagli a ildead.

Aga tyn syn brachtacht e gynnu, e gwbill achon sceritche, eim uch salgu, ngaw margint ag dydag synapiounag da gynnu, a newiet tiahomachs an newiet gynnu agaero inhaahn.

He says, and g BBC.

[19 : 04] Jesus Christ and him crucified that is our standard and that is our flag. And he says the way he is. He's God.

He is God. And what am I saying? The standard. The standard. And who's God.

of a tyraminti heyn, peace fugh, ach gaiog, kwaach gai, ees a cthiast na anafinyacht, crucified in weakness, mar a scripta da crádi, crucified in weakness, yet the power of God unto salvation.

Nash, hambratach shan, eithenggin asyni haramannachus, asyni doochus gafil, ach eithenggin kutioch, asynhaakrametj. Asynhaakrametj, hambratach shó, eithosgloch amach, agas haed a chud, margabagith krawn, naath pola.

Oed asynhaakrametj, asyni kent a draast, eithenggin sýxbatin h rma, asynhaakrametj, asynhaakrametj, eithenggin ees a cthiast, aga sysin eitha chesug, eithwogh sônrachdja. Núed, han

a saulion, eithenghud, eithengbo, eitha vorst, asynha lavarstj, a lavarstj, diedag maara haflag, a bdín, dí fachg, han a saulion, sen, a lavarst dynia, eith fhulafið y gwrth, aga s corp, eithedig, aga slyshun, eithgogh sônrachdja, gwaela da lavvarst, eithgraag, lavvarst eithgraag, aga slyshun, gwaela ymyrchug, eithenig by feichkin graag, am e braithach, yn hirna.

[20 : 48] That love, is in the banner, that God has given us. According to the Lat ivery of People, animals ...

and how it is's visible and pink is visible now on Jerusalem. In other words, when it comes to Jerusalem, we tell them ourselves and an even more Jerusalem.

If you want to hear how people Does any good ao Jerusalem comes, you can change people's mind.

And he said, He brought me into his banqueting house, and his banner over me was love.

And he said,

[24 : 34] Surely there is nothing wrong in saying that we partake of Christ in a different sense, or in a different way in the sacrament to how we partake of him in the word.

Or else why appoint the sacrament at all? He is brought before us in his bond.

Of love, in his bond of love. He said, And he said,

And he said,

And he said, And he said,

[32 : 40] And he said, And he said, And he said, And he said, And he said, And he said, And he said, And he said, And he said, And he said, And not only does the standard, Once it's called, It's also a call to war.

And he said, And he said, And he said, And he said, And he said, And he said, And he said, And he said, And he said, And he said, Or viann al hochug A giz A phalcul sakrament Ysik u nachalia e asa scripta wegeld Ach A ti void A non ômachul sakramentum Phalcul by the Chlehg giz Y misc seiti h A giz Phalk SL fatto mess isso Mas Faeng god Hola Bota Bota Bota Bota Bota It was an oath of allegiance to the king.

Sacramentum. The sacrament of the Lord.

The sacrament of the Lord.

The sacrament of the Lord. The sacrament of the Lord.

[34 : 49] who is on the Lord's side?

who is on the Lord's side? who is on the Lord's side?

sit at the Lord's table the Lord's table and the Lord's table is on the Lord's table and the Lord's table and the Lord's table and the Lord's table we use the weapons that the king has authorized in his own warfare and the Lord's table is in his own and how he is on the table is a Crohn's table and the Lord's table and the Lord's table is on the table and is on the table he says on the table he said he said at the table

And there are a lot of things in Ephesians chapter 6. There are many things, many things, and they don't have to do that.

But there are a lot of things that are in the way that we have to do that. In the way of the way, we have to do that. But in the way, we have to do that.

[37 : 02] And we have to do that in Bathsheba and Syria. In the way, we have to do that. OK, there are some Zoowa ips in the area.

And there are lots of lasers that have taken the angelus and alface. I have to make the angel together. But they have everything to do. They're the ones we have to do.

And we've got to do with the Arab Jonisz. Now we have here in him. Because we're looking at the Arab Jonaine. The standard calls you on God's side to fight with God's weapons.

And you can't say that you're going to be a good one. Because you're going to be a battle. You're going to be a battle.

So listen, how it is.

[38 : 30] How it is.

I'm going to be a battle. There are many backers whoDelta are taking notes that, male people, much conform at the.

Tropical stories give four sons to Saint-Beau including three sons. After a while we have wanted, we need to have out, To live on so versa,amento and had all sorts of songs come and't bad

Remember then we nudged the stuff that is made had it take, no arsh, no t'oina, no cthetat sem bi

illa komasoch, eith sinja skarag o graf ye a ha am the new se criast ar tirna.
Shytako, un hi hwg bwoi, agus na vweisen, fydd sinja bwoi mar angen. Cwm t'hul eith bracht a
chdiast.