

Luke 1:38

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Preacher: Rev Iver Martin

[0 : 00] Hello everyone, welcome to the chapter of the book of Luke. I'm going to read Luke and read the chapter. And I'm going to read the book of Luke.

I'm going to read the chapter of Luke. But I'm going to read the chapter of Luke. In Luke chapter 1, verse 38.

And I'm going to read the chapter of Luke.

Well, we write about that. We write about six words, and six words, and umm... There are a few words about the book of Luke.

One was common called Luke, and his. that it's the infallible and inerrant word of God.

[1 : 45] But there are viele what is like, more than it were written about the And these are like, What's the study of misguided?

It does make misguided leaders, how do you do those things? How to do those things?

else think I could not change to chert awnsyn yhampol agos gwysolde chi on y naifry sy'n dyni eiso Zacharias agos y fen Elizabeth gos hwnna hatianwyshyd ers ond gymyg Mac Acke y fanna chanifania fi na fygna cysyn gaf y ysgr y chysyn y fawn ach gymyg asyn, gymyg jia y colonig yngialog y hwcag a Israel nawm a ydyg y lawera ry Ysgr agos ysgr ansol yor malikai By fysaach o ydyg sy'n marhau gyf ylynhauwm cymyn y y cryoch nioch ych lyshyn ynaellog sy'n ffeir cwyd y myshu dofer nio se y lia yn fheu rochach glaw agos unwa sicht y nioch y ysgr agos chanif y asyn cryo nio nareg nio chanif nio chanif agos cryo nio chanif nio chanif nio chanif nio chanif nio chanif nio chanif agos gymuol y ffeir aneel ysgris agos agos gyf ysgrif gyf ysgrif gyfyl gyfyl gyfyl gyfyl gyfyl gyfyl gyfyl gyfyl ogen gafyl gyfyl tóchochag, mar a ha idd raroch ag lish a spirit, a skr vig sias na níchan a chachad rovrae chriast, a náadjabit tóchochag lebrae chriast.

Wel, ha tortsúl idd a ninyasho, a ninyasho dílis, an a súl in ye, ha colochag a hén, agus a ven se sacart a baon, agus vig a gobath o la gulath ans an eampol.

Agus, va doldadad, an a náadjabit tóch, le shunopith a ba gari hianu. Nú se, dê a sá gynshagin, ha sá gynshagin rúthak yn soñadjur, rúthak yn koutrmoch, ma eyn, kúch amysg israel egein a amsho.

[4 : 59] Va cêth, cêth bleanu, fó lawerin hewn ar y israel. Va rach marge mêg díe na hoste, har o te clintjyn kaal, har o te fekyn kaal, guligat moran, rá, náhau mê van nyshen, dya eentjen nyshen, 400 years since God spoke to Israel.

Va israel an norochatis, va tóchis, ghar o moran tóchis acke, ghar o a kumat káloch, ghar o díe, jannu moran, námesg ach, unu feking, gyr o kúchaon, agus vaat díe lysg anna gheoenu.

Agus vaat díeanu, nyn nyshen, ghae oortochu ghaif, lyshen gheoenu. Agus vaat ddol y stiach, o la, gula, díeanu nyshen, bachor ghaif, yw díeanu.

Nyshen, ghar o at díeanu nyn nyshen, a er sannu vi kosnig fawr, jé eitje. Agus vaat díeanu nyshen, nyn nyn nyshen, a kruitshen, gynnyk egenu, gynnyk egenu, e lá, farennnyk, farennnyk egenu, messiha.

Ghar o káli isake, kúny viag sht. Agus, ghar o káli isake, a miag at pia, ek enu. Agh ghaan nyan sht, ráinnyat, nipúr a gáif, ráinnyat, in the listanish, ráinnyat, fachgul, in díeanu, anang hraat, ghar o díe, tal haas, tal agopith, amidst gisrael, er sannu súrach, agus er sannu nhaarnach.

[6 : 52] There were, there were people, amongst God's people, at that time, who were faithful to him. And they were, they had listened, and they had believed his promises, in the Old Testament, that God would bring to pass, what he once, agus se, zekaría, eang ganna, ganna, ganna, in a díeanu, efan nishu.

Nishu, veigat, eit olda, shtiach an eanghampol, agus, o la gula, agus er sannu suchu, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith, eith.

This was the most solemn work that he did to go into the holy place with the incense.

This was the most solemn work that he did to go into the holy place with the holy place with the holy place.

It was the most solemn work that he did to go into the holy place with the holy place with the holy place with the holy place.

[8 : 41] In the holy place and in the holy place. It was the most solemn work that he did to go into the holy place with the holy place.

It was the most solemn work that he did to go into the holy place with the holy place with the holy place with the holy place with the holy place.

And he did not know that he did to go into the holy place with the holy place.

And he said, He said, This was the most solemn work that he did to go into the holy place.

cyngry, myrfaaiach ghaif. Son anda wi mynoch o ghaif, gyrgag gbydd, nach te regau logu, ach gyrgad, chyrwali eisag, gyrgad na nsiesw, ansolaw, ansolaw, disia-heintal■■■■■, youngugs, yw si-e-n hryul.

[10 : 19] and that's why it's so important that the life of faith must not be lived according to the way things look from the outside the life of faith must depend alone on the word of God, who knows when or how he will act, but he will he will continue and he will be faithful to his throne there they were on the very threshold of the coming of the Messiah and they were going about their business, not knowing that God was about to do the greatest, greatest work that he was ever going to do in this world, that everything that the Old Testament pointed to was just about to be fulfilled in the coming of the Lord Jesus Christ but that is not painful that it is going to be that he has gone is how his love of nah of Zacharias and then and and, another, his love is that he has never a Cuban the Christian does it make one of the things that Jesus will get a BC before around the Lord the Lord the Lord is gracious the Lord is gracious the Lord is gracious isek o chulatin o garao tjil lawadry israel ha mys e graas for ha my hast graas for, ma my coní graas for ha my hast anling heal ruit raif agus ha my colin o chulini o ghoort mi anse ngaon ciminig agus hapechorgaa ebi gael fiainio, jochláytr se Nazareth a baun ffn y braein agus se dynia mór ebi gydion he would be great de a se na ceolachach well, hwtnael nyn ni aga mudha ebi mudha bi amór a se na ceolachach gymi aga mudha anna siúlyn ie anna siúlyn ie fi aga fi aga tjilas agus ull gan yngheirna agus vi aga tól tól a machan an ynghoog gaelías

Elias sinu uchot mi so marha agus tjantai a kór a rash gan ynghiurna nes eo hafisachin dhe a phrygar te hwk zekaría gan annael charoa chrachin chata chracha annael agus agus marhoraga dhe seo ráin nye annael pala gan gan gynchomis lavert uri tinnu samí agus jemiga uwi communiquetag lewi glóas at laven smushin adort agus rúd agus agos gynchomis agos agos chrachin as des as

B4 tinnu it hwk ■ gynchomis slungis abys gynchomis they acted in a way which demonstrated their lack of faith. You find that all the way through the Bible, that it was when God was in their midst that the people of God had to be particularly careful. That in itself was a proof that the Lord was hearing them and was working amongst them.

Agus rain in heo nu redh in yaldhig huca Zacharias agus ba baby eca agus asin i ddifig sith echgyddig yng hapcha. Nis e si am ees an ees an ees an, hannig yn nyn ael Gabriel go mother on the verse 26 agus asin i fhecyn nghorag a hacoa laad at yr ynael, nghorag iddyllie a hacoa laad at yr ynael agus mother agus ha obydd eicri e anu obydd nach ro eic dinas y mi yla ons yn hwyl e fi g■lan e fi g■lan mac, ie geta ha na papa ní eich e tord cws uram go mother en ol dar I hy bi todos uram Gud showed it,

G antia-ätt ■■■■■■ angry P■■■■■ MR journeys It's a great mother.

[16 : 05] It was a great mother.

She was a godly, and a faithful, and an obedient woman who obviously and the way we know this is because of how she reacted to the particular work that the Lord was going to give her to do.

Well, noch an aeal fae a cor agus hoort an aeal gae my mach ecge agus ba galeg soarit ju idha hort ji you shall call his name Jesus agus chyrwaceti ju geishe a tort anam sa mi yla jidoch marnach chyrwaceti ju ga Zacharias agus Elizabeth anam yla tort a hort ga eoin a hul a cael an a nopith an aeal na hul a ní, hul a dítaill a hul a hort gaeif a r sôn gyrwac an aeal na a gopith, hir sôn gyrwac an a hul a cuth a macha syngerang a hul a gynh an a hul sio hul a ddiha■ gyrwaceti ju hoort hul a chynyw or hy nangen hul gyrwaceti juo dech a hul a chynyw dhäas juo eu nu unda sa i living

It's jobbar. Thus, Son of Kings. It's ■■■■■ with them.

It is the end. Yeshua Pedro idiot he explained how elohood for Ano wy trarach o'r slogan heona, agus ano wy gandrach o'r taithing nafyn jorden, gan an heere yali.

[18 : 31] Agus ano wy coedaf halaf, na naidjan a gierich a nougie heona, agus a nougie slogan heona. Se sláinier a van.

Agus seo sláinier a the, seo sláinier a smon, the great saviour, the one saviour. Seo sláinier a the hallachoch anna Joshua, le Joshua.

Sláinier a the hallachoch o'r luach, go saefer joach. Leiby coedaf halaf am hegean, agus leiby gan hallachoch, taithing y Jordan River, gau chiri yali.

Chynyil sláinier a la aking. Chynyil sláinier a la awn. Chynyil anam sa mi a la awn. Fóinye hef, misgynye.

Farae fel sláinier a the hallach. There is no other name given under heaven amongst men whereby we must be saved.

[19 : 38] Or soriya a loag fein o'm hegean. Soriya a loag fein o'm hegean. Wel hasit, symag suas marge megean, nopith, o nopith ar aine, agus ar nöwyr ar son, gan anik as deachan, gan anhoogld, am a shol.

Leiby coedaf halaf, a ní a hesa at ar sinu, agus an gion, agus ar pegean. Ní a chyth skarig at ar a sôl, agus djiha, an angarig eethen, na dhe huitjage, agus ewe, agus o sinu mach.

Ní a ha a níw, a shesu at ar o hen, agus an gion, agus ghen jyld doi, ghen jyld doi sa mi a la.

Ach an a ees a creest, as a vil, as a vil a komisoch, gan an jy sian a fi, idha chythu falaf, there is no other way, for the sin, that stands between us, and God, to be, to be destroyed, other than the Lord Jesus Christ, and his coming, and his death, and his resurrection.

n'sau, hshu, e, Hva, M■, Hva, K■, h urban. Hbram, ewe, ghen jyld, agus an n■ Zu, at ar n sfie, Ghen jyld, moda, ha chôn na náall, hw ghen jyld, agus an n sfie, ■■ a kareas, ha chôn, ha chôn o flight, agru, maúrna at ar ■■allach, at ar ná chist, a hedrat, Bhud, interfwawt 2030, Zecarias, how can this be we are so old and then verse 21 and that's how we have and He goes and that's what He said that's right when the letter of something they say but that's how there's a letter a letter of what is on an chrya Zacharias and she's on an over a son on chud an ael from smaach on a and she's four kids on the mother she's four kids on and a supernatural work that God was going to do how was this at all possible that any woman could become pregnant without having known a man, that was a complete impossibility and the Lord was recognising that this was a true question and he answered it in a very, very discreet way

[22 : 24] Rukadhanayal agus Hotearí h■ kus spirithanúv arst agus kudhi kuaachan yeas aart a skail arst ghan yalat m■nach a k■sam eachshan ghan yalatallist jachan a n■y asa roat daldi yeanusho ghan yalatallist jachan k■nus e chai ias yenebh ach jidoch le k■nach be spirith he was conceived by the power of the Holy Spirit and that's it we have to leave it there but he was conceived and his and the the gestation period and the birth was a normal because at that moment of his conception he took human nature to himself human nature in order to be identified with the human race as a human it wasn't sinful human nature it couldn't be sinful nature because that would mean that he was guilty of original sin and Jesus was not guilty of original sin otherwise if he had been guilty of original sin he would be he would have been a sinner by nature but the human nature that Jesus had although it was true human nature it was sinless human nature perfect human nature it's God who is in the flesh God and man in two distinct natures and he does that in order to identify with us and in order to die in our room and in our stead the angel said that he was going to be called the son of God maak ye there she ne keeldoch she maak ye with ag o hen se maak ye had the ne heilen a job agus a chiat cap ce le geis geel ne heilen that's one of the names that they're called ach ha seo jifere ha seo at reali cha charo aum aum naus na chro naan afe chishogan an hreanach na a gea ye he was always the son of God but by saying that he was the son of God we're not saying that there was a time when he was anything other than the son of God and we're not saying that he was anything other than equal with God he was equal in power and glory the same in substance equal in power and glory on the philippians chapter 2 chapter 2 chapter 2

An gasp on earth, Assistant boss says he fell in house, in Manff important hands and trying to say, and in this idea resources ■ coefficients, What are we doing with the message that comes to us?

It's not the same message that came to Mary. Of course it isn't. This message was a unique one. Never again, never before and never again would the Lord require anyone to do this.

But every time we hear the gospel, we are hearing the message of God that tells us, Because in a way, that's what the Lord asks of every one of us.

[29 : 47] To simply surrender ourselves to the will and to the salvation of God. In this Hong kingdom.

to me is that those nie will follow your journey There's a choice.

What's all love? How do people call it to speak? How did their class work? We love them a day for them too. How did the book members remotely know about their lives well?

What did they style this morning not only o'clock in the morning? It's about how it came out too.

God bless you, God bless you.