

Ûrnaigh Creidimh

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Date: 28 September 2023

[0 : 00] Chantamit arashigemse i chöirin gane skrubit aril efi. Sashkallar ehrh lukas, tresskapjall harin jichet, sekinarna raun harishirna eichet.

Gospel according to Luke chapter 23 and at verse 42. Egoes hordari iyo se, a herne kynich haram se, nere hikyo datari och.

Sbevindlom dyruch smwa nagaa hokar, onabryorin shent marxam tökishk. Shae urni kretju has nebryorin hafhar kond.

Agus ghafhat sissgain siat na bryorin mageru, a lavarin nynyesho, aans int hyl.

Bryorin fytiaivi, chay evyanohu dhavor an togönyel, fo chay elavart ehtuus. S'mis knyichanile, han ebryorin di naghgegegn, kutjt an e kongharan, a vunyis daghlaun na graas, aans int hyl.

[1 : 21] Agus bymarum dyruch keher, svoantin uch hok alfaar kongharan. Ntasho ghaan urni na konghar er beha spirital.

Sën arna ha't e naun, aanshra urni share kursuhas. Sën thresa tjhaan urni na fynhish, er kretju an dham johlaqq.

S'n s'i kheruvaht, han urni shari naghgeg, dëyn naghgeg, dëyn naghgeg, dëyn naghgeg, dërshin spirital. Tashog ghan urni na konghar er beha spirital.

Ha asgribtari janu aneit, gvel urni na konghar er dynë er a yinövi. Të në har hort bjok u spirital.

Kongach ghe oprër o chyknavehe, agus në në njëshën, na er a yinövi. Gytët të gra oper, djë në gras.

[2 : 31] For vashindri shën ma hemëshjof djë në gras. Shëshyn në në kongach ka kumasoch er dynë në hort bjok.

Sbekeinak uf, mara yonjri skrifëg na hoschka. Ha, ha, skrifëg ma hemëshjof djëch kryost, dëny ty, sagra, naghdë gafë vëntjër fëndrysh, a chyvënt së gafrysh.

Hukka gaf kongach gëvin ankhlojnt og gërë, egon gafës në kretsina, efa rëngjën evin, chanavn og uldn og holtn og fjolë, në holtn e, ach, og gërë.

Shë kongach gërë, tron e spirit, vër marër e rëngjën evin. Svërt mikor og nërni në kongor, e rëngënt e hërshën.

A më mehe, unë në njëse, ha e shëmplar sër, e të akynha ose skryptar. Ma hemëshjof fërë, ha e hort bjô, le kongach gës, bëkëin a gëfë.

[3 : 40] Marëlla vër djër, i fërta manna mananias. Eri, chë gësëm ehton e trët, rëshën aprër djërox iër, ansën anëntë e yudash, dëno hërshës, dëngërër sër.

Sa sëllart, fërna njëmër agas skryptar nëchroën anënias. Oansëg të eol e rëvi khale e, anële stën e se chë yu luk alër.

Vërni, kënd lëshëg, uchubën dë lëstën e, sti rëkh maru vës, fëti avi kutya kën heen, fëvang këvang. Pësën, ari januanihti, hënjëmën gëru alësh gëhubën dë lëstën e, aq fëa chëk fëg, ma hëmehshëll e, vëi dolonu kutya gë nënyë, sëllu hëshës.

Vëa margëmëg ari kisochn gë ruakumës gë nëni këhërën e, kën e kiaharach gë në grës, dër eiru e rëlehi të shënë gënyë. Slarakëtu ari laverdur jyëhër në, xoëllum e, a vërën, mannë nënyëshëll.

Këllion alth gër ayni, dëatë nëi yvan në jarusëllë, sëllu shëllu, ■ tērësëhëg e, uëg, gër anna sakur të, ea të në në në xinjëall, haq gërëm e rëtan amsëll.

[4 : 58] Pëgës dëjëg a vënsch nëch hëg lën e brëërën, e sëllu tëh të gënësä. P'hënkëmi, anam, hën mannëm y julën ym fënësh në kënyën, Pëgës rërën, Pëgës këndës rëllën.

Pëgës asën al shëllëshët nëch brëëa, klüha dëjër i tërd, eirëndën e sëllu hërësë, e sëllu tëh të gënësä.

Pëgës eoq haurismu nëch hëgër një herë lënëg, lë njën tēvë munhë hën. Pëgës ënjëva fërmën e sëllu tëh të gët, sēvëa uërëk në fër, gërëvëch hëllu hënë, sëllu mënë nëch aën hënë, aqtër egrën sëllu të gërëk në stëna yaghtëri, njëra fërësë, eoqshën eoqhëllu hën eirë janu fëllu, smarëxhër eirëvi eirë janu fëllu hërëni, a rësë xoëmëntës, shëtënë, lë muaqhër, alu vëxëgër, eoqës eoqën eirëvëb,

spërëtër, hërëi të gërëni, eoqës rikëlaqërëti, shëshën eoqër, më hëmechul, sële hëshës, shëshën eoqër, më hëmechul, eoë nërë fër, verëgurko pas, eke nënë vri kriëst, hasë fër, nëërë hatëne, eoë hërtë bjoh, hëterën janu fëllu, jëpër, sëna fëllu oq, anu fëllu oqë moch, anu moch, nëfëllu oq, tën eoën si oën oq, nëoq, nëchri oq, nëch, hërëi uhtin, alman jë, agus, marlanapan, anu mehegras, fën nënë van agatish, rikurni, këni xharamsa, aqanjilun uërnishën, er e chënkja lohog, alman jachtri, kreitar yn pehgog, rishën naum ebaan, nëse velatër yn hortpjog, hëna chungur, er dënje, fatë mehe, er nëthufsegan ebaas, atri glachkri djë, këni xharamsa, ari, sëlemi, gëvelshën, egnar, rikurin ankry, nër e hëtri tën, er bjallu jë, nëh, seagrxën, këni, x explains, flërgër, nëthufsegan neymysë, küll, eks.

The What-Path is called, The What-Path is called, and the What-Path ornament got the new tree. som thu vil juge Prayer is the expression of want, the desire of need, the acknowledgement of poverty, the language of dependence, the breathing of a soul that does nothing in itself but hangs on God for all its wants.

[8 : 57] To rehab that body has never finished. Our goal and link certainly is still alive about the■■■ Neighe bearing such that it is to never let end of life in our blood which able to trauma the heart in our blood.

Wife, when I was a Christian I was in the army of Daniel like this To be continued.
And to be continued. . . .

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[10 : 53]

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..... You'll watch everything over when gonna collaborate, come down our heads, turn our helping and answers your concerns.

After learning aologie, to talk about that pattern», having an Alc■ Chernivisc about building laziness, almost buildinguci Fitory horizontal, but turning around and absent The passage is back directed at the Hajar Christ inaccord.

[12 : 12] Many scholars speak to him and come true your donner is rise to D ■■■■■■ those people jou for the cross or the battle.

Every time we speak of Dianna nay we know the stalemst he says in■ cinco tres dos tres dos tres tres tres tres from the school to bomb thezemans from the distour the the honor the And there has been a lot of faith in him.

And if he had said, he knows for terror. He cleans his mouth and he's hurting himself.

Rather, he takes down and th air keeps paying for food. are an waffle that won't fall in other stories, but has fallen into comes through an ancient paper and dunny add in.

I don't have anything else, but I don't understand. You must have seen the almost no one day ago , but even though you had forgotten.

[14 : 22] Again he spoke clearly, about milan Matthew 60 was one of his eman Woozo, but his band went from all that ■■ in Waldorf to make his wheel Derrick fresh grass.

One, the would have become my parents with children and their unclean family.

too, and their youth are the livestock they kill. than give in NFC a little mind.

O, that is the lth and all the saints who is Sadem Sura. There are a lot of enemies who are a mists in it.

O, that the grace of God is under a name in it, Eth and all the saints who use Sadem Sura.

[15 : 36] Auburn Acts 1. The third trailer poem that goes to battle. They're all written about sake.

The one with soul shall come to death.

Thanks so much for pretending to die. But in that moment, everyone is god to stop influencing lust. Everyone is strong. Everything is bound to me.

The ■■■■■■ ofalon Acts 1. And we're all dealt with pride. Sons-screened boy said that truth will not lie.

God'll make meas That the steaks and the georg, hwada er an urnish agar suas, e hirna kainich haramsa.

An kwa gana rachades, ach kwa gana halas, rik oprocha kutioch. Sajnigam ort gan an tresmoan.

Han urnish an afhionish er kredju, an am yochlechge.

[16 : 56] Han urniri taas agar leshne brearen, e hirna kainich haramsa. Han urnir gudde graag gwell, lian faroch g briraren as an urni.

Or chan an an, lian faroch g briraren, ha eefoch g briraren lillayang. Kriosteendri tökisk, nure nishoiv urni na ganaich af, a joradus an djivon, marnikinich, siliadus an gundjeesdiur ursvan, lian faroch g briraren, imesan, na bivshu kasvalru.

Agus han ursana klachg g briraren, ta fyr myshnocho. Or ha eeseg yorh nahar, keuat nynishan, hagudas viyhryf, maniur shoi verad.

Sgeetha briraren ym fersu, gwnibilion fôr. Ha dainoch gagus, fashinoch g, na wurni. Ha nü briraren sônhryd.

Ha hanyl, nü briraren sônhryd, ha hanyl atar ngein g alochag, ryshundu nisvan, or, lara gufshuiv, kudjelas nü skryptar, agus, atri takrug nü djaraf, briraren ha ha sônhryd.

[18 : 07] Kôinigara. Ha a salami, marishimblad, ga hokal baroch gerenuher. Sinti jau salamaregiyot, marishimblad, Kôinigara, mihirne, lechshin yegen, hau nachgug, datalug feen.

Ha, bilduk minig, biat, di, kochurint hakrig, di yusriya, aunse vreutenes, amamabala. Dewa unse yegen, ewa gyori nachgug, nachro, sôrse, gane vôiinteres graagisha.

Chon, kunt te graagishim, tjôrne, chöiv, hukun hiurne, machshäivle, leif kongkog, hōrau, atöichne traile. Fier, kuh, lühteron, ma himechel, sluag jö, ach, buloch, fier, er, wog, spireta, ma himechel, uluag feen.

Sion yegen, harinach, gegeif, vater, nsüri, varegishöiv, nehumia, kujog, riklaaggug, nubryöre, kôinich, haram, om og ye, skuun me, er, er, mead, er, hoog, kujnich, haram, om og ye, e, chum, maim.

jö, jö, kujog, samsan, riklaaggug, nubryöre, nere, chai, haram, maim, maim, maim, friison, og gus, an aginje, daul, kujnag, variable, alantöje, friison, agus, nere, hueram, maim, harit, takru, kuj, jih, ha, kujnich, haram, og gus, njastig, mi, gujemorst, e, van, e, nubryöre, ■, nubryöre, harim, spiretor, han, uure, nubryöre, nubryöre, when you drop your love identified.

[20 : 19] Then the unbelief was when you Soom became obsessed.

Then again, It has faith within this adalah of a We all God that has fallen. Bycerning of words..." And nothing has changed it.

Not really me regarding Theyulaong starting up What Jesus answered for this? He said, but it's his name, and he said, And He answered, then he'd say the son God was told.

Hast you imagine? Soon did man lift him up. He said to him, he knew after txt prickli, blir says he sode! Do you hear it like? Hast you and God raised him? Do you think then?

Be sure he says he kryes, write the sound of God, and say not tooto camp, iMAS DU KRIÖST? î iAN NKÄYN CELLO, HAD DU ASPIKOYU. î iAGIS UM FERSE HOAT DER YALLUGTE DÛSHE WOR LOGE MANNESHËN ÔGIS HARI TAKRUG ÖCHYORNE.

[21 : 55] KRIÖST EGEN NAUMOD AN NÄÄNOG GLAUN NÄ HÛRESLOG. S vac s AM F emotional It didn't work too well, what we call Christ a great name to grant.

Well, if there's no matter who has myKim this sad Book, who has a big message to myKamani and He didn't even know God.

So if you don't send the message, Então Honneth Larnobardza e pensamentos agora ■ brain se trata and open those muscles to show you how everything seats in white.

And that is not that. You find a great city from the bad asi in Islam.

Strange automatically. And if it dates to Quebec Church, it is a soil and Cadillacs.

[24 : 17] What you had only seen the one scientific one- ■■■■ satisfactor ■■ minus a deal that they studied whhua to thaw partisansph gardens.

Their response to their notion of Zahlen or Shade investment. He was going to just break his body, because he was always going through the entrance.

He was going to his wife. He was going to his life. You can go to his right hand.

The stream was fullest and capable, was going to change everything from Matthew. He doesn't. How many people touched it? unlimited increases increases, too many, which couldn't constrain a lot about this when publishing like being submitted From the introduction of Christchurch, you will take over aott Mogarta ■■■■■■ , and the ■■■k muscle ■ soul lies.

[25 : 43] You will see theport story, you will see it all again, and we are learning the ■ or state, healing not all over it.

The conités of El Plugin The conités of El Plugin God bless you unquote.

and buyer are full-fit when she was streetboys and or sitting there and certainly not. I'll bang people for a minute to think aboutaffles, somewhere I will sing from these crowns and someone gets inspired to come.

I'm sorry, but it's here. If I have finished, I would want to sow Jews amidst there because of the Eric Rod.

You have no ideas.

[27 : 20] heard the environmentalist symphony that apartheid and the ego that was being the biodiversity I don't want a problem and God can not let Latin and Orthodox English not released But there were also brothers who sent them sake And they're sinners to escape Once here separation Then there were which types of soy There were someones sized cm": k the dawn of Engineers worship

Even before, when we are grateful for foodicks and for the salvation of our families This is a Delegant The Lord really speaks for us, nobody helps remember except an order of sacrifice So thank you for your packs of maths we're looking forward to us studying as a policy We're not saying. And gatherings, weddings, and weddings, and snares.

Are you afraid to talk or suck? Thank you.

Amen. Amen.

[32 : 01] Amen. Amen.

Amen. Amen.

Amen. Amen.