

The second is remembering. The second is remembering. The second is remembering. The second is remembering.

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[11:52] The second is remembering. The second is remembering. The second is remembering. The second is remembering. The second is remembering. The second is remembering.

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What the time is remembering. What the time is remembering. What the time is remembering. because it was his whole family. It was a meaning to feel free for me.

I understand, when I could add an or a number of inconsistency serving the industry That is on Ashon Ad Aber Griads.

But when it happened, it took India over to another study during the drama the IIIV. And you might find START when the Christian work is given the Laurel itself.

[13:08] Where sickness we live, and this is when the Christian work of Congress was for the same path.

Let in seminary, we will gather in the bark, in the spaghetti for wine, a muni èoled pure implementation of the forest.

Letl be thewers under the forest, so this is a result ■■■■ in the ■■■ the forest. Well■■■ have not spoken in the book of Christ.

His say revelation is■■■. So ■■ has a word for Christ. Reminder of Christ's death.

Well his understanding is that he has a word that Jesus says. This is the case that we have created. And we can't remember that. We can't remember that.

[14:17] We can't remember that. We can't remember that. And we can't remember that. And this is the case that we have created.

The horror of Christ's death. This■ oneau is million least, 000% we use and but and forty and forty two and forty and forty and forty and forty and forty Pop oasoch gyda rin y glori y loisachoch ma'r egoroch cwmante.

Oaas. Bas chdiast. So anna chaelinachan cwydach. Y ffiri nyoch. Bas chdiast. The reality of Christ's death.

Si aran agos fian ciosht. Asinia clechach. Agos marasuringa n y hilema chan eichon, sloisachoch agos blost. Anna chaelinachan cwntag o Bas chdiast.

Ate. Gwylshjarool agos gwhechtriol. Nere chi ising carwch chaelinach nw leech gyr ywai.

[16:09] Nw eich gyrwai. Nw eich gyrwai. Nw eich gyrwydachan. Nw eich rwydachan. S■nit agos echtriol. As nw clogin cogi as a filig agos as a rank.

Nw eich gyrwyshach. Aran agosgerig roi'inon. As genyla, dw eich gyrwydach gyrwydach. Ani gyrwydach gyryi ddiech o Nw eich gyrwyd. A■n yw dwi nu ac chaelinca ar y chiulad gyrwydach Gyrwys yn eich gyrwydach.

As genylau yw anignich string Olivhwydach. O' nw eich gyrwydachen siol. Nw eich gyrwydach gyrwydach. An Rhag reconciliation gyrwydach gylwydach.

So it is pipey and His Holdings A very big People Around this drama The God, Vision, Lord.

Amen. Now, I'll tell you something about the call of a home, about the accomplishment of the propre state, the suffering of the soul, or the soul of the suffering.

[18:27] It's no guessing. I'll tell you the story. But I thought of it as the Bition of the Universe, coming into the Etsy Yeaney, but it's about dating and fame, But became the type of forshire people.

I might go on with ancks to Marcus■. He is the host of corporate nations.

Many universities often think about ■■■■■■ bekämp suficiente Thank you, ■■ ultimo If that's my next■le's biblical scripture You definitely tell what scripture in the game Don't forget who bo gosh On Italian Don't forgetheiro Aí There are the names of people and Yeah, put everything up Once again WeDon't say shit We'll see Y'n manuscriptar, y ha'n brin i'r efeany's y chrau corpore, y fa'r criost dolog olyg.

Csiech gyda'r pag rwtadjeraf ych pin oafasoch. Hwchainwch an sy, nachau'n eich an i'r agr corpore bas criost.

Sa'n achau'n eich an'r cwydioch? I'r agr sbrydol bas criost. The spiritual anguish of Christ's death. [20 : 14] But I just said, For the true spiritual people, By the world, I was afraid of the true spiritual riots, A tomb of hell, Even if you look past the flesh, Or above that side, But if you look past their coming place vient, You look up in shorts and shorts.

Well, you are... Yeo... So how she wrote today?

gens, me make sure they blunt these items. There's a changeover built here during three-way mountains, moreover on the shirt – there's only around 16 to 30 seconds here, and they continue to find more things than I need, turned around, but I think they want to film with stories, and places to break year old, When she emphasized the kaos the k ■■■■■ start.

It was to only take a place in that space. And now we have lived in New Orleans. Next is when the church had a distance.

χ■■■oseb it to the k Hak? Ten standing there disbelief. Hence the tomb where he came and I will get stumped.

[22 : 02] ..at the end of the day, especially the one in the world. And for this prey there podcast, a also who can deliver of the spirit.

Students at Samantha's pke mussther plan is and probably we still have such john father...

...or any Sadra'n, that huccaid llawgs di■■■i So start getting to know how to talk to John in the very holes in our I will tell you it will be you soon to see yourself afterwards.

istoate trash text florida ang bat■ It also reminds us of Christ's work.

Thank you.

[24 : 05] Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[26 : 41] Cos i mig pe■■■■ch hird isheaded E foulú fhú oán á nah I e ry'n y■■■an e gy jouad O no ■■ I Riddle-y Chile To beHHHH , But ... I think all the students did the stop in using beautiful words to Bourgog risque I think Zhom, I know it will be one but bear you.

This stærker won't be one but bear you descoriented ego. The shard is the need we need another adalah gijanaan relationship.

With thette is that it is time for the first time to bother you. Jesus, we've got the rage at last certain days. Is God I have faith on his hands in converting to truth .

By those times, his people present here their generosity and our change. I've got this very thinking I hear the happiness in learning and learning my heart now kill the resurrection I show you Q. Martin my young past it is the death of him who is the life who remained the life even in dying and who by death became to us the resurrection the life becomes by death the resurrection having fellowship in Christ in his death in his resurrection in his ascension you shall have fellowship with him in his reappearance which So so on the time the time the time

Peter Prince P. Kim She is on a carriage. Ach, han höyochir jaggeny ma'r chryas di yon a siyon tich büloch.

[29 : 37] Och ha pan ga'charychen o'lig chryas de weh chryas ach nir a washing haast na'r pechgich gynntag ulig chryas t'baasir ar son. Och she graag ages tein godoch kutsch te horien na chaynachang na higgeshing na hair chianuig ein.

Sa uloch galienting kutsch och. Sa uloch ha gade o'hord chan o boor da sy chiad aad ar gyan chryasd gyrishin ha lluach i gyanu ages bi uloch ffad by him a rhorig i rachainachan sg gus synghri chan o sodus uloch chryasd a hig chryasd hig chan o chran cesei ha.

Ha afioachig sanuagachig sniast smishnoach musgna bionochgen ala harifain loib a chainachan sa. A chan o nare na chael nabionochgen nabionochg nabionochg as y chainachan hen a chadrim ffydding on y fie comparsd o chy as y chainachan.

Mar a berchafgachig chan o nabionochg chan o nabionochg a chan o nabionochg agos y beaachig agos y beaachig a chan o nabionochg nabionech agy a path anastania nabionoch nabionochg So ga mea sy mea nabionoch heart and nabionoch ffydding hig ch planted on y byr chan o nabionoch~~ as ywolve drinking the wine without faith in Christ is not what is required.

The bread and wine are symbols, and participants must have communion with what is symbolised before the supper becomes a means of grace. Well, the bread and wine are symbols, and the bread and wine must have communion with what is symbolised, before the supper becomes a means of grace.

[31 : 37] Look, the bread and wine cup, I'm putting in the conversion into the soup, and click on the son of the candle and drag it to the drop, and my tenha controlled by the bread of wine, where everything is moving.

As a chabe djellag ammon on shoo, Memorial Park movin what we are doing in a gym. And people are making yummy because you put someesus on table and bring the rush in aung while involving people that live and about us.

Memorial Park and hoofland as a temple and amazing memorial while vier blow and over and over and over and over and over and over profes enlighten and um and no time to go this way in every country that has to be in a car.

There's a workplace and a people can be made in both ways and a women's hard time broadcasting as the last action.

There's a way with the course of teaching in the dark and Quence. Sat Well, at that time that's how it could help us with the song of Christian twins, who knew what it was like on his God?

[33 : 13] Well, at the level of the Christian twins, we were moving far away in the years and then came without doing so much much we still wielded some sun andzda edge, but he wouldn't have been wearing our earrings.

We could never see the United States because at the time that 70s, You see, I'm so anxious. The floor is easily coming back.

When I was born, Behold, I was living with them for great And so I have Abercr demos at the time that has to do my work.

Guys, I Xavier, I have some courses that I wrote to as a melts The troubled trying to hear the the very much and the present is April is one of those parts of the family, but soon the date is due shall always bundle them with new parts of the family.

Remember that the translation or Greek montage 94 was created for a huge school and used during fez sou's time during it when it was Hitler, he obeyed them on his way to the story. Do I carry on Jesus that did and he bid him that commonly was created for an thought at theenst.

[35 : 07] Think about that, trying to write them out extra I'll imagine.

As I'm sayone, go leford euch y tyx clefa go i dir coo y fan Dio asion y rhwych y gyfl y y gyr y rwych y c Kivolowitz independent advertising not an individual one That meeting together illustrates their reconciliation to God through the death of Christ and their reconciliation to one another in Christ.

That's what it is. It's because it's the same. It's because it's the same as the people of the church and the people of the church and the people of the church and the people of the church.

Well, now that's what it's because of their own speaking of that, in terms of everything they've learned from those who always are more than they that they use the school.

If we tell the lassitude that the scher towards them can hello and care for them and share their sac of multOOKIE omn utilizar and hum Over past It's not that easy to do with our word in heaven.

[37 : 01] That's not my word I was just thinking about it in the process which has been mentioned.

For instance putting into our word here the rest of our usual world Maria If not a peace The eyes 3548 to lift up strong strength.

The arms 45.

Thank you.

I loved Pothole, Mus atomic and such. I liked to learn how to encourage viewers to return within that story.

[38 : 33] I could actually, sector and held so long over the world's age. I couldn't forget to leave a celebration for a millennium.

That means we could live in close-up cases that our parents came to us As a result of what our situation has ab in our school so thatic communities new health our term has worked in the public school new local I mean Now we have started the prayer of all of us.

Amen. Psalm 22 and verse 25.

Psalm 22.

Psalm 22.

[40 : 40] Psalm 22.

Psalm 22.

Psalm 22. Psalm 22. Psalm 22. Psalm 22. Psalm 22. Psalm 22.

Psalm 22. Psalm 22. Psalm 22. Psalm 22. Psalm 22.

Psalm 22. Psalm 22. Psalm 22. Psalm 22.

[42 : 16] Psalm 22. Psalm 22. Psalm 22. Psalm 22.

Psalm 22. Psalm 22. Psalm 23. Thank you.

Thank you.