

Mòrachd Chrìosd

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Date: 09 June 2019

Preacher: Rev James Maciver

[0 : 00] Well, my name is Joshua Farnelief, who is the first time of the day. I'm going to look for some time at the beginning of chapter 1 of Hebrews, the first four verses in particular.

I'm going to look for some time, and I'm going to look for some time, and I'm going to look for some time.

I read them in English, first four verses. And he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the majesty on high. These verses especially.

I'll give you some headings in English as well as Gaelic as we go through it. But at the end, I will do a short summary of the sermon, just for the benefits of our friends from Mississippi, just as a way of conclusion.

[1 : 51] But I know they're here for experiencing culture, so I'm going to do most of it in Gaelic, so that you'll get a real feeling of our Gaelic language. So, I'm going to look for some time.

But right back to me and I said, what the time is that the other person is working in English in Lynne. So, we have a large number of students that we can find, just to watch us in English. So, let's say those students have a great name. It's been a real Corinne, you can't get covered with any Of Bred ■■■ of Age now.

■■ Balt hydwill. It's just for our degree. That's a great personality. You have to contribute. It's not a bad Uzzi CJ. So my advisor is a huge amount of Amen. So, girls should put the live in English. Helene. Just find out we're in a section ■age. Just to get to it, it's hard to see all those pages " ML a very mistakes you've done out of the artist, which exam is a proper half page, So we're looking at communication, first of all, and then secondly, at revelation, which accompanies that communication from God, and then finally there's exaltation here because he speaks of Christ in his exaltation at the right hand of God.

So, most of the young people are mening to keep being ignored about work inn Someone larger fromsex■ and consequently protected the citizens lives in sum when the TV is on it you are now you failing the same thing 13 i'm still going to repeat this worried■■ the area which is in ■ having let'sawa passage where the chingami get lost where people get interrupted to consent and among other things and such disciples everyone takes that

[5 : 19] Dear God, the very first word there. It speaks now.

And, we have a Eventually intelligent language you've heard. And we are between them.

We can say that you lovemus, ..une utilizables in the suspension of the suspension.

There are so many sides that look all my feet needed. This means I'm■moi, I love everything, I've teenaged, long as my personality.

And so, there is a session left over here And I worked with very few on the dressing collection 360. Let's see where Jesus passed and he says this, and he is alive Ig .

[6 : 46] . . .

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[7 : 48] The person of God's Son becomes the medium of New Testament revelation and communication.

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[11 : 07] You're very pleased to know this the göstermine. The profession of New Testament lineage and communication.

When you are in the world, you are in the world of God. If you are in the world of God, you are in the world of God.

You are in the world of God, and you are in the world of God. You are in the world of God.

That's what we are in the world of God. The Father's glory is revealed through the person of the Son.

And then we are in the world of God.

[12 : 31] This is the first chapter. And then we are in the world of God. John 1, verse 18. He is in the world of God.

No one has seen God at any time. And then we are in the world of God. He is in the world of God. But it is the first chapter of the month.

And then we are in the world of God. And we are now in the world of God.

We are in the world of God. And we are in the world of God. The Lord through it, enterprises, and meetings that you hear world.

Whether it's their Theater, or else you need to see. There's a better way to find other spiritual prophets, even when ■■■ures' people. Let'sway your love see. It's true.

[13 : 39] We bring him a free life young person if the fool and who else is your name, spirit. The beginning of it is not that old, the people who try to produce a giant help that works.

The people who use it are batches. But they find a multiverse zone that settle in real life. That's I phosph■an.

When you show up in front, they say somethingte Academiles you would bring, but super■ as theyoya. You can smell it on which.

You can smell it on films. Then you go to Christ. also fell from that you Marg. Although Jesus Christ, the Son of God, is the radiance of the Father's glory.

In glory of the Heg and Ahaz, he is the God of the Son of God. He is the radiance of the Father's glory and the Son of God.

[15 : 25] But when the school is the Son of God, he is the God of the Son of God. Because the Son of God is the Son of God.

And he is the God of the Son of God. He is the God of the Son of God. He is the God of the Son of God.

He is the God of the Son of God. He is the God of the Son of God.

He is the God of the Son of God. And he is the God of the Son of God.

He is the God of the Son of God. He is the God of the Son of God.

[16 : 33] I are the God of the Son of God. He is the God of the Son of God, and he is the Last Hermita Son. Before the Son of God She walks up to road in the back of time twice, and don't trap the Bible to win it.

But here is what, THE KITCHEN■■■■■■■, the Greek words from Greek. Where he goes,bers débats in his life.

The fact that needs to be raised in earth, He holds his guesswork at his nature. He is not zien ancora upon the day he refreshed, It'svidia ■■■■■■.

The woman might not bore her on to Ph■■■■ Island, but she thought, obey her words of it The Firstritt, and the take a look away via the fields of Him, but she thought, were the firstians made theses And Thereyearcoach, 1895 brightening of the Doorknobite to be confused, was ■'T been got a foot to take much power to my life in that red word.

But, although people see things blown by theises of faith, they still might stand up by more than complexes. Even though they only change and become foolish enough money to experience with their lives.

[18 : 17] Where would you see the semblance or the image or what the Father God was like?

Because you can't see himself as spirit. Well, he's revealed in the person of the Son. That's what he's revealed in the person of the Son. He's revealed in the person of the Son. And if you're going to say, Have you been such a long time with you, me, Philip?

You still do not know the Father? He's a one who has seen me, said Jesus. He has seen the Father.

That's what he's revealed in the person of the Son. And he's revealed in the person of the Son. He's revealed to him too on the Father.

He says that makes the three lines in your sight. He doesn't like tomatoes till the face, or taste till the skin of your baby.

[19 : 59] We become a avarjanic qu runs by■■■■. But I findAl ■■■ in our cosmos, if you know it's a town that flows out, ■■■■■■■■?

Well, that sounds amazing from the people who are explaining to you.

When I forget, I promise that you'll be okay. that joke, how it visible it is also in other words and there is a translation by CARE and voice but as say during Romans that he■■■ Vielen Christian who speaks to this necessarily makes everythingentlich is a kind of Heye Eire Oh Jesus war, but got him the ever■■■■ idea for Father"?

Even though the heart and death wished everyone Christ Baas in our son.

lainvae naath. Graag naath. And we tot shechat the way to Baas. Stay haa a mother going on the sun. Dei nievae you think and how you think lainvae naath.

[22 : 15] Dei kusonghorite Mahimichel lainvae naath. Dei bunyes going to nievae and how you think and how you think and how you think and how you think lainvae graag graag naath.

The love of God is imprinted in the death of Christ in the person who died in our nature on the cross.

Agus se se an anrod graag ar idhú fír lainvae deithyrse. Se an triad roat a graag am a eain se se se agus a cyma suas na nulunichin le fachgol a chungach upholding all things by the word of his power.

Nis se se an ir a bach gehaabri nionysyn aga w fynch gennaad yr aeil chungach tronysyn cwjog.

Agus dee ha siogra am a heimithi o'l christ yn hansiog.

Ag fel ychwe cael ychwe a chwle a drach ymjechgeis yw yr ymjechgeis yw ymjechgeis nion fersomt ymjechgeis dwyr dyni anabion ha chwle cael a hannysyn yr ychymalt suas.

[23 : 23] Nis se fach gael a hannysho sychyd chan angyhoch. Aga wael ysdech baroch gydyr och y tarteich gydyr dyni yw cymal suas roedd. The word means more than just supporting the universe.

There is that but there's more than that. A fhaechgold a chydoch e byd gyl angyho hannys yw sy crioch sôn righi. It means carrying all things towards an appointed conclusion.

S'a syne a chryost a chyannu. S'a syne hyn ■ Theaj■ are sentir events here in Poland.

...and to justice and justice of work duringudaimene. Since the■■■■ the last day with jestem Imeke-awarden Iram vice versa... ..lle przeci ■■■■■o –■■■ it was so busy standing in the USparrvos presents." ...and then it came to justice... ..by this podcast, gib in the ■■■ing app...

...and this wilpen ■■■■■ daimacitogeus williamine giorname ■ folklore.

It's the scroll of history, the scroll of destiny.

[25 : 15] It's the scroll of history, the scroll of destiny. It's the scroll of the scroll of the scroll over one inch and the stairs permeability.

It's the scroll of university and its tongue. THANK WE'VE priorit■■ere THANK YOU.

Oh jajajajaja Sheldon, And, Echterri, gynne echterri in høl.

Ga osgullgles, sel as jo i sel. Tachertus as jo i tachertus. Niche nanan echterri gotjerig in høl. U sje sjonech, at ge vil greem agus smachg.

Ere lor agus na hana brein. U hann gie. le huss a kriast. Margha i varabug. Margulig i hamaas.

[27 : 12] Nihw an siå. An siå er anamochg. Njechir gaf i na ialdrø y glodsen. Sna iriaf a eifersi. Sna cymal suas na sti■dhug ny hulunichan.

Leif fachgol ychnach. Gwela, norson er gaf. Nyr yglane ar pechgan yn troi e hen. Huy a er jeslaif na moroch. Awns na hardf.

[35 : 59] The work of God in Christ. In his death. And his resurrection. His exaltation. All of that shows forth. The radiance of God's glory. What it's really saying is that.

This is the means by which we come to see. Something of the glory of God. Where you see it in the person of his son.

Remember. Moses in Exodus chapter 33. Made a request of God. Lord. Please show me your glory. It's a remarkable request.

And the Lord said. I will make my goodness. Jesus. Pass in front of you. And Moses had that experience. God. Passed in front of him.

In a way that. Was mysterious. Yet real. And as he passed in front. God declared his own name. There. God. Gracious. Merciful. Forgiving sin.

[36 : 54] He was revealing his glory. Through his work of grace. Redemption. Salvation. And it's in Jesus. Preeminently. That that. Has come to be revealed.

So. He is the radiance of. His glory. But he's also the exact. Imprint. Of the father's person. In other words. As. Philip. In John's gospel.

Asked the question of Jesus. Please. He said. Show us the father. And his answer was. Christ answered. Have I been this long with you.

Philip. And you still do not know me. Whoever has seen me. Has seen the father. In other words. We come. To see. What God is like. As the father.

As the one who loved his people. And gave. Jesus to die on the cross. For them. We see. The love of the father. Something of the father. And what he's like. Again.

[37 : 48] In the person of Jesus. And what happened. In Jesus experience. And that. The third thing is. He upholds all things. By the word of his power. In other words. He's. He's directing. The whole of.

This universe. Including. Your own life. And my life. Towards that. Final conclusion. That God has. Always had in mind. As appointed. But he's put that.

Into the hands of Jesus. Revelation 5. There's a vision there. Of. The person in the middle. Of the throne. Who comes to take. The scroll. From the hand.

Of some other person. The person of. The father. And he. Is found. Worthy. To open this scroll.

This is the scroll. Of human destiny. Indeed. Of the destiny. Of the universe.

And it's in the hands. Of Jesus. And as he opens. Each of the seals. Of that scroll. Certain events. Take place. On earth. And. The book of Revelation.

[38 : 40] Is. Very often misused. And a lot of. Fancy stuff. Interpreted from it. But. It's actually a book. Particularly. About. The.

The triumph. Of Jesus Christ. Over sin. Over the devil. Over death. And how his people. Share with him. In that victory. As they are conjoined.

To him. So. He upholds. He's steering all things. Towards that appointed end. That's. That's. The revelation. That's. In him. And then he speaks about. His exaltation.

How Jesus. Having. Done this. Through the cross. Was then. Taken. To heaven. Where he now sits. At the right hand. Of God. The highest. Position.

And. Where. As we see. Elsewhere. In the bible. We are assured. That when we come. To trust in him. We share. In all that he has done. We share in his.

[39 : 33] Victory over death. We share in his. Resurrection from death. We share in his. Exaltation. Because that's the destiny. Of God's redeemed people. That they will come.

To be. Finally. With God. With Christ. In heaven. Where they will bear. The image. Of Jesus. Of God. Perfectly. In the triumph.

Of their. Salvation. And Romans chapter 8. I mentioned. In verses. 14 to 17. Where we read that. Conjoined. To Christ. As children of God.

We have that. Great expectation. If we suffer. With him. We shall also. Be glorified. Together. With him. In other words. Just like for Jesus. The cross.

Comes first. Then the exaltation. To glory. For us. This world. Comes first. Sufferings. Trials. Temptations. In it. Then comes the exaltation.

[40 : 27] And however deep. Our sufferings. In this world. May be. And they are. For some people. Very deep indeed. We are assured. From this. That however deep. Our sufferings.

May be. Our triumph. In Christ. Is far greater. And of a greater. Measure. Than anything. Of what suffering. Can entail.

We pray that God. Will bless to us. These thoughts. On his word. We are now going to. Engage in prayer. I will pray in English. This time. Lord our God. We thank you. That you have brought us here.

Today. To look into your word. And we thank you. For the way that you continue. To speak to us. Through your word. That speaks to us. Of your son. And your revelation. In him.

And how you communicate. To this world. And to us. In particular. As human beings. Through all that you have accomplished. Through Jesus. Your son. We thank you. For his triumph.

[41 : 22] Over sin. And over death. We thank you. For where he now is. At the right hand of God. We thank you. That he is returning. As the great king. In his majesty. At the end.

Of this world's history. We pray. Lord. That you would prepare us. For that. And be. We pray. That you would be with us. As we seek to serve you. In this life.

Continue with us now. We pray throughout this day. Accept us. And our worship. And pardon all our sins. And wash us. For Jesus' sake. Amen. Amen. We teach. We are going.

We are going to conclude. By singing. Verses from Psalm 24. Psalm 24. Metricly. Psalm 24.

And the last two verses. words that celebrate the greatness of God, the glory of God, and particularly the entrance of Christ, having accomplished redemption through the gates of heaven, of glory, as it were, and his position now as the King of glory.

[42 : 52] These two verses, Toc'uf o Jertuch o Erkein, is Ereph Suasguhard. Erkein, is Ereph Suasguhard.

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[44 : 16] Erkein, is Ereph Suasguhard. Erkein, is Ereph Suasguhard.

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Erkein, is Ereph Suasguhard.

I'll go to the main door now after the benediction.

[45 : 32] Stand for the benediction. Come on the spirit of the benediction.