

# Isaiah 58:13-14

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Date: 19 March 2000

Preacher: Rev Kenneth Stewart

[ 0 : 00 ] The last two verses of Isaiah chapter 58.

The last one is the last one.

The last one is the last one.

The last one is the last one.

The last one is the last one.

[ 2 : 31 ] The last one is the last one. The last one is the last one. The last one is the last one. The last one is the last one. The moral law which consists of the Ten Commandments.

The last one is the last one. The last one is the last one. The ceremonial law. The last one is the last one. The last one is the last one. The last one is the last one.

The last one is the last one. The last one is the last one. The last one is the last one. So, there was a lot of desires that were growing up. The last one is Jesus.

And then, here is what thou hast thou sh ■■■■■. And there is nothing being able to learn. grasp6 The moral law tells us what is required of us as men in our relationship to God.

It tells us how we should walk and the holiness which God requires of us. Sashangara, ha lochna mogalman kuna aharuchagh. Bani again margane, agus kati kahaaruchagh edh.

[ 4 : 12 ] Atse visant nartane, themishan kuna vi mursht, themishan kuna vi tanu agaltranas, kuna vi kishu vidhiak, kuna vi kleiughna saapet, kuna vi tanu tjallavanan snaithya, kuna vi sauntach.

Laug, laugna mogalman, na khkavaharuchem. Agh va lochna nyesgnahan, eit rialiht, eit a ceremoni law was different. Shara ut a vawm, ewe dhe gudit khosh, eirso n'uun ygudit, gos indikiga messia. Agus va lochna nyesgnahan, eis shoultin, maravatuny kavi, rrehti tjee, maravatut olienu iperst, agus maravatut olienu ore. Agus va na hiperien, eit ursht kthiost ifar kond.

So no, eit haanik kthiost, gha i lochna mogalman, uchid amachas aagte, marhaniidhinik ra, na bita dolka heng, eit ursht jomachru, ta hatukalavli, it was put out of gear, sheshenishu shroota hedara, it was moved aside.

Oith haanik kviost, ewa kolanik na nichanshan, achalokhna mogalman, is sheshu haast, agus adagainu chagain, as inhimanuk muag. Ha isak in kuro, nefarasi, eidhimu xosu acharuch, achas te lochna mogalman.

[ 5 : 23 ] Ba atith doionlan, eirso na vi tekega machas uchulahane, sara na vi tekega machas indahapet, sara na vi, ta tinimachavit orshtjoram urum gata vahad, agus gata vahad, agus, eitianu agaltranas, sukhulahni va shen vate dahanharuch, aga horstjithne loganan chan, neisharutinant, achsha.

Dwona, dwva mui, hulatu goronka dianun apetheunna vat, aga saunna njimaghtai, achsanu vaat gafuaskluhain marangheetna, as nukua chyna valai arrahen. They found a very mysterious and devious way of binding burdens on other people's backs, but somehow escaping from the main, requirement of the commandment themselves.

And you'll find that that's often a characteristic of the Pharisee. He will escape the main thrust and encrust himself with other things that make him look even more pious. Agus, centi iddoch mara vahad.

Nish, van hir, na bentin gomord, dhe si sas anhyaraman chygegeheun. Agus, as anhyaraman anmulloch na bain, gus orit, the Sermon on the Mount, te eitelik, dhe eit, dhe eit loich na mogulnad. Dhe eit doa, eis e bilo torrgulrmach agh daahas, da bahas, gynna vi mursh na marag, gynna vi tianu aggaltarnas, mursh anna dursh. Agus, hei margibitu glanagalag, gwa nurut, gynna vi mursh anhyaraman, eit eit, gus tiemich halad.

[ 6 : 44 ] Agus, gaa eil, gynna vi tiaahad, agus naglanyad, mara van gruughe yagheyn, eit eit, gorsh gyn, sa isa kukudrina shen, gus orit, anna daim, dhe eit, gynna vi tiaapad, gyr trich, gwaay, gynna vi

mursh anhyaraman, eit, agus, gynna vi tiaas, anna daim, dhe eit, dhe eit.

give■■■■■, gus, gye, gus, Gys, gyr, gynna vi mursh anhyar Raven. Gys aame, gynna vi hiy ota, gynna vi tiaah Ven.

Gynna vi sien, gynna vi, eit, gynna vi mursh anhyaraman, gynna vi ha New applyan, ■ Other people call Josh, not this talk, n̄eigni chynnav, and 2000 bells found a dwarf bell I have reached my heart to take off.

Now nothing, just our name is there and we will not be Johnson, but the statue god wrote occasionally revise the life support machine the days the■■■■ doesn't dread anders other others embryo lange Having a willing heart and mind is half the battle in understanding how to keep the Sabbath day.

We have a willing heart and mind is half the battle in understanding how to keep the Sabbath day. [10:18] And the Sabbath day is half the battle in understanding how to keep the Sabbath day. We have a willing heart and mind is half the battle in understanding how to keep the Sabbath day.

We have a willing heart and mind is half the battle in understanding how to keep the Sabbath day. We have a willing heart and mind is half the battle in understanding how to keep the Sabbath day. But the Sabbath day is half the battle in understanding how to keep the Sabbath day. The Sabbath day is half the battle in understanding how to keep the Sabbath day.

And the Sabbath day is half the battle in understanding how to keep the Sabbath day. And the Sabbath day is half the battle in understanding how to keep the Sabbath day.

And the Sabbath day is half the battle in understanding how to keep the Sabbath day. The whosoem it is so agile connected with dysp ■■ aqui saying you don't want to wreck me like me or something like you.

[11:44] How old are you? It's a remarkable thing that the first thing which God sanctified was, in fact, time, a portion of time.

Well, as we finally had our own streams.

Well, as a member of His predecessor, it started to tell us that it was all the time to fall.

Iyanu, eith mola nymse Agus guna pwdu dhyshindha beth tolintin Shashana vikalkarstu ghasintin Nati vina kynhach vikalkarstu ghasintin Megapuristu siddhiw tolintin Agus megapuristu dhyw la növyn hirna urnach Sgunda dhyw onadhy Gany vilentyn tuliach nfein Nog gavl toholash fain Nog lavrstuvdiur nfein Nog norshen berni kynhir ngu Shashana vikalkarstu dhyw Nga vikalkarstu dhyw na urslihen nhe Sve kynhir njenten nhe Agus sve lavrstu dhyw nhe Shashana vikalkarstu dhyw nhe Sve khor urslihen sve pēdhyr njenten Neshe vikalkarstu dhyw njenten Neshe vikalkarstu dhyw T'i hashana kiolochag Wel hann doshach a kiolochag shogar e chyed rūt yfonyysgan allah Örych Örych Hala shogafi idha chonrachag amach leu örych sonrachtia Örych poploch, örych teolach agus örych anam lehtain Doshach örych poploch Keep my sabbath and reverence my sanctuary Ndá rūt a shen e t'olkala Sve khyed la yann nhechgan Ola asen dhagaan pol Gan aneklish on the droas On the corintas Agus on the galashia E vikriniach e kala Agus e vikorstu dhyna lach Isteach gan anurig To bring their collections with them Into the worship Edhe khyed la yann nhechgan Yn luodd y fysiwkryn Mali dhych eil Sondi dhychid la yann nhechgan E fagthiwst dh gannochgw hēn henn y t'y jishgibar E th cūlltosr Fagani khaishpen ag henni dhychid la yann nhechgan Seddainach agaif gara so'n dhapa t'yúr Sya so'r la öry yúr

[14:46] Agus asen yn ghani Gof i cinti Dhych yn lörig poploch E gand mar a bandhapa t'y synhauwn hymny Sya la chuchriniach i nui fe van It was the day of holy convocation Nesha mi son Haa shau a chukar lan na dain Dhe shen Pimim tog alrūd am a shau oedden Ulu ddu na vann a riplad ghaein Toch anachal at na triplad ghaein Agh pimim suul sin tog ghae Fythiwk kishtin viag duyni marwak am hein Agh kuiniam Alnw i fangas uaz vwg a chishtar am ghani Ghaein agh eimig at yw fthihala gynhau Tri uadden syfliona Agus efeimig at yw ghaeinig at yw ghaeinig Ngoanig Ngoanig at lasag yw ghaeinig Tri trappan syfliona Kit a fashan a kiolach Mwil suulimig gwele a kutrmach gwynn yw ghaniach Gara rwt sonri ghaes ynhau Gara rwt sonri ghaes ynhau Gara rwt sonri ghaes ynhau Gara taeinan ynhau Ghaeinig at yw ghaeinig Garao taeinan öri eleg Sluog Israel marynchietna Uch hwle saabed Vig at yw ghaeinig at yw ghaeinig As na synagogs bhaeinig Ghaeinig Agus Shatea nöri Vig achgor

The house of prayer Uw iddynna Shatea levi Vig achgor Bish ni clach gishan haast Shatea levi Vig achan yw ghaeinig Fhiw yna tukali Ghaeinig Ghaeinig Ghaeinig Ghaeinig Ghaeinig Gan a drastan Na bala bhaeg Mara bach Canaan Na nasirath Mwan Vig tai levi No tai öryach Ghaeinig Fara

bhaeg at ykriniochug Gleir hich Fyga at ykriniochug Tronad yhach Can kutioch Mara bach Sian hino Ngan yw ghaeinig Agh Fyga at ykriniochug llyna Habad Sanna hen Fygg sakurst No skidhig No ferhlu Fyga levi Ghaeinig Ghaeinig Ghaeinig Agus Fyga t'y shuyn Ghaeinig Agus Fyga niidhynig Ghaeinig Shatea do Hlej Scripture R ■■■ A d voulais Ghaeinig Si triy Trippun Naga Ghaeinig Yil Ghaeinig Agh ■■t

Na Hose Kuk s even something the reality models here areyls.

Here is what homeowners will know. Annually, you can define it to come together the alphabet and some of that got into solution one to whatever ismage.

It is a barbaric ■■■■■ aczy from the bread that it takes. And he kept saying that something does not look 2021 and the world nahm onksctyis nilsam.

[ 17 : 33 ] And a whole new ■■■■fln with more vacation years but considering war all the APs the knowledge of God are made with silence So we could imagine the things that we talked about today as a society of such as things always tell us death Then I was going to go over to study development,agn ■■ captioning for study points over this year, and it turns into illuminating literature And so my lips had visual as far as life I didn't have a clear■x in my life It actually dawned on my part

Alla is a bad ywadigin na allaa va kumal teolach yn konla. Sve dyni si eki vart, sve gada gichis, sve gada brindni chelus, sve gada lannu gudioch ghele, as yn dachy.

Agus var o ddw senni va kheol yn dachy. Sve kumal inheolach konla gskanlun ych ddw chelus anna ddai ych grags mors anna dyrst. Agus allaa senni eiddi hwrds gwiin eir sannin nöbar a senni. Sbechörwin eivig a chlechgu gydag hon. Er sannin nheolach yw bithin konla g. Agus yw gyrrg konla g kwychach. Aga dwi'n ddiogna gynhau gsinwntoch yw bithin konla g.

Aga ddach ar stric y dywch yw gwylltun y gael a biog eitha ar yalacht o chelus. Agh lawn ddw chael a biog anna n■rwms, ddw chael a parant yn ca gael anna rwm eilus. Ddw chael cwitio canta televisions at y gael a biogs kwychelun a chel.

[ 19 : 26 ] Agh ghaar for this vocês." j zones it's a little bit here for these He knows that he to be beautiful and beautiful,

He listened to that. And now he wanted living exactly as what such auj■ cuánt was around him. He was full libre, but that to be very good at cooking with everything he had learned so well He gave away the pó■ last week and be aumari eitha chumal gusonrit. Itt yr yallicht yn o'r rúton seyn aumari. Farae veill yn heolach o gwrni. Egyz farae veill bennach gynhyrna eithiori eitha eitha nehechgan y hatolohin. Ma sweren hae örych teolich kutramach eitha lân y sápad. Hae, fae me gyrann hithgoro teolich eitha chumal gynhyrch le lân y sápad. Hae eiontach gyrhae buion ystai hon. Lae stio yw yw'r yw'r diwi'n Migrat' i chi aul ac osweren i ddylaeth he sART eitha yn cael ac osweren aigffro. Rhae eiontach gyrhae que ■■ ar Gil me dodde ■■ cwe rwanza aig! Rochen ein bod yr aul ac eitha d■■■wh a ddylaeth

I grade it. I grade it. I grade it to the church. I grade it. I grade it. I grade it around my church. I grade it. I grade it. The worship is also written.

Shalala sora t'an Allah n'isapeet faravelu t'olah görpaghe gudviteen an Allah adan hiirnu heens, evi kulugh gudson anhechka n'haaditien, evi stad, evi kataniastaghe vheens.

[ 22 : 10 ] Feem e fiid aga smnaan evi fengkeloch gudodat ourni, gudodat oum gacheles, guditig gacheles l'an n'isapeet ir sanavitien so. Qiyuma ha teolikhen a kuku gunga vaha edhe gulist anna seendis uchlauns, uunio horstgan events, event maringedna uunio horstgan aharna dachai, ir san a fiaeth le, gau m soraetis anhaabed, ir san ganoch soraetis anna maledition hiirna.

Agus, guditara an extended time of personal devotion and worship. Agus, ha sian gudig soraetis gudrimach urlani saabed.

Ma sian ha eurig a fainifniaf aati, eurig poploch, eurig teolig, agus eurig persantagutain. Agus, fiach gara aivnas, eurig a mureg asean. We must never confuse fasting and feasting.

And we must never confuse times of mourning with times of joy. Ghani la kjartavi, ykud fia n■r anna seo nharag, ma ra ba metooka lich ungedit.

Ghani la brah nukhduach a hasin dhaabed itith. Ghani la brah nukh anna l■ trashk. Ghani la brah nukh itith a hannu l■ anna seabed. Ghani la brah nukh itith a hannu l■ anna seabed.

[ 23 : 26 ] Agus, shashin, a bachor, a vikachor, a chagamach ghanu l■ t■nyak. Ghani la brah nukh itith a hannu l■ anna seabed. Agha fosh dhiri a dhannu l■ anna seabed.

Rest, not just worship, but rest. So shant ocho t[ ]gal f[ ]r coed. Gwil ar corp at yna stagan o ch[ ]sh k[ ]tioch.

Ghani la bain ar spiritan. Sa fe maheg ar spiritan idhannu l[ ] anna seabed. Aga ar corp mar anghair. Na mar jimus yr c[ ]thb y fydd yn jartochu. Agus shant ochr dhuvar gara oped.

Yn dhe hathamysg. Yn dhe hathamysg. It's for our bodies' sakes. And our minds too. I suppose you could say that rest is with a view to worship.

Or to help you in worship. And yes it is partially. But it is also in itself. Vikal fosh. Svikal tav. A k[ ]inakum marahidu hokal. As o n[ ]na.

[ 24 : 25 ] Marahaiutur[ ]echat. Anu nexidus. Nihitu kapitel. Edhan jach gavla.

K[ ]inik l[ ] nis[ ]p[ ]t an m[ ]nvaxu. Shiala a chyn s[ ]dhichitu. Agus ni ut oped ula. Ach edhan jach gavla. Ha s[ ]p[ ]t an h[ ]rnutu g[ ]r.

Edhan jach n[ ]tian oped sambu. U heil n[ ]t a vach g n[ ]t a nian. S'mos an dyrst. Ach ma ra krius dhug o h[ ]rod y torsfaar kaud. S'ma ra bandhiondi m[ ]n a k[ ]tig o torsfaar kaud.

Ha oped ekin. Agus oped trochgud. Go v[ ]dhig ianu. Ir l[ ]na s[ ]p[ ]t. Anu fharas y gismuiniach gav. Gar a r[ ]tma havan. Gantunia bach galefas ir l[ ]na s[ ]p[ ]t.

Sgemi gynhiur n[ ] shen a chrannag. Anu fharas ynguiniach ma ra higin dyni gannad loch gashen gul n[ ]trg. Fharas ynguiniach gav eil anu. Anu fhi gud cwngiach dyni. Hanna s[ ]r dyni a garpog gyr l[ ]na s[ ]p[ ]t.

[ 25 : 23 ] Sgemi galefas e ddigul gubdysion y d[ ]p[ ]t. Ach fhandiurna dainach garo oped ekin. Agus oped trochgud. Garo a ketichti ur l[ ]na s[ ]p[ ]t. Ach, jymygtun i fydd eichgol nach rai tolog oped.

Siaul mara ha Exodus 3421 gachud. Sia lai hyn niw toped. Ach edyniach gula gato fosh. Anu nawm yn treo agus awns yn nour.

Nour gato fosh. Nesiaul syd. Gato fosh anu nawm yn treo agus awns yn nour. Nesiaul tach mara bichtuyni tullara gwael.

Maha Allah s[ ]r ehti maas s[ ]r ehti fdikroch. Idhint hap[ ]t. Arsan avitianu sio. Nachair gula mach agas igianu. Saisn gaf tosh. Agaum antreo agas agaum anuad.

Gaf us fosh. Sma gato fosh. Kainta mishtiui. Nharabir smushan edur. Sakinig oan nalai hyn nehamia. Nour gato fosgluk ihdig in Jerusalem.

[ 26 : 25 ] Sval uch gmalas. Sginis dweys at a kialnogs o reich. Ieimig nehamia statu gud. Edhig sain snotosan ag un. Iks a kainaku. Anu nehamia thersdín. Mara hasluo. Dishar las un reich gud yw mwyni keithdoch.

Nes fatach goro gosafosgl nakeithdoch. Sain gru huyad y kronach. Gsanal matach goro gosafosglu nakeithdoch. Femid n'yafenxgoloch na chael amosan. Fatach goro gosimidhaa beth seghad.

Fie agaumidha t'yvi kialnog. Agus yw rych gud yst. Var opith gavidha h[ ]llamysg. Sve gavidha h[ ]llamysg ane behuich an kutioch. The rest was to extend to man an beast.

Mar hanidhin graad at your ox and ass may be refreshed. Nes ha k[ ]ram ek dye te behuichar. Nes amys minnig gero ta senni bachor vi i dhe gainichag.

Ha k[ ]ram ek dye te behuichar. Agus bachor k[ ]ram e vi eeg dyni te behuichan. Ghani agud ma han dyni vi goprach e behuichan roch r[ ]i.

[ 27 : 26 ] Agus na chi[ ]u dyni hatianu taad eith behuichan. Ska maagal anna f[ ]ogs at a kent gho. Truogs gha bach. Ghani gongra vaas anna dyni anna smu. Sond aga gainichan hiurna gandig saab ati da horstgan e behuichan.

Sond gandig at tein, slaan agas falan. Er sond aga vi kallaan agand listan e sein anna viti anna shedha vishgan an dyni. Sond aga hann hirna traach gandig ma shen. Nach bachor gann h[ ]n. E bi traach gandig ma rann cedna.

E bi idha'r feichgol. Nach bishin e saarach agaun. Nach bishin cwydhopad e dyni. Sond aga gandig a mor anna daivdh in a ferris. N[ ] r[ ]tan siin. I often hear the argument that it's a merciful thing because someone might wish to cross over from one side of the mensh to the other.

Wel ma houtal ghaetir ut a morshentna. N[ ] r[ ]tan gandig. Kish a traach gandig a hasu gularud. Xanil tunig. I orri anna shagavit bachg tunig avitiann u r[ ]tan. N[ ] r[ ]tan. N[ ] r[ ]tan gandig a eorri a keedu in sivatin kutioch.

Kish a traach gandig anna gudig a keedu in sivatin. Sivatin e gudig a gsiau in sivatin. N[ ] r[ ]tan gandig fairi riach gul[ ] huuad. Fy gandig a traach gandig b[ ]lux. Morshane d[ ]rst. Fy even bet[ ]ngig vi accuse chi ag. Fy even bet[ ]ngig vi Ah[ ] 3 kuyni ghaug.

[ 28 : 34 ] people who ■ scared to kill them to a king wanting boss with us and with us you right now but don't want them to kill them they aren't genuine going to try again confident to try again people who areressing dumb must love us who are pushing myself oh look at the sand cuz no good and friends.

that's what I mean that's what we're at and what's so sweet and what's really good yet for course There's a difference between convenience and necessity and mercy.

There's a difference between those two things. So a couth gydagainach gwynn gymbyg yn cocrwch anw dyfystau ietafhau y cwmal nysabed couth.

I dyn tiach gwyfla na tyn obyth sy'n byw hên na tyn obyth sy'n byw hên a tyn obyth sy'n byw hên a tyn obyth sy'n byw hên the stranger within your gates.

Kwiach gynny hannatagach y ar lân ysabed. Chafy gydag rast dymach gydag gydag a dynas ysid gydag a dynas ysid aga scat a dylavishn aga fwydig ysid ysidig ysidig.

[ 30 : 21 ] Gydag a dynas ysidig. Gydag a dynas ysidig gydag a dynas ysidig gydag a dynas ysidig gydag a dynas ysidig aga gydag a nynriogild aga dylrioglach dig achi.

Aga dda bata usw gymalna ta hwyd gafem ynghoicrach aga dynas ysidig at yw wala gynhynh yw gymalna nha bata sy'n marangheadna. Aga dynas ysidig aga dynas ysidig aga dynas ysidig a wala sy'n gymyshwch a gymortoach ar laich in ffyrr o aglach ysidig ysidig ysidig ysidig ysidig ac a ch Quyng reacted mass ysidig It's simply not adequate to say that all visitors and strangers must not buy or purchase what they're going to have, when at the same time we don't invite them to a meal in our own homes.

That's all true. if they fears such a perfect lifease. They say, you know, come on from ■nye to college.

chant the gunna, because in the new year, the macha system it is one thing, just as it were, to have an expectation, but we must be ready to alleviate any distress that is in connection with that ourselves.

Yet, nach bich sean he, nach at all the gainach the gunna, gara mahas the gunna, ha shanikir, nach at tlach, ha shanit the fein, anna vikuth the gunna, ach gafil shanikir i mahas heen, se mahas the gunna, agas mahas the gunna, riyach, ruta hikam, the gosh, if i gleg, lan ys abed.

[ 32 : 52 ] Worship, rest, agas kutioch, fruta si ganatu, recreation. Vers 13, gynna fi lentyn do liach yn fein, nó gafil do hola's fein, nó lavrst do fydir yn fein, gynna fi gafil do hola's fein.

Nes, shimus hola si fydus din y gael, eithlai chynan teach ages, kh dde plus cwanni hefyd ys ki ■ y gônny YEA This is my day for recreation.

This is my day for recreation. This is my day for recreation. This is my day for recreation.

This is my day for recreation. This is my day for recreation.

This is my day for recreation. This is my day for recreation.

[ 34 : 43 ] This is my day for recreation. This is my day for recreation.

This is my day for recreation. This is my day for recreation.

This is my day for recreation. This is my day for recreation. This is my day for recreation. This is my day for recreation.

This is my day for recreation. This is my day for recreation. This is my day for recreation. This is my day for recreation.

whose ivy acknowledged and so on." Even though you feel quiet for yourself, not your everything that Khairos did say the Globe.

[ 35 : 58 ] So, It is a thing that you take towards building something Broken We think about nothing What we are doing is that it can turn into people It can end upesboldt You know it's very happy We are doing things You think we are helping others You can change the spirit You know yourselves that the more you clutter a day, the more difficult it is to enjoy the day.

Well of course the same is true with a Sabbath. Clean it and keep it as free as you can in order that you would enjoy the rest which God gave you for your body and for your soul.

La gafetur tlach cam sinhiorna.

Bees is Camar approaches each other to figure out the story. The answer is that for the others who have shown us the three of us.

Baeeded in the earth. Bafetur tlach coming in the earth. Ca mother feeds Damamento Lagoza normal Christmas to sabade. Daniel oath to Jagaz Holanda Sbiza mar ■ ■ita fast the hour.

[ 37 : 41 ] at work ordin university with other colleges. And he saw his brain or what a barrhythm.

So that when people in their PE ones we get rid of one. Sometimes in Sp Bert's I think there's a lot of people that have already catastrophic By the time, once for the loss, I enjoy life on top of my eyes and Tallinn, you know again by mind It's my change, I think So work as an aunty If yes, I have many stable I expect that I miss the program You can study Second government is aberry in college Christ throat, but ignoring councils of tith People say it's necessary and it's necessary to change.

You go into every pledge and those into dinner at Christmas before lunch and they Clement He grew here 52 times a year, 52 times a year, 52 times a year, 52 times a year, 52 times a year. He was a kid and he was a kid. She had a friend in state a lot of children, young children, princes and kids turned into an open membership plan to see their own clothes and peng for how to pay.

It is part of the moral law with which God binds every man born into this world.

[ 40 : 10 ] It is part of the moral law with which God binds every man born into this world. There is a moral law with which God binds to this world.

The Ten Commandments are written on the whole page of the Constitution.

The Ten Commandments upon which every single law should be based. And if so, they will be good for man and not harmful. And if you lose the moral law as your foundation for your political and social structure, it will fall apart.

One plank after another. And when you have a place, you will be able to live in the world. And when you have a place, you will be able to live in the world.

And when you have a place, you will be able to live in the world. So the thin denominations upon which God binds the world in life... and the And the nature of the God making new things since you are here...

[ 41 : 45 ] And then the last thing you have in mind... my enjoyment of a sabbath will commend itself to someone else try and present the sabbath positively as a blessing to men that God has given us man was not made for the sabbath the sabbath was made for man and Christ is the Lord of the sabbath day he said I don't know I don't know that God has given us God has given us the Lord has given us the Lord has given us and the Lord has given us for the Lord and the Lord has given us this is a melt and comet nothing share tension

Gary love coming