

# Psalm 137

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Preacher: Rev Kenneth Stewart

[ 0 : 00 ] What is this? I'm going to talk to you about the first time of the day. And I'll be back to you about the first time of the day.

And I'll be back to you about the first time of the day. And I'll be back to you about the first time of the day.

And I'll be back to you about the first time of the day. And I'll be back to you about the hour. I'll tell you came to study how it's in 10 years.

What will you tell me? Bible. What will be, he will win.

given that Unabridged Finns that could receive more than one. Listen to this, listen to this, but verse it is not true.

[ 1 : 21 ] What is this God of lust that God of Zeus is the this hundred years? Therefore, I just propose the favor of Sroost of Babylon.

However, of Babylon the Christiane research and seminaries in Bethlehem, in hospital affairs, as well as the E ■ exists in the right environment and had as good as man and Queen, through Maapto ■■■■...

..he drank all over the REW of the jour. I also ■ed with other people under the judges.

I did not know anything about their clothes. is also a criniochig a vachgishan gara criniochig is also an oerwch a vawm.

Agus, siantach mara daronichat yw fi criniochig di tyf na hainichan, mar horwgith gara aati bagawn fawr a feagat fosh, agus fawr a feagat tós da hi.

[ 2 : 42 ] Agus, doch o coutioch gabluh na hainichan hen at urst fan gaud, gara awa niawn hlis hruh o chaf, e vatian o caithie ro aht. Agus, morshant geta vata iddysgarwch o Sion, agus iddysgarwch o Giwda, gyauch gara blú iddyn hir, nes gara'n hir na hein blú orw.

Agus, ae cwtiwch, gyfantach, mwyd y higw gannu ngymennach mwag, agus gnaforan nhafstala, sy'n chiehw capatullg gafelwchangin, cwenef ■rni a sian, idd tyf na hain.

Sian fawr ar o Lydia, agus fawr yn dy chyni'ch ymgrwhiad i Lydia, fawr yn dy gosgole y clw, ac yw'r sian yw gwaesdach, dyn ni'ch yna lawrach, dydysg yn nabstol tól. Fem mor sain, garae na chlechgwh, ag unnwur sain hên, yw wachriniochwch, ac yw wachriniochwch, ac yw gwgni, yw t ■w nysruhain.

Agus, marwchurr, fwytusin yw wachrin, garae na hein, y cyni'ch ddiw a cwtiwch. Gedna'ch бага ganyach sio hein, yn da aahi, ezequiel, agus Daniel.

A ezequiel, agus ■ hood, garae na hein, yw mw staff, ein yw t ■ yw i yw ■ch anna when God directs you and God, very nourished.

[ 4 : 16 ] He created a desperate man to protect you from you from being so strong. He said to Him, not the writer of God.

You ■? He said cause the writer of God, That may stumble. And lady entered a crucified.

Au reis Church e James.

bean a na rod cuisine give Sophia Allah brothers Babylon hia caste and his somedicum, at 116 weeks, Domicall ■ paper, with a Henry Bulteter.

But they invested hours that they took as peace and a blessing.

[ 5 : 57 ] It was so what led them to forgive the mass involved in the variable and took charge of these weapons but for people who still realize my experiences one rodz reversal that can lead to osobs and people who all can't echo me their knowledge and conversations and even their views this is one or two In Israel.

where they dwell nowbt always 45 sees his will join us in our kes ■■■■■ not only by cause of the sufferings of death ■■■osos ■■, but only is happened with us like ■ people in various days there

are for this bodhu That she used to melted and red Gas.  
That eventually and what she used to do was waves. You going to rise of doubts They'll grow slowly into exhaustion and fear in suffering.  
It wasn't like you were due to fear but we used to create Ambassador to poi in Isau.  
Because, what keeps me saying is I've seen a lot of words No numbers of others to see me because it is okay But I know yours I don't know because Ty picnic because there'd be hours It was me and and I was happy And then before 4,000 people arrive.  
[ 9 : 24 ] Where they see the house. The house is almost there. It tends to be good. And here it be good. It tends to hold. It tends to hurry. The house is a verse.  
But they bear the house there. Avask Healing and Boost operates. Like Mutualism in theGrand nenhuma of the letters will begin his.  
He will complete the letters to send the letters of his letters alma Dewey. By moving the letter of its letters to face the letters of the times of the letter Sing us one of the Lord's songs.  
Sing us one of the Lord's songs.  
Sing us one of the Lord's songs.  
[ 11 : 30 ] Sing us one of the Lord's songs. Sing us one of the Lord's songs. Sing us one of the Lord's songs.  
Sing us one of the Lord's songs. Sing us one of the Lord's songs. Sing us one of the Lord's songs. Sing us one of the Lord's songs. Casting that which is holy to the dogs. Casting their pearls before swine.  
Sing us one of the Lord's songs. Sing us one of the Lord's songs. Sing us one of the Lord's songs. Sing us one of the Lord's songs. Sing us one of the Lord's songs.  
The script is going to be a man, a man, a man, a man. Answer not a fool according to his folly.  
[ 12 : 49 ] But he is going to be a man, a man, a man, a man. He is a man, a man, a man, a man.  
But he is going to be an un and become a man. Underorders and stay very early, we will reach out later hiserte, Our mother of children,REAMER, and feel free to learn each other.  
I Banza Dono, children, share and enjoy all their spaces. Here are the ve tous. not trying to apply but the word noznity can't go, not going to try that.  
AND THEY ARE BRING. LET'S REMIND IT. LET'S MORAN AND WITH HIS L neutrality called. potem.  
[ 14 : 14 ] SO I THINK India with Son and Christianity an blue Rex took it like that to me. SMOORI has't played. So I think another party will felt that You say, good-up, God bless you, what we reallyará Call upon Samson that he may amuse us and provide sport for us.  
The head of the serpent shall be crushed by the hill of the Savior.  
He shall crush his head. And the Red Revolt shall count upon Samson the Peter among the males And he will escalate his head after his head when he is weak but before his head Now, with the Emmaus, we that a smooth divot ispenning to the most important thing who lives in. I have to say that in this way, that the people are who just finished writing to them is a negative nature. You're like gospel strong, You're like a slogan You're likely to say Sweet boy You always look to heaven siendo man You're like heaven You're like oh my God S My word Ton dots My life worse than anything in terms of religious things. Mockery is worse than anything. He is worse.  
[ 17 : 40 ] Postmoot a lot of people. Be a tainhigol o gynhia a hatianu mi ea eim dacach ni ghanusu. Be a tainhigol o gynhia ha cum a chovar o chruhiaad chud sias fun a casanud gai o chudicin. Agus na bitorstgaif bdiurin risho na vi gach lechgag. So dhe isht vashohan, kemaar saan sun a hynnyz shun.  
Keimla sa hynnyz shun lwi anhyurla anna diid ghanich. Nes rili me gweleat a keilach acusorhtil eishan lwi moly, nga lwi oifnog.  
Nii a hapriad margibyg. Ed ym gha fiol isa hynhyurna gha hugh. Gan dhugh anna bitorstgaif sions. Anna bitorstgaif na penoch gyn sen.  
Ciumla sa sa sa na hynnyz shun sen. Anna diid ghaith. Or ankaarnchchchis. Nes, veddi anna wanehti gan o dluo gora hynhyurna gand gudem gau aithochis.  
[ 18 : 40 ] Agus sun tsoch a bad. Smaar ha ekklesiastis a kunar gyni ha awm an ku kul agus awm ku gade. Awm ku kui agus awm ku taunsa.

Agus asa nholos shun hachulunii fdekoroch na awm heyn. Gyni acu maro huk kdiysta shun. Anna diid dhe nefara sich. Va kud kishti dheyn.

Gyniach nefara sich shoga. Agus ma faara sich di trask. Agus ma faara sich di trask. Agus ma faara sich di trask. Agus ushtiyas idu a velklaun siamad.

Angus non siano kp vane. Agus ma faara sias. Agus ma faara sias. Agus ma faara sias. Agus ma faara sias. Agus ma fai tias. Agus ma faara sias. Agus ma scriptures.

The word from the age of the kar■■■ is written in these texts, which I read from Greek verbs ■■■ urbanization, which says thatd is the lar■■■ n v■■■ içind Selenagram, but it seems to be the same in the British?

[ 19 : 54 ] occur here at weapon a that had contributed under the ruin of the cheap sums Z Abradbergian Jr.

Genesis 5 regular use that will blerv me happy But here's how it is and what it is about A book. One would not grade on your you When the Monsanto■■■ imp columates with the forms ut allemands, it means bullying fashka sleep.

But nghiOMER is aware of membrane, praying there? Just one is able to save the form of Alexandrums The only one that increased is in all the works.

2. 3.

4. It wouldn't be right, as it were, not to praise God in your situation.

[ 22 : 39 ] To praise him in your situation. Even if you can't praise him for your situation, to praise him in your situation. The one on that, in the song in the other words note, Sevilmarva Salamat and Grannir avete.

In the psalm 4. Verse 3. there were much better than understanding sometimes week reds through court and the invitation said in the past the poor Mr exhausted this and a little to take it avoid what we're gonna expect would get the profit of our■■■ ■■■■ram Now it felt Does Christians like you? And now the French people live by the Savior of Jamal was inomb■■■. Let's say that these are■■■ of you.

And sometimes thehr dobyr says that the clothes are notuated from the forehead. And what is the fact that the people who are living in the world are living in the world.

The people who are living in Babylon, who are living in the world, are living in the world. The people who are living in Jerusalem are living in the world, who are living in the world, are living in the world, and who are living in the world.

[ 24 : 45 ] But the people who are living in the world are living in the world. Let her forget her skill in playing. Let me never play anything, ever again. Let me never be happy at all. And I am not going to be happy at all. And I am not going to be happy at all.

And I am not going to be happy at all. But I am not going to be happy with the spirit of the world. I am not going to be happy at all.

And I am not going to be happy with the spirit of the world. So my wish is still there. Weiam have got the people who stay hard, no nice way to hear the voice unless I am not going to be happy. That was this stone in my heart like pizza. No, it was a word that I would be happy then I did not care whether it was going to send the amount of money prior to tharieb. Maybe Gordon will be happy now as I have spoken to ourselves in London.

It is a sense that a lot and that's how to embrace those things. It has to be done by the father of the village village to the village of G ■■■■■■■■, I'm excited to practice it.

[ 26 : 26 ] But what did negativeionen And add■■■ savannah as for the nosh I think they hid them there.

Hasta the beginning they progress on the finishing set of times as they put to the thirdejai. The sixties are wonderful, even though they understand, they can become a sport.

It's the only assignments for which they■■■■, with teaching to the third■■■ they gehen to ■■venth. But what about the ■■■■■ Job's service to the rest passenger Passage live?

Because they are friendly, they keep you safe with it. And now that you have to use it to use it instead of it, your nose is not better Jeffy You are going to tell us that today in order to decrease your Bobby's attention If you are little, you stay the same way If you have so much more and more than always, you go very much If you reach your patient Once they have got their liberty back, once they have got their freedom back, their privileges back, their spiritual privileges back.

That's how it's been. Verse 18-80 my 24 bell are And as they were also there later also you readers you are

[ 29 : 07 ] Here it is. Well, so listen can any continue again, see and and the children of Edom and the daughter of Babylon.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

[ 32 : 00 ] And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

[ 34 : 30 ] And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

[ 37 : 00 ] And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

And the children of Israel were born.

[ 39 : 30 ] And the children of Israel were born.

And the children of Israel. And the children of Israel. And the children of Israel were born.