

1 John 4:9

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Date: 20 July 1997

Preacher: Rev Kenneth Stewart

[0 : 00] today you good yes because God or people 1 John chapter 4, verse 9.

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[2 : 59] 1 John chapter 5, verse 9.

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[4 : 58] The love of the world is a mark of walking in darkness.

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[7 : 28] The love of the world is a mark of walking in darkness. The love of the world is a mark of walking in darkness. The love of the world is a mark of walking in darkness.

The way in which God's love is revealed to his people. The love of the world is a mark of walking in darkness. The love of the world is a mark of walking in darkness.

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[8 : 38] This love of the world is a mark of walking in darkness. Your aim would hurt your my expectations Tages and your IQ is your not nostro Finally you only areaka because it's too bad however we are not your IQ is not going to do this but our skills are not right based on your coaches your interested in receiving your IQ He loved before he created.

He loved it.

He loved it. He loved it. He loved it. He loved it. He loved it.

He loved it. He loved it. He loved it. He loved it. He loved it. He loved it.

He loved it. He loved it. He loved it. He loved it. He loved it. He loved it.

[10 : 47] He loved it. He loved it. He loved it. He loved it. He loved it. He loved it.

He loved it. He loved it. He loved it. Rimes, per Lord of Our Porkanesus, Major manchmal this shearer, but it makes me i mean the end.

but my aunt has been with his son, it's my seiner, Sometimes God God God God Woman is speaking over today but is an American German poem Who wrote in Europe in another garden English At the same time you turn into ■■■om or you just read But if you, did this one Say it was the written Or that time you used to find Hopeless The book of the Proverbs The book of the Proverbs The book of the Proverbs The book of the Proverbs

The book of the Proverbs The book of the Proverbs The book of the Proverbs
 [15 : 50] The book of the Proverbs The book of the Proverbs The book of the Proverbs
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 book of the Proverbs My chapter, Genesis, they X in senc randomized, it so these songsieht a Eric.
 I love how much as it swe ■■■ the day, it was much more than a Heidi■■■■■■. It always■öβf■nil.
 begging the■nd of becomes the air meant that they hearted themselves.
 But using that we foam and you were absolutely stunning, painting by the leaders who wanted to
 dance too simple and put it in endurance. In this literary■ online you don't reach any other parties
 what the purpose is.
 [19 : 32] Did you hear me really about a sense for myse owners whoc!!!
 But there's soo mud that we need to believe that backing of even one of our Russo's However, in
 the ark of the hill, it was dangerous even to the people in front of you.
 Could be something that was ■■■ast, because when you are being compromised, it would only be
 dangerous■mnts you think the people will not have a disease.
 Then this is the main■ of the body, how person will create blood to Allah.
 And you can inform comments aboutette ■. And there is a link on the informal street where there is
 a place to speak of, you can watch it and share it and get rights to LEAD Thus, our assignments are
 able to understand their statement, our experiences through our He is speaking a Rhine.
 [21 : 19] He is speaking with a Greek subpolydon sign up and check what abouteth or whatever
 Jesus Christ? For me I said that he was talking foreign to black people, I thought it was very hard.
 or puts light up for some■ graduate or a task. How many people are talking about them are
 constantly hard. Look for the many real things.
 And where I get going from■■s now, moving to ■■■i and outside of the cell, how many stop, how
 do i see this better and what I have ■■ If they side the end, when being empty, The guy said, I'd
 have to■■■ fast as my knife was pointing.
 lang Heera. He could knock or hole. This is with fish, the tongue of the name of the bone of this one
 whose telling me questions are white and Can I hear, it is due to one thing I wanna think is today
 and is both the modern age ofisty.
 She needs the mind. As this is the modern age of my life I have no first time but also was the
 modern age ofisty magician plan plus a modern age of vu.
 [23 : 28] And then you know therip that is the Bolancewa esb■osetc of our his own in thisamentb
 she portrays the Really darkness, farayan or small But of course she fuened as they were lost not
 that crap luis sir Song tower had three Horse, Col Gemear Assandal
 And here look those who received the things which was given. They were unworthy of it.
 You see the love of God and the reason for which he gave his son. A hermw agus a mwgfachachg
 to save and to adort a people unto himself.
 And inichin chenefeil si chy grag ye gusole. Do siochm yn ni ychwge shechad. Ano sioch gael si
 chy grag ye do gydig yn ddwch ddyr yn y un bichg do nyn ddwygo.
 Nes ha grag yn gani y ddrst shechad. A shenwchyn me ahrynn graag. Nywyr yn degyraag mawrc
 yw gachwmal hyn achi a hyn ao. A graig y gani y brwwch cy gymach.
 [25 : 50] A graig gyi ry rwydig hynnu. A graig gyw i cwrdd herthwyd. A gyw i cwrdd hynny. A ni
 lawes dib nawan am Clos. A babyðu n'w e ghimny hyn You■ens isn't as big no they be fifteen and I
 think is worth it.
 After your■■■■ion, the enemy states arekeeper-sHost and announced the ann ■■ DAYS.
 You know Jesus Christ knew him and he said that I wrote the niche this, a because, he had some
 weight and she didn't really give up to me.
 The firmware actually abruptly stopped through the wire. I tried to rivalry, but he tried to catch it with
 me...
 cé■ only gave up early weaving thought, She did what she could.
 [27 : 11] She did what she could.

Again. and he gave himself in the person of the sun he gave himself in the person of the sun he gave himself in the person of the sun and he gave himself in the person of the sun this morning afterwards he introduced himself in the mandarin this really learnt nothing but with time and playing he said ok, well, you don't want to make the time he's ready a mai in the battle
Koon, me bach. Ach, anest anodayv dhe dhe, hau fech gynna da ni e dhe chyna th kallad anoday euntuch. Hech a hafyrst hên ta dhe, ach, hech a hafyrst hên anoday perche bicht.
Chau, marhorag e dhe chó euntuch sa chandriane, three and one, and one and three, fytish in ra, nô e dhe hw gynna thuyas te ganandhugl, gynna dhe ahean ganandhugl.
It was the gift of God himself. God was the gift. Coelith, ach, tia. Ach, anabrain shen, hwt drak gwylltia y torst y vach hên.

[29 : 15] Nach, shen ag ag i bach ydhe Abraham chotidhaf a colinu. Shen urtabig awnna bach diwyd a rádi Abraham. Abraham, hig suos gomulwch bain borya. Agus ibar w hên, mar i bach ydhe mhansu.

Shen urtabig a shen. Ach, anabrain shen urtabig a diwis. Há allah suos asesun, gomulwch bain borya. Agus ibar isak. Ibar isak.

Nach, rádi urt yedh jefta mar an geed, nach, a taw mooran, jesbeth myon, sian. Nach, rádi urt yedh jefta hên, nien ibar gannin dhjur, nannastasin e gretshin, schen e luunia kyni me meen, nach, sian, gara ibar garenya, anabitianu shivabish, kolon, to son rádi gannin dhjur, nannfate beha.

Yeh megan vi machgibir, evi torst e nien, suos gannin dhjur. Sabrahama torst e vach, gagus shen na eil, sik e gheg beke de shó, gara graag ye, dolhádi shi, dhe chule graag, gara isan, dolhádi shi, gannin dhjur, aga heg anabitianu shi, himself in the person of his own son.

Agus, eis saan chen egeinig a gween, chod e vanadimera ghae sklífte, anabitianu shi, graag ye, gannin, dhjur, dhe chundu gud ege, unig eentwish, gannin leite dhe graag, gandu gud e vach, e, dhe chust einig a gara vach, bach, aga unig eentwish, eis saan chog egeinig a gween, chaladraasde nafheeming, nafheeming, un wawg jammahheulbog ypre.

[30 : 46] Vich peka lakke medakel, machke mbu anahokkara mishkela. Agus anagauwark tjur, eid an dunigin vich, the only begotten son, e va graagag smurneg lesh, as un jiriach, e va nahani anun nog agar, agus ypre eisen.

He did not merely sacrifice, or give his son, but he gave his only begotten son, a heem anna parasha uvindh. Agus, ursan chanagainachu, kugahukae, hanmekeelachu anna hen, gandu gagunye, achukahadisha, kursan.

Well, leibyn yeche veram, verse 10, anna shochakarag, channe gandagraagi shinitio, ach gandagraagi chesan shinye, agus gundaghujhude, average theeun, gwee nah i salvathëtich, eith son, air pe Busffanam.

iggaelem kubii aprupisye ang. M'nish. Thanj nylchoth cath tuh, Seth, nlyso n mayor, she83, o di du chan nelchoth à ta, ashini pe Pen cham tutto■an, but even it will be Twitter.

What trustworthy matters as you, and AC is berring maid acquiesce. Once you say, LOOK AT THAT. AND WHAT So this is transfiguration oral style of life in part.

[32 : 16] AND WHAT'S GOING ON. THIS IS TROOF SEGULATION, SET BABYoso■■. AND monstays are upon the Sonw axis for the land of Israel, and slug Israel when they hear the word and the government is 0 Kaltrökr It's an O-Reytj It's a Dyr and a Stunj Kud Dyr Kvist and a Nug is so Erak hein in Júlan and is Erak hein and hokka litt falla from the Lord if they are graf and is Kud eir hein anna perso vink Nó can they kena hæ graf gyn gorsht e penas ua vasoch dore nyo ua as et dar a person a trian hunk skim bga kune a yis tjar nuk ulu heng shen ak graf ye shnach bach orga man sgatan sve moll graf in hir nuh chavék shita dail shik ak kip praf man bach nuh pech kip vik shina mok ló no vik shina nuh shita nuh hentus a yis bigana chis jor tje chot in saha graf ye sgav dhis ak sgav gni af sg chrin ké bigh fayl shik gyn chof fiyr go in saha ach moll gana dhyr nuk dhuk gni af shen bwyn chude unig in bich gvin a i bosh retic you could call it to deflect the wrath of

God from his people unto himself in the person of his son God rather than smite his own son rather than smite his own people smote his own bowels rather than smite his own people he smote his own bowels I was chan marion a bwyan a gra fech of kit a gma gra yo gna ha gyn gyrt y kwa m ye vein chato chuan a wach khen chato chuan a wach khen gop brich gra a mach slia agus chuth gra antlia shan et chosh be at gra love finds a way while bach shan fear hugh dear gna g fällt me rat ny kwa c ■ now s an il a g, " mi , n u e absolutely y h■

To unworthy people.

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[36 : 30] To unworthy people.
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[39 : 00] To unworthy people.
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