

# Smuaintean Sìthe Dhè

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Preacher: Rev James Maciver

[ 0 : 00 ] Hello everybody, my name is Jeremiah, my name is Jeremiah. I saw that the mighty cap of the añadether when I were.

When we were estás in a meantime In the rain in the Babylon 9 and three people were back for past years and nothing I made from This land.

Ya haomer taade ar CBDstan daæ sha descrição dir hein Hz ■ohet points 3 board göstere snakes dh recognize dhycin dhy49 echt cbecause pieces points points clues projets bees■■■ and shrine dh Well, I'm going to talk to you about this.

I'm going to talk to you about the first time of the book. I'm going to talk to you about the first time of the book.

I'm going to talk to you about the first time of the book.

[ 1 : 24 ] And I'm going to talk to you about the first time of the book. The book is about the first time of the book.

And the book is about the first time of the book.

This next time of the book, Milena, books in the book is about the first time of the book.

It's a beautiful book. And you've seen them stats that are called on the first time of the book. As people in the background, the first time of the book is about the second time of the book.

give a little shout. And here, again, about their give birth, and these words are Let you know in your reports with Israelites.

[ 2 : 47 ] And it is for you to read them. Maybe then we bring you than the Hillary Clinton CRAFT court and three of them, to put it in the church to access and make a safe visit so we could put the Torah back to the H&T; teach us the anxious we could make a JComesen.

If it turns out in a■■■ Lucy, then it ■■■■ ar■ MAXES■■■ The only Mend because there can be the most useful place he ■■■ued the Bible But th■ two just won't begin in this world.

And so they raised a woman as of their own children. For Spanish childhood who grew up in the world. She was a together dire.

Because those narratives were very big and35s. Causes issues that they Ruby see all End quote.

And when he suddenly turned into words... No, I■n't know this was how I was supposed to do this. I was supposed to be walking around twice. I was empowered, but I was■ was how I was prepared to live with me.

[ 5 : 32 ] But in my family and friends, I wanted to have lots ofuning in our society. I didn't notice how other people doing it is during my marriage. I did H Smuts for three thousand years of age days.

And, so I guess the wrong complicated■, we'll have to run by the horny overlap book.

No quick fix! There was one wêu morning, in the chat right here, elas still haven't lost it yet. After this, we'll be going to run more online.

But we hope the harder Parrish program is sj RX. But our new poems came out to be called Bat Bullet has for a Readiness until after the book says beautiful earth will come to K■ Dean of■■■.

You will climb back to Jerusalem, which is Buche, and you will focus on your ■■■■eils on YouTube, But as the name of Allah, it is the name of the Lord.

Sherman would do. Having answered his questions. Even if he says it. Through again, débiles with his friends, and therefore, if he says it. The voice of■■■ specifically. Nothing will there.

[ 7 : 11 ] He is four times. Not at all, he is five times. He is one of those who they see. However, those who look like, the father is a boy, that he is on the head, using a person, Erica Shesr Xina USA B Xina Hanna blood a He adds up to the stones, if even Don't become so old, his marriage would stay back dealing with happiness.

He tried to open it up. So this one is ■as struggle, not thatside sexual exercise.

So you can read, if you read it those words keep shouting, there are some pointers that we can and start occurring, or some pointers ■■■ü pas forming. then you have a sales model.

It does not process, or you don't measure, or deal with the work you need. But there's nothing to do with sales. And the context gets fixed internationally.

And theiden of the van cheg. There's a good reputation to discuss how you see. And we use the patience idea. beyond.

[ 8 : 50 ] And why wouldn't you understand the meaning of myself in the connections with P saudu and ultimately nast■■pstern in that connection I have.

Once I was afraid that I am probably courteous now. I still be education sciences, there would be great power because he had some the past, he were in wonderland.

And this day he was■ the God of jazz.

When I got thecussion on, it was something I kept so early, But I■■■uce the captioning to find them like, I know the plans I have for you says the Lord.

That's a real conclusion the page is before the Albanians, but this was the case for ■■ cristaine.

[ 10 : 10 ] The God of the Plan.

Shes Dumas they were trying to argue the industry...

and no one struggled they had no favour for us... As we had toulas degree students in French course causing remotes the■■■ Dedwich to boats and the ..you tell what about friend.

There nothing has come to mind. You tell, people should have never, there will be 9 heard of stronger. There are people's faults in his condition, where the most efficient people would have never done along.

If you think of each other, it was the 2 part of the Sh Godlin. But the 2 part of the Sh Godlin, mean that you have experienced serious injuries, serious injuries or injuries, powerless injuries without knee injuries.

[ 11 : 56 ] Here should it be the boyhood quelconcesso. Let us know what life is like in this situation. It not looks like it is a problem, attacks, attacks.

Where take care. The increasing ■■ have relationships As a choshin ala bannu shun, a hwca gaih, ach amigat ymyaltin tarwg, nyn nhich anam bannu shun gaih pein.

Agus sin is gadoch, gyfeilddiya as anjirin gana moch agen, mar anjia ha labart, anjia ha cuniochag, anjia ha brosnochag, anjia ha geestioch gurni, anjia ha tionch gafi tineyawnsi alwag, mar a kranen shun, dar eefis ne plionichan, anjia ha nishan shachet, a kranen shun, dwein anjia rishishloog, as a lichtje anjia ha nishan heen, dar eefis a shachet, hikmise, agus jufsif mi, hikmigaar newnsi, hikmi hukuf, is a ghaneshun fyr, ma he michil igals, ma he michil kusbat sem eele, ach anjia horna ghanen shun, agus, nara shin ygi oricamig, eefis galdari viannachug, har shin ygi oricamig, ar eefis gair viannachug, er lehegig oisgimig tineya, er e s■rug, fob jachgan, er teig ar eidhu, ees ois ois oisult, e jemis veeg tineya, gu punaatioch, na chaiabaehe, snai hiochag asand hul, agus a jia graa ar einjana so, so a munaatio heitimu luag, ees mishitia, agus ees mishitia, aga gneavoch, er e, er ein hufsan, gneavoch asand amai, gneavoch, farewel mitjian, an an aaj gheintiach, an an aaj agus gynweroch, aga ma ee anu, an aaj agus gach, ag gynnaloch, aga gheinhag osand an aaj agus gynweroch, agaguz siag an aaj agusn.

Gneavoch asandag, hulw ooch, aga gneavoch eichan, a gaurach agaj an aaj ag Typicallycich.

Agus a ghaantar ut, mish assure Gheafiana, agus æemna■■■■■■■, æemna AZEMGHalal isnaeag seam gegawd ancreel, Have Nihawoch Plane.

[ 14 : 42 ] Plane. Plane. Well, man, hud sin. San diech ju jaren janu so ha. Diagra. Ha. Kolarar. Naum sin. An am Babylon. Jech agus. Fichit. Blion.

Hickmise. Gar. Naverk. Skolane. Meghaif. Maachgul. Mai. Oras. Anjago. Na smuantin. Na smuantin. Miit o ar tis. Man, hud sin.

Faachgul. Plane. Hagen. Nasa. Na taranggo. Biolu. Anna so. Se. As a galik. San diech. Na smuantin. Na smuantin. Siom. Plane. Hagen.

Ga ar neunsi. San diech. Ma flane heen. Ga ar neunsi. Schaen yl caer. Gydhid. As a flane hanen. Eir. Ma smuantin heen. Faarewel. Plane. Ech diya. Ma na hedhig.

Gyt. Tanteoch. Plane. Na ach. Aharich. Plane. Na ach. Gaag. Huchhlo. Na vilig. Na ach. O'r b■n o sgeo. On. Scha. Na smuantin heen. Na ha sa flane hanen. San. Nair kaal ilu baroch.

[ 15 : 34 ] Ga smuantin hee. As a flane hanen. San. Schaen yl feemere ghaar. Or san. Na smuantin heen. Ech a glijgis. San na smuantin heen. Ech a gha. Ech a gha.

Gyt. Gyt. Ga wala na smuantin. San ege. Ej a jansi. Elu. Lua. Agus. Sa sion. Imhlane. Ere vil a labert. An e sa. Ere vil. Divine intelligence.

San rwyf. Ychyd yn blanna hanen siol ar chos. San rwyf. A chyma. Ma gos gafil a. Gleeg nynich. In syna has a flane. Gofie. Erengolan y glish. Agus.

San ysgaddoch gafil ddi. Hanen siol. Gra. Ma rha i sgrif. Y gona fwynti ran. An e siol. Chyn i fan gynhwyt arwy. Haplanach ym ghaif. A chyna gyr arwy. Is anion.

Nys mhantin. Nys mhantin. Ghaar nys mhantin. I know. The plan I have for you. I know. The thoughts I have. Toward you. Hwysachem. Hw anachem.

[16:32] Hwylwys. Coalant. Minachochachem. Ere flane hanen siol. Ere mysmwantin siol. Ghaar nys mhantin. Ere. Ere. Ere. Ere. Ere. Ere. Ere. Ere. Ere. Agus.

As yna gwaal y stiach gabyl. Mas frosin hyn i chi rann. Van blanna van a seol. Man seol. Van blannan vanen so are y yawlahve del isio gwaale gueluga sifuag gynbal.

Ghaan nivango jw teid gu per Gente da g Ünne gu perENTE Keith hiergach■■■■ag gyn yan!■■■un. Ach ha fir gano chula gyna lox ca eklus 6-8 ■ char gun■ hud.

Gelhaar n agents. Anything there you go. No more heart from them.

It doesn't have faith. May God hang around dislike actually if you get cancelled. It's hard to think what can you think of like a placebo.

[17:36] plan haun, shenu gyalien haun, shenu smuantan haun, shenu glichges haun, shenu nte haun. S'channu lahar o chugsam i ar i hen her, gita haar i chien mor ar i hen gannan hul.

Hasnu n'e, l'an jentjoch has, gungot ge jenu n'ich in a vannan shunastjach, n'er wa jalaabaf l'anan vannan shoh, f'haafus ege hen deshos frestil o'a gobe yege, shihostran a jentjon, deshos n'ich in a vannan gluose d'un echtri, oras n'chogus aarde shih echtari heun haun.

It is his history, his plan, his sovereignty. Anu gus yal mannaba salami, s'akupen a salam, loogfwar a hannishan, anu gus salam diag hadish irin hiafi chit, sam 139, agus an daaas iwile salam a hannishan ghani antoch, anu n'yimig daaach, abisakupen mannaha i taasachu, agus mannahaan salami a hannishan a brinir rhaunsoch aginhiornu as an anishan a hegdiya ir sanigout, moheu, sanigout meiri, t'hikitu mo smuanton fatas, chworsdichu mocheum agus molaayasias, fei ghani al fakul ar moheu gehiornu na ghaniout gul eir, ame jui agus roem ghoorstichu me, agus grotolawarem, es raa inantoch in jaldus sa ur mahan, hai aard gharik meer.

Agus sias trana preer na hannishan, sias ghanu siau jarin teg, haa brinir in jaldus eh eg diya ir, eir njaldus eh eg diya ir fius as a vrain, mas te rukuga, sias ronishan gara njaldus eh eg diya ir neplionuchan sinna veig ege agus tevig aante.

Vaam hlanam anishan, jesal, mas te aniga heen gandhuul, mas te rukuga salami, haa graa, sioni hafir, mamma hi michoel, agatse, na da smuanton, na da flanese.

[19:38] Agh siallan duarsun dut a hagraa. Agh, ke looch far laumse, da smuanton se i ye, ke moor anuir, na narvinatus lianvaratna ganyaf, na raguus gismi haameeg naam ajar ufse.

Agus apriinad duarsun eir njagin, heech fatafon in hionis gaiag, gyr maga ahean avi chach, dluu gan in hionis. Agh, siin, as an dhriu jarinadish, edishan garaa routig an ion toch, agh, an darviru lech, agh, ke looch far la hannese, pao tigsh, korshona ha, chan ghanar chagunaga hannese.

Agh, graa, siam lana, agh, agh, agh, agh, gong, hiorna, hamh, ierwim, rainye, flanese, maas, tarugug, gmi, agh, ke looch, agh, te, nar, agh, gud ar, ghaash, cheta smuanton, heenahan, cheta gallig, gus heenahan, agh, ke looch, agh, amrain, gong, sin ishi, agh, raunzich, mi, ye, agh, anich, moch, rie, jaraf, mi, agh, agh, tig, mus, moanton, agh, agh, amr, ge, wels, lye, alf, ger, bi, anem, traudich, mi, an, san, rie, hi, ari.

bi, che, u, y, There is no peace with him...

...when he was together with his disciples. Nevertheless, I wondered... Is a Sabbath, where he was with us...

[21:25] ...when he prayed and lived, ...it just led the sick guy always with him, ...which is the best friend of God. But again, it tastes like a dipper... ... kadar dikke...

...for his lead to his disciples. But any narrative lies against those who bring in their Miracles, even because of cal ■■■ healing Oppositioning, They improved their lives to learn more about his things. How did they manage in technical teenage years? Since I am talking a couple of times, not the kind of cross, not the giving purpose, or going out of time, but I can't reach r Savior.

Of course, Tyrionansing, and■■■! Do you know where the fighting the king is going in the earth?

However, the very Questions from the after-turned agenda to the FT, and, As I said, He puts the side of it away, the circle of the qualche, from Brighton to the left.

[ 23 : 04 ] Parce importantly, She Jiadalarau, so that can be left from her and back. Now we're talking about her. My question. Her ■ word, they have to come to dairy, The same thing is that "shalom has been Ye honestly saying Check in what's wrong.

Their ■■ processo is weak. Their visionine has created stories and they have■■ heard through Macanian back. They may say they are muanin of evil, there are many occasions.

My eyes are handsome. They're handsome. Come into this baby. As in Jesu arin, hair isic, u57mmar at rhengehow ■■■■■■■■ staying in elq ■■■inn, agus agraan a rishinn, as in Jesu arin, door a cholonar on mapelu, an cheheg agus tri fychit plioarna, heur gmischege ar nabarg, agus cholanu me saved, maaggal may.

I will fulfill my good word. Agus naathag and parts gaan, When one percent is asked to a woman, joy being son, ■-time is concerned She faggol ma i hann.

Faggol ma. Ma i gwd werd. Faggol ma hena gra. So na hannes yna gael ni lwoch for gwt.

[ 25 : 30 ] Chani idio'r gefel planu a chysyn gaw hig si. Y gos at y stoch o cwrth frwtig yn rhys a ten. Chani cael gan is yna anach gydio gaw.

Si o am planu a hacam. Yn is yna gael ni i sain. Yn is yna gael ni i sain. Yn is yna gael ni i sain. Yn is yna gael ni i sain. Diogad is yna gael ni i sain. Yn trí fichid ond y sain. Agus fa salam i'r cael hulthri gan gael ni ffocas.

Agus a gadoch ag sain as yna gael ni. Gos o am gwrth eich yw as yna teach gydarain. Suas gana 9 gydarain ond y sain. Sam 77 verse 7.

Agus a the question of ond y sain er. Agus a anach gyd. Agus a gael ni egin. Agus a graag. Agus anach jo. Ghaan is yna gydarain. Rhi me ghaan je.

Rhi me ghaan je. A rihindarain. Ray amis yna gydarain. Agus hiidiegi hen hi ön. Agus agus no xak g■degen. Nesma. Agus nai nascur en giza in namosam fest.

[ 26 : 31 ] Agus e kind o leyn gul hierin. Agus a ghamad jedd il gabira. Agus nai grutje. Agus en ghar més o cheen fragud. Anshinrut mies financial.

Is a shotgun man afenioch. Is a cish mag..■■ to . He is my faith in me.

He often has part of me. My confidence. Ut memang holding it tuvitateNow. And I've described myself.. ■■■ turned forth to me.

That was a dream. I want to work together. It's not bad. It's a mess and we have to say we can be here except for growing up.

And that's why Greetings people especially Botswana...

[ 27 : 50 ] ...how are we bad feeling? And that's what I believe...

... nonsense... To give you a future, to give you hope.

and Hu muda, guw. Hu muda. Hu muda HTGE a'u eir front gadaag eir hwn tae Hae a'u e a'u rye guw.

To give you a future.

To give you a people and hope. To give you a people and hope. That's true.

[ 29 : 30 ] Go be ramsach o gomach sgo be tian. Go be lorach o gomach in hereinig aipen. As anna hannochus suith te. Er yndhol heg tia i dhe gawil sgoch o gheun gaif.

Their hopes don't lie in their ability to search for God. Their hopes lie in God's willing as to be found by them. Sa amur siong gynhaast.

Sa gomach o gomach sgo toli te. Anni yngali gynait sudshasa gidir gommach som natach o gondol. Hann ochnach insidigir eur syn. Sa anna hannort gayn dogeys.

Annel ag agalat geir igual aBox hynite jyr. Channay Làng agalat geir cungus hyni tr. Hannort gayn yni he clearance na aggail. Agrg rygs sgair yaalus agos tyluw unit hwyd er.

Sian ys cadoch gwe Breakfast feather hausay annail egunOST y gand mayor y gwrfaarkont. Ni in■■■■li hyn prison. for him. It was just a festival, the more in Rem■■■■ Youth■id, XVIII-50.

[ 30 : 42 ] It would be made in drama as the reason to be the fossil.

That means that the centre ofillows came to gain worse than that ■ are at all he was going to walk into a carries We were going to go back to garden we were one single one we was going to spend wages and we objet exclusively and we saw avy goose Orch an imo smwantion se ar smwantion se, nimo se ar shli e se mo li e se djer in hi orna.

Agus at alurta gobi brinir mara ha smwanton se nsechid ar ar smwanton se gulir. Ach gaiuch, is amal i vis machgol di hedj machas mo fel, chafheila am yansig un taraf, ach kolania anni is alaun se sbir aga bwl anni muntachos me macha.

Geroen hi orna biannachog anni i vi me orachach mursun ar arachgol. Bysyni cliochog anna liwis e anni gheumachlu, a sa talam sen, lain si hignanis e anna si, annaugus talam tiag, adusir in hi efegeit, psalm 139, agus e gynhachgu, sechgu jarin tiag.

139, vers 17. Saini sni na jarin yahanan sen, sra friis al ima sin a jee, ddas muanton nul a lau, sra lian for moor in aadu bat, sra anghuth er cauntis jaun, ddas muor gyrhian vart, na ganjef meen na trai, er mosglu asmo chatolgo, tam maia rucht, ag naan.

[ 32 : 29 ] na jarin sra friis al ima sin a jee. Sra friis al ima sin a jee, triun al ima sin a jee, sra ■■■ ien, hail ee, wa zwa hy, mer dan ba.

na ganjef meen na m ■■■, on agle ah," ZANG EN MUZIEK a or Oh oh and II  
Ok Ok Amen.

Amen.