

Gaelic: Acts 13:1-14

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Preacher: Rev Iver Martin

[0 : 00] Hello everyone, welcome to the Hapchal of Hague, the first time in the Hapchal of Hague, the first time in the Hapchal of Hague, the first time in the Hapchal of Hague.

In the book there are some in the Youchleur, the first time in the Hapchal of Hague have seen such as Unidos of Hephaven, the third time after Simeon was invited to Hapa, quite the third time presence of Hapchal of Hague, And Barnabas and Saul will engage with people.

So people will manage groundwater ■■■ers and did they put their love on them. Because they will represent their spirit again.

And then they will everything in the fabric. Instead of ■■■ ASSACYL. and he knew what he had written even more than Jyllus and Navara■■■■ since his relationship in Rome for the chosen couple of peace, dollar and other countries and that was how I was raving and honest with you I was thinking about Peter, the language of the Spirit, the Hesse, the Hesse, and the Hosea, the Sharamanoch in Hosea, and the Hreinich, the Mourantagönje, the Hosea, and the Hareg, in the Hionehain, the Honechus Spirit, 3000 Gönje, the Christ.

He was going to back to all the other things that you give to God where He treated He treated they mentioned the val in Jerusalem.

[2 : 36] They said, notte if they run the triplet, Grant, for what theyaru is, and shall they engage with you.

They said, John was engaged in that politics, and God gave none. They need to establish 33 nations and feel big, and tidak many others.

Those that weird get started with the was causes of the defaultDIA season As a young principal, Cornelius, he met It to be white, he believed it was the Lord forever.

He saw this. It was Peter, He told him he gave Peteruto, and his wife and they created it again, so he gave a seat up the senhor■■.

Then there was another ■■■eMON huis, so he thought it'd bemed out there. By this which is not the land of Wenceslas Lushan, he always goes to a path to the land of Egypt.

[4 : 03] He is the first place to live, the previous inic ■■■■ ■■■ returned to Battle of Dr. A new Method works.■■ of the Light.

And Luke we are looking for communion of the body of Matthew Dragon and a relief.

and it leads to the■oles in■ understand theye of countries that gives us more together And that it's the one...

It's a trip from inland and it's Ainsley who journey between us the Mediterranean and the Mediterranean.

And then they were in English with the soul and Barnabas. But Barnabas and Saul and they were in the world and the world and the world and Barnabas and Saul but the world was the world and Barnabas and Barnabas and Barnabas was the small of the world was the world and the world was and he was a soul and a soul and he was a soul and what was the soul and he saw and

[6 : 35] And that's the sign of true Christian humility.

After the pattern of Jesus. To recognise, to esteem others as better than ourselves. Am I máltausmó■? Hon.

It's an example of describing things from church and illo s' economics. A group A nowning bothers Errand Forest.

There are many evices names and names were told to them, Barnabas. to hold up his face, the front and the head move, his head, his head move, his feet with factories, who are ■■■■■izing. We got all misknyoklis At the top of the coverstock And misknyoklis At the whole thing At the whole thing She I was a larack She was a larack Larack Paul In the soul On the tarish Far a roa So 10

billion And she was a larack And she was a larack And she was a rasha And she was a rasha And she was a rasha And she was a nishake Plion Micsnichoklis To T Came ese Jey Agh Agh making Agh Agh Agh Agh Agh That's such a thing Agh What to know You said The 2011 I began to yore I got And I continued You said In the world I'd To get Obviously The programa Is Running My Ann The valley That's That's Young I and Lord, they speak cute truth down.

[9 : 11] It was just a kid that lived up and they wept for all of the life. The thing that you still work, Simon, Simeon, they became another kid.

They Iptosw prodded and turned around the world. Iptosw prodded and started using detto. Sireen, er war, agus hat kutche gra, hat kutche kummel amach, gres Simon the Sireenian, Simon the Sireenian, johlan, n'chraun, chraun ier, chran chesi, ierse, welch an jale sakin, gu keintioch, ach ma seewaun, ha nish, misknichoclis, an anantioch, e shramanoch agin hoxgeil, agus troroch agin sluagin hiona, agin aum.

Agus Lusias, a Sireen, ghan eil mor an fustroch agin, iddynynynsyn, agin i iddynynynsyn, co yu, sma eich gare, yn gan anhygin, a hannig gu, gu antioch, e shramanoch agin hoxgeil, agus saun tró, e shramanoch agin, ar ein, in hirna, opaith mor, misknichogin e wa, geisdioch agin hoxgeil, an anantioch.

Manayin, non, di eisio s'tyni, anaf yn isio, wel, ha si, ha ffrus agin, gyda eicol, a herod yn hedrach, y fan, anafisio, y fan eich, y cydfa y cor, e y sgolfan n' instructor, Go scirmachich.

Geniaach innaisho y chocal cwlari Herod yn hedrach. Nysha, Herod yn hedrach yn hedrach ychydih Yon Basdi gwbás.

[11 : 02] So a siyn y sioltaingyn. Al yna hy, pharae fel dorochyd y smwr hafthysag yng ngheithio ychydihyn. Y rôri Herod gof i chydih Yon Basdi gwbás.

Rydyn nhw, hwnnw chi eidn hawdd ychydih Yon Basdi gwbwbsch. Yg sy'n hedrowyd? Yn edrych hwnnulle. Roedd yn hedrach yn hedrach yn hedrach eto. Roedd yna errach, yn hedrach yn ap y i ni dôr?

Yn ychydihyn yng ngheithddi gannu gyda'i ohonyn. Felly, yn hedrach y sy'n hedrach yn hedrach yn hedrom a h passa nay.

And theyik additionalong and they to have almost become asked after 1-1 of years to 1-1 1-1 1-2 and 1-3 and 2-5 1-1 Fywn, dyna bae cruegan hoxgeal, dyna nae roa geisiochris in hoxgeal, dyna bae mara bae negyrstyn agus anamhecyn agus charo guaach o iddyn hoxgeal.

Ach, bae laaf in giwna ore, ygus gosgol in giwna nag oi heyn, reda chungach. Gwagach iontoch, gosgol yn giwna ynghyriochyn, ygus hwcng giwna ymachat o'n ysloch gwafain, ygus ynghlab yr cria chw, ygus chwydat ynghasyn yd carig, ygus hwcrych e iad ydynhliad, ygus sol.

[13 : 01] Ygus sol. Sol y ti yn as y nad yma ydw. Si yn yno i as o'r o'n yw clwysio ffentyn sol ac ynawn, ygus sol.

Ygus sol. Ygus sol ydym yn ychydig anamol. Ygus ba, chyma anu jydig, sy'n ydym yn ychydig ydym yn ychydig. Sol, wel, charwydig cyngioch.

Ma y i'n saïl. Smaet. Here they come into my sound greatitute .

, but . bla bag gets him in the spirit . , like a .

. And you hear this in the God , Y Michelle .

[14 : 32] . We say . in Geona.

Because he working out all this. He went to the missionaries every day. So I said, I kept culturally alive.

And unfortunately, obviously I was a the? And if people spoke to me, I think of the kalv PP and Tuesday.

And he said, That the authority to save lay only in his death.

And it could only arise out of his death, the atoning death on the cross. The power or the authority was now his.

[16 : 23] He having won that authority by paying the price, by being the Lamb of God that takes away the sin of the world. And he said,

That's good. He said,

[33 : 03] That's good. That's good. That's good. That's good. That's good. That's good.

That's good. Thank you.