

Acts 18

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Preacher: Rev Iver Martin

[0 : 00] Welcome everyone. Hello everyone. Hello everyone, welcome back to time of the nostalgia. In Saria leng when a nation over Belial church The people are living in the blas thomas in Nazareth through the Passover again Antioch on a church went from Sia.

But in Siats there were Jewish fxs on a current on a current which was that was a historical at where they can be communities fromborough.

For me, & Great... ..

... ..

and here on the Paul and the Shalak Sinaiche, not be a gickle lost, ag laver, agus not be athogost, or ha mishe maierout, agus chathod tingasimie jou siost, chumt a chroni gianu, or ha mor loag akim, sa ons a vale sha.

[1 : 58] Ha, in hake, ri balanahane, far a ro in apsdal, agus a ng hapja ronisho, sa balanmor gathidhu a van ng horant.

Va balanahane, sa balanmor a vaun, ag sa balanbulach atariallitja vaun. Aans a ro, ja, aans a ro, fuldam, agus duane am ag a cunioch arighele, agus a laverd righhele, agus janu djesperoch righhele, tesperchhele, agus maien, eenthe, knifeen, nichen, eh, knwach, va aimug, mairogus, mairoghade, agus, mairognag sy, va aimug, ag unn gangë, ag, s badanahane, byne atariallitja van ang horant, s badanahare, s badanahane varu, agon parent.

S badanahane, What up there Rabbi is Church Church Church Church Church Church Church Church Church I speak through messages.

And there will give them only a choice. And there will join me with Devon's doing the same option. What is the name, what's our name.

[4 : 10] And he was probably saying, So that sermon came, " miaam, " obtend Adam, " nuestra they British .

" istedi "so they believed "out how many "moms back "a her "at her "actifa "and any " curl "a mine "to " education and food. That's all about the language. That's all about the chords. And the power of .

Paul said the hope of Gods revealing holy word during birth and Nazareth.

Even his words are not e hind the Solomon Forest. Remember as a sounding na niche na raeña.

Ach, os keowne chulhe ngihle hasin, se hakinhas, dé raeña in híone. Wann híone os keowne chulhe káll? A górdoch o chulhe káll.

[5 : 59] A réd rún, agus a réd fristil a wege, a son a malisó, agus a son a loag asa wále.

Níöging a húa, mas de lúgag, búna tín a nón. Dúinu as lúght, agus dúinu fatholach in a stiach gan a réoch eca hén.

Né, búna góllosh, ach lawad, ha mór ha mór loag ac am ans a ywale so. Agus yw hwnn, rúnt a sin efecín chan ywáin an ynghorand, ach, ans a yór so góldeir.

As bíth dê, caatjwil an apstól nyo a níuclis. Ephesus, Corand, Galaxia, agus Asia, agus, agus Bithynia, agus Antio, chaniel agotjifr, caatjwil na apstól, agus caatjwil nabysya idd y ianw.

As e'n híwnn, as góllochag o'chul dhe cael. As e'n híwnn, a'chaf á'ch, agus a'ch yng l octopus, a'chleir, a, te a'ch phenomenaói, as a command of reaching espace In the first Ada They ile their faces andceral students They act as a l for the and the and the and the spirit.

[7 : 38] Now, what do you think about this? Well, it's a very strong. It's a very strong and it's a very strong and it's a very strong and it's a very strong and I don't know.

Otherwise my and I don't know to maybe and L Likewise and and and and and and and and and it's a Liam and Liam and Peggy and Matt .

Dan Flick and Nathan. And them are used to laugh. Again, friends, their words finished with their ministry, their words and their words, doleachachot ba jia ga rochach agus ga stuidhach gach kem o the ria agus se a chiatwyrd chalcha baxa cha chul the cala tásachach asing a cunyahach ri u dynia sa binnige u dynia sa binnige agus fóin a cunyahach gwa na chunyah gwa na chunyah gwa na chunyah gwa na chun yeirich a chul the cal se a chiatwyrd draa ina huad e jyach a ra tam an am acuila rukag an am hontis e dhuad chach asing netalg ma dyr af nui Priscilla i chaund gynnta gorsd i chlodis chaund chan yvain gynta chunyah chaund chan yl cali isa gyng cymer a chunyah in apstil e dynia sa acuila agus a ven

Priscilla ach chaund so duny ma onta se a jyach se a jyach vante duny a chay in hokal a ma ryu e agus ek au me chorekin gwa na chan yl sacan kwenye han ek agarochu gora gwa na adysu gyn ag ek au me chorekin gwa na chan yl agarochu or a smaats gira giraan nidhe wat a fuddoch as a roi kwa kafis gwa na chan yl sacan ag wat ek na greeas teen agus gyn jyach and a frestio a lAG lulish apstio agus sy many achos yn ampeth saundut ach se

He threw them out of Rome because of the trouble that there was at the time. He went to God Claudius to be a boy and to be a boy and to be a boy when Claudius to be a boy he went to God and he went to a boy and he went to a boy and he went to a boy and he went to a boy on a forest a boy sat down knowing the bus and it seems to be a boy and he went to a boy and he went to his obey and I will Lafin and He went to Ergens jemighat vaka raog Erska glodies Ergens

[11:48] Sche tentmekers Erwante Nou opeth Erweckenapstum Ergens was ene keoloogh Nadperwaain Kun gaesatelogh Dij Elifach Wad te kopeth konlek Wad te kopeth konlek Ek in eyn au See that, he couldn't see it before him.

He would go for a meeting and in the church he didn't see he was a heartbeat before him. He had to go Hey, ready for him.

seo, ur ska seos op warmth evaun. Eg sé, yú ganhig avante, sé tente mea gars avante, e a a facel arrói ur ska lu wa politicoch i waadda ot eva ganhau.

Se non luH hann's en88an, manna chate tia inter ilwal seos instruction stepen when they soon were born and went to that came to the church That the church must support a person who is preaching the gospel.

So the question is, why in this case did he decide to work with his hands? That's a very interesting question.

[13:58] And a question that has been very useful to the church through the ages. Well, I'm not sure what it is. There are two things. And here, when you have to do it, you have to do it.

You have to do it. So you have to do it. You have to do it. You have to do it.

You have to do it. Er syn, we gaa'p oug ago ghen! Er seson, fi Tumul lu tól! Er seson, fi charaman ochigh ray nune ev a gornuru an isab clarkell.

Ginnun fi na ooloch id gyechol ish. Ach, as y nowna hadsh. Ghymns stage sy néch bytyna sy mi a gyra gyroa fiachri jam ó arhageist an lu fi charaman ochigh yn hosge.

..

[15:20] Sharamanoch in the Hoshgal, what a gra, what a cymal amach, go ro a te fiachri, jan o arachet, le e fi, le e fi sharamanoch in the Hoshgal, le e fi kriniach o dungus, le e fi, le e fi, jan o arachet, fochbe.

Nisho, geta wa hen o cymal amach, go ro car egin, e fi byo, an o fi sharamanoch in the Hoshgal. Egin am seo, an syng hyoach o gafs o roa, chan roa ffrigar o chia, e fi dhulw efe, e fi, e fi, jan o arachet sami, e fi kriniach o arachet sami, fochna niogel ish.

Nisho, se, chis oenjion o chan seo, ha niogel ish nair laa egin, e, y cynyach o gri sychyn, ffara vir cocheun allan, ffara vir cocheun allan, e lac awn, cocheun allan ams nach yn mor at y gynhau.

Se oen jy, mynistralloch lán o nye, fi aking, mair cocheun allan mor, ach de ma i yn cocheun allan yr, cocheun allan y ddyn flauntig, an y náachetion, an y náachetion y ddyn, an nalapa, an y sasyn, an y rhannh jordpa, aach sy mi far a vil, far a vil cocheun allan y unr awn, ffart nach yn mor at y gynhau.

[16:50] Si e ddoch smaach, jyd ddw san gynhau, y krytsi, gynh mor an araget. Nach a laffrygaroch, nach a laffrygaroch, The missionary said that the school was living from the cost.

And the school was a crutch and the school was a opportunity to see Timothy and the school of school and the school is the school of school and there are

Before■■■■ umhurged in them Rahgam. Those bells come in and get back■■■■ you go go go
Sometimes Isaac and Jacob.

Sloga ava keartje rishin heoarno o sin heoarno timanag. Sloga hwamach le galiin agus rún
soarnoche.

Agus rishin ranya kohiall. Agus hang kohiall as sesu rea nune rea ne keartant a blea nech an trinny
teant semanag.

[19 : 48] Agus hanish ha jia teant a phalaf pho nech yw. Chani Paul agera chani Paul agera agera
agera agera agera agera agera agera agera agera agera agera agera agera agera agera agera agera
chani when Paul turns his face away from the Jewish people in verse 6 it is God who is speaking
he's speaking by inspiration of God we believe.

so this is a very serious thing in new adhina chani chiuach e keiri in new gian hushgal chani chiuach
e gra chaniil in ninyesha go e realig hadish on chaniil sinteol e genoche in ninyesha chaniil sinteol e
gari in ninyesha chaniil sinteol e chritchng in ninyesha eesha chaniye messia a chaun eite chaniil
sinteol e chritchng in ninyesha chaniil sinteol e chudar njarabse an sin ninyesha chaniil sinteol e
chumel luig vansh chaniil sinteol e genoche na meer fel janeir aina agis a nasher maas a huela nyo
a nasheri an sin te geiri cha on a maraf chaniil sinteol e gari an a naasamie rishan ninyesha nachan
nie sôn eite nachan nie sôn eite an a shah a charthen na thai synias a mias an hul a geishtiochis in
hosgeal jol o chydd yn hosgeal jol o chydd yn y sgryptorin agos e chawndai y phalaf chawndai y
chwylf y dd ffacol ie ach ffac nachbyshw peyn y ddiann yn yrwt fan y corinthianni charwiaid sy'n iol o
chyd yn hosgeal eitjar se si o chi a ddwyd eich chwlad yn hosgeal ach fad dyni yna awn agos fad
gymaiol o chyd yn hosgeal ach ganion na hamann yn y chwlad yn hosgeal charwad djonoch iddy
wy genoch ag eise charwad djonoch iddy wy kydd kydd yn awns yn hyr na eitjar a gawr ly maas a
hwyd eise yr son ar pekeyn joltad yn hosgeal fel o hen y djoltig yn hosgeal yn yw syf se o chwlad yn
hosgeal ymwg o oedd yn ei, oedd yn ei, oedd sy'n oedd sy'n oedd yn hyn yn y gra a pól y gra a mi
ynys a mi ynys a crag myddoch aFa ari byr

Well, when I'm uponequ■ him switch, you can sit your actions and be heard onçaó just in the king.
On the right of the Asakan Ephasis on the ■■■■eter in this story it's free to go to the trás cann
generates We have not done it until afterupp donde it's empty to carry around And the quelle
situation in the name issue Atthat Right Now they have a fucking a noothale.

Doon ye what you all look at the script or a chauntai a fall off for five soch a gee. Chauntai Paul a
fall off for the Jewish because Hoshicha Sharamanochig Vachor the King.

Well, go a can for steng in here on miskdynye a hanghóni joltig agus joltig agus joltig in here on.
Sionung húnartas a versin.

[24 : 15] Ma ha sinye in here a joltig ewe kudha njaraapse aans in here on. Vachich kreast yr son
peki.

Ege sionrúte ha jia y gane yna chuladyniach yn y njw efe crichin ewe efe goel eise y maes y hwad
creast ydder son am yng nadochus am yng hyrjw.

Sionyna náin efe jia. Gynna fie jia nw cael chanwyrng gyd cael e nw'r santae dardun. Ha kreog efe
marha och se a jia a gra ans o galed rhat hig am hio si.

Hig am hio si. Sionyv feen kutioch marha di efe ne se repre■■■■ efe an apstal. Ch■ lú sav apstal
gyan i ddigare.

Getec efe ce The key to the apostle is his closeness to the Lord, his relationship with God himself.
[25 : 54] Last Gol300, then Paul would tell to inqu senses, he Wait for his love.

After Paul was in prayer, sprich in manywir, ast ach laver agus na beata host ar hamyshe mairu ut
agus chator dingus amy jamsi as chumt ach ran jianu ar hamor loag acam sy ans y wale sha
sammy krytsin gynu a dhe napstil tarmyshnoch ag faw yw klantin nabryan yw anna sha amy nachas
gywyl sinu y klantin y nheirna cwtchach y cwthnaar cainu gywyl y nheirna y cwmpa noch ag y loag
as bi farawelag as bi caan jian ha ddiya y cwmpa noch ag y loag ha ddiya y dolchol ar hu ha ddiya y
cwmpa noch y phobl ans gach seoch ag ans y waleat ach gus soeritje na dde ham paul at a
cainioch ag rhi rhi naidjus agus baach yin agus gholda agus gholda seoch mi chaintjus a wawna ac
yna amshoch ar huusach ege ar huusach ege dee an horeg a wak eiri for an opa the wak jianu ar
sga in hosch galh he didn't see what was and you can't always see what's happening what the lord
is doing you can't always see it because it happens in secret it happens in the quietness of people's
hearts we don't know what god is doing in our congregation we don't know what he's doing in
stornoway or in lewis or in britain or in the world we don't know exactly what he's doing sometimes
when we don't see what the lord is doing then it can be very discouraging sometimes we we come

to the conclusion that somehow the lord has turned his face away from us but that's not that was not the case in corinth just when it appeared that perhaps things were so weak that's when god came to paul in a dream na bea galost ach lawer and na bea ta host or ha mysh y mairut caw my doll as ym hi olo caw my doll y siesu ym ma hon caw my doll y sierham a noch ym hosgell y gus gen o anichtje griast anichtje gen o chuladur sin aat a feim och sin aat a feim och chym do chroni hynny or ha môr loag agam aans a vala siol■■■o

Koatalaghritji. Or hymiat. Mas te luke boonatjana noin. Boonatjana gonse.

Marha. Hamahulin. Orin. Agus krui chy mission atayin. I will create the ways in which they will come to faith in Jesus Christ.

Or ha'mor loa aqam ans ewele so. Sir si ewekeen da yanna ans ewele ans ewele ans ewele si ewekeen naewevan atar paul agus chocosreitje sa wele.

[30 : 14] Gan eithne. Chocosreitje. He was consecrated to the Lord. Nguys creioch nicho mi leis anachol seo.

As a noog goe jarang geag. Agus gan paul hast ewe nefai sa ewele siin. Agus anna siin aneai eithne gafael din y braddyn chai ath loeng o siin gusiria agus maleri siin prysila agus ac ac ewe ewe ewe ewe yw anna chensra or fa boj yd dde f ewe siin a boj a dde sios boj a fan ewe dde bachado gan iara alt anna chensra.

Wel, dde f ewe ewe a cwtjus mw gan y gymnto ewe ewe anna wikir a gyn gyn rann boj a idde anna anna te as a chan chyman ag the vow of the Nazarite the vow of the Nazarite agus ha fysa gyn am y crud sin dde van sin na dde dde dde dde nye sa me mis gus fel a geori ewe kehu unye khorik unye kosvichte gus honetje gan gyn gyn gyn vega jan trin ee vikir lish le alt fás gyn vega jarig idje as anna had vega kymmerle falla fo fjern jo ruts mi vach khori jyr i greps agus fi ga hymal he falla fo khorb maraf sin

Nazirite the vow of the Nazirite gyn roed gyn roed gyn roed ag anna fi syma g soos y mo te van si setan nye e e gus son gyn e gus ryt chan e chan E rethy holle heng fw and make what, what, this is this, but my heart, for boys, I'm a very bit who who who who what who what I write my S- you are Sed so

Charoa tjenusyn er saun ewi kymal loog vush er saun ewi adi charni. Charoa femake ewi kymal loog vush er saun ewi adi charni.

[33 : 22] Ho ta hensyn e me gud. Ach, mar horig idh mehe ahuk in hioniga va suur er saun ewi adi charni.

Charoa tjenusyn. Macheshin holeveke. That he felt a freedom and a liberty to enter into this particular Old Testament vow with the freedom that he had in Christ Jesus.

Now I'm not saying that that applies today, but certainly it appeared to apply to the apostle. He was a Jew, remember? And remember also that he was always trying to reassure his fellow Jews that he hadn't lost his Jewishness.

And he was trying to win them over in order that they too would see that Christ was the end, the purpose of the law. Ba tlu ghanin chione.

Ba tlu ghanin chione. Sa tine oonig man.

[34 : 38] A man of prayer. A man who listened to the Lord. A man who followed the Lord. A man who loved the Lord deeply. Ma ha eshin plat sa mi. Ya khanapstil ghani man yukulish.

Woe is me if I preach not the gospel. For me to live is Christ, he said, and to die is gain.

Ga tlu ghanin chione.