

Psalm 31:24

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Date: 11 February 2001

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 oedwaxuish a kaat kumataroche, ha neahtri kishagun goroat eidh misnghiag, agus a titilin dalam kishagun siyagag asurus dalam eidh skvibag.

Agus kishan anna gishagun anna daralioar ham yuwal, agus asin yehju kampytal. Agus asin neleibag shoh. Anna oedh hunig yoab, goro oei a cha dix eidh viaalu agus eidh huulu.

Hugga i mach Chut jua geein joat Yoorahie papurri. Ezreal agis ghaedi anarnoostu Qajat an billing of Suriyanai. Agis ghaedi elet en lolog, hugga hadishtollain og vrahaid abyshai, na sfearylah versi askorra armazico agis bag komoasseg Illuch saitetan k rozm elder gyoab, To accad defect of the question of the dynasty has said, I call back célulaim c by meaning many other Jews and other citizens of the have changed since Three nods.

Jordan speaks directly between those of us and all about reality are the people's players are responsible for their own phones. In the name of the tribe some people haut me.

[2 : 58] stones that has devoted things and Gesell in artMike and Ye gave birth!

We have, for our book to read the book more gaiv, edo laasan agus ukat buai, agus hvechat klaunamon agus nesirionich.

Agus eulishan garani huukmishniach gaiv is muaant, aga gana sechera verona so, gunduku prahtach gaivsan da nekulu. Mara chishwa salamatajagag, margabiga edo vi visnagagag, yye hiligi uachin, margabiga feinag gita heidi keoluchug, gavill sin iddr kuorstuchug, iddr biallus iddr kuuluf.

Hiligi uachin, scaapusin va ferakost, pil usadhin. Noch gu totu loog nichin krui, hu ku oran fianivu edash all.

Ach, hu ku prahtach gaivsan da nekulu, gu vidho hokalsuas idh scaa na fiidhin. Agus summerhorug idhavrahtach va sho, evad idh syri.

[4 : 18] Nes vame kraarut egin gudit, gana tri heggan edashma joan prahtach. Agus ameishan, evi liatagag pekan egin smuantian, sen anogg. Agus evi feinagg tehe di keoluchug leid prahtach asa skriptad.

Agus tehe dae is vel prahtach a kopid. Ano daevi di smuantian, agus fadheggan slogan hierna. Nes ha prahtach eki chula fegg, no eki chula aram.

Brahtach ekioluchug standard, or a flag, or anensain of some kind. Agus anwydda bys brahtach eidhw thsuaas. Hasyan criniochug fegg conlag.

Agus aty criniochug cimicheall yfrahtych. Agus ham brahtach gan gudam conlag eir sonyfi cocaug eistu f rwi. Agus ghan efaan gweil ymbrahtach e gydam sluag eir sonyfi.

Agus gweil ymbrahtach e sharamenachag. Agus gweil ymbrahtach e sharamenachag asandoisio. Gweili torst fachoaad yn hlui rwtakin yvonis gan rwi.

[5 : 28] Agus bysgrif ag achoddicyn, no ddealaf achoddicyn iddy frahtach, a hat o stio rwi fachoaad yn hlui. Agus yn oedda hata tyyni iwnsi yn nensain, no standard, hata ganychw co iwnsi a hata tyyn.

Agus dyn y bwg yn sori ti a hata cocaug eitha hwn. Agus mor rhan ha brahtach y gydam cocaug. Agus hefail siochw y rwi.

Agus nôedda wysgluwg fachkin o rwi eid eilseg ag asafrahtach. Hat a dy lianug le eit eitha hw. Agus hat eitha all yr sonna veit anna cocaug eitha hwn.

Agus ha chula fachk eid e misnigug leisafrahtach achka hein. Agus nôedda hi a te a hata dy lianug leisbynug agus leinjarst. Agus ha sian fyr marangherna anna dain fyddi sluwg yn hirna.

Hw can dyn nhw'n y brathach gafs yn daniecole. Agus dyn nhw'n y brathach achasian. Wel hamysig eitha gwyn. Nôedda hi ganymwch yn naltad y hocae Jehofa Mofratoch.

[6 : 39] Gasin y smyn nhw gyd eisiau nych yn gydyd. Jehofa Mai Baner. Nôedda hi ganymwch yn nid y hocae alter. Agus dyn nhw'n ynddyn nhw'n naltad y hofa maw brahtach.

Agus dyddoch marfan naltad y bae sian edrych hwcal. Eith mulloch croch. Agus son gbyg e fólasiwch gan y hwla. Marfan lach da bae cumal suas fólasiwch gan y hwla.

Son mor sian am brahtach hwc diogyni marangherna. Agus son gbyg e fólasiwch gan y hwla. Agus dyddoch gan y hwla.

Agus dyddoch eisiau. Marfan lach da bae sian am naat y sevel ar njaasht, ar mischniach agus ar nyeed ag ti. Sian am naat y sevel am gwaag gysruhach garniunsi.

[8 : 23] Trechdiast agus sian eddych eisiau. Nes maa fydig sian suol eith brahtach nagaa. Nes maa fydig sian suol eith brahtach jehova.

Haa sian y fainchkin sió. Goa fydig sian y fain buoi eith kyunt farchi. Every time we look at God's banner, we see our victory over guilt.

Our victory over guilt. Nes a kyniach uidh njii sôn rytig аваach yna njahtri Yisrael asanasuch. Nwidh hannik nannarichin lushkiach namysg the burning serpents.

Agus van nannarichin sian lushkiach asandoishoch ur o gruim sun puishaniach gyrtunio kopas. Agus a sianu tors fair kóed asa skryptead puishani fheggi.

Mera hae tullu stiachas in dunja. Agus maera hae horka horsd yungsi yfas. Agus vae klanisri ylubas aga gyni ynstio yun. Gos an dursd jedi mâs nahaiht ua janu.

[9 : 33] Agus a nahaiht ua vae sianu gydhidh mulloch kraund na pola. Agus ym pola vae sianu stiach uxsúas anna mea na kaump. Agus a nô e dhe gawrk eug Israel iddach raun vaat gafi iddhe lefis.

Nes a iuntach gafil a fachgol a hakuni dhe dhe dharhengach eug kraun. Gafil a kioloch eug neslitar al a standard pol. Or a standard bearing pol.

Marge bigat orts fair kóed gyrh hef a sianu hath ua ach sorsu tavrachtach. Agus a nô e dhe gawrk eug Israel. Agus a nô e dhe gawrk eug nye ghodik eun e tiin ganyunsi.

Nes sýlu sianu fann unhelloch grae brahtach rúdik eunioch a van a nahaiht ua. Agus a isa gu gavile maaith mullochte.

Agus gavile a shesu ur son mulloch. Gavile a shesu ur son ndhárdan. Gavile a shesu ur son përchgu. Agus a chokut a fara viluchús kutramoch. Chanea maaith kumanta yw idhe standard pol av a shau aom.

[10 : 42] Aga maaith unwa. Brons. Agus a brons as a skryptad gani i kielochu bdehannas. Nó penas. Agus a shenu tórst fair kóed goro maaith a vashau fawbdehannas.

Goro e idhe fennasochu agus goro e mullochte. Agus unwa idhe van náhaiht mullochte. Vashau ná dórst fair kóed slúa gysriul goro përchgu edhe yele kugdys.

Goro eidhe chwdydd kúl. Agus goro uaachar anach garrge as kiwna përchgu. Agus as kiwna vaj. Agus njaxan bi yra gawrchgu edhe vrantach a vashau.

Agus yra gawrchgu eid anagrædiu vedhe lanuchu. Hw yd e bwai as kiwna fhergggu. Agus fangynt ege. Agus y fórchgu edhe hosch eidhe falaf.

Mw shen fa prwns yn dhugol sio bydd eidhe hosch eidhe. Agus bwai edhe hosch eidhe fhergggu. Agus eise goro eise goro eise goro eise goro eise goro eise goro. Agus eifachol anach.

[11 : 46] Syn hymnod nhw ag eith Calvary. Siol o fyd eise. Anno da fyd eidi Calvary hen. Garef asian eise eich cronchg. Agus goro eise mwillwch eich cronchgaf asian.

Aga ein grawn y steachw. Agus ge fydd mwllwch eich rawn. Ge fydd mwllwch eich rawn. There is truth-ure and importance of being Holz.

In this process, I should very well be led from a country in the taste as their flavor started. Indeed, which this gave you the Wallach i should very young people a young man could live in each one. 12-year YouTubers might probe you to email replicate Sewa talla fiQu'n ngalën trobellum Aqyo apmojo That wasn't a bold comparison, as much as to say just as one thing was lifted up, so was another thing lifted up.

We see the guilt of sin dealt with.

[14 : 10] And we see the power of sin dealt with.

And we see the power of sin dealt with. And we see the power of sin dealt with.

And we see the power of sin dealt with. And we see the power of sin dealt with.

And we see the power of sin dealt with. And we see the power of sin dealt with. And we see the power of sin dealt with.

And we see the power of sin dealt with. And we see the power of sin dealt with. o ng int 32 a sign eddystch a torst fær køydd igualacherkap â hesecI Shah Minh Hr suddó of students war in the Like of Evil and His army for me to build a world with the stars really brokenness oh there you are recognised

[16 : 37] 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.

And the gospel is that the gospel is that the gospel is that the gospel is that the gospel is that the gospel is and that the gospel is that the gospel is that the gospel is in kombany and in kombany are hired.

But resembling it is just the gospel that the gospel and the gospel is to turn to the gospel in the name of And he said, Jesus Christ and him crucified, that is our standard and that is our flag.

And he said, Jesus Christ and him crucified, that is our standard. A standard. ...

lected, crucified in weakness.

[19 : 36] crucified in weakness yet the power of God unto salvation nash hambratach sian adhenchginy Turner oid asyn adhencher sny SOut Many are celebrated in happiness and Banks from the adversary in the Of course.

The love is in the banner that God has given us.

And we saw that Jerusalem Her defensiveionaresis, underpartition, comes from Jerusalem.

As The gate estaba loganic with these passages says these two means not Jerusalem. You don't have a sight in Jerusalem that Go an old YeshuaDI Mahgat!

Realism is born on his He brought me into his body.

[22 : 13] He brought me into his body.

He brought me into his body.

He brought me into his body.

He brought me into his body.

He brought me into his body.

[24 : 43] He brought me into his body.

He brought me into his body.

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He brought me into his body.

[27 : 13] He brought me into his body.

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He brought me into his body.

[29 : 43] He brought me into his body.

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He brought me into his body.
[32 : 13] He brought me into his body.
He brought me into his body.
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He brought me into his body.
He brought me into his body.
[34 : 43] He brought me into his body.
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[37 : 13] He brought me into his body.
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[39 : 43] He brought me into his body.