

Zebulun

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Date: 06 January 2000

Preacher: Rev Kenneth Stewart

[0:00] I'm going to talk to you about Genesis, and I'm going to talk to you about Genesis chapter 49.

Genesis chapter 49, verse 13.

[2:12] Genesis chapter 49, verse 13.

[5:48] Genesis chapter 49, verse 13.

Genesis chapter 49, verse 13.

Genesis chapter 49, verse 13. Genesis chapter 49, verse 13. Genesis chapter 49, verse 13. Genesis chapter 49, verse 13. Genesis chapter 49, verse 13. Genesis chapter 49, verse 13.

sacred,■■■, predic hablando clients, makingeth the Word of God and the greater glory that God has mastered the future of his older community, begging them for a visit inaning as this we ■■veless he will raise the pot of diseases.

Please continue with somebody corners over there we have a verse and give ourselves an reason for I will speak and give ourselves a verse and in this verse, by devant you To wear sian bowen the white will otur and go over the Here is what he comes with.

[8:46] And he said, He said, He said, Isaiah 9, verse 1. He said, He said, And he said, He said, He said, He said, In the streets of London, In Saskia, In just one of its local roots With his own power In a better way At a certain time you only make one in the Victorian book journalism citizens signs you piece that

I I pien and consider standing■icanoes. They are silenced the ■■■ andUNERMES were named to octomen because of all readersthey were donated in swiss and Remember what did the origin of the Exc consultant side and the origin and the origin are ■■■■■■ions in the last hour, and your daughter got this close before.

ti■c tudo right before you turn to the nucleus. vitally the humanity that terreau Dotsie Viotie on a total being married yes galilee or the Galilee of the Gentiles.

The district of Galilee was the king of Sebulon and Naphtali which was a bit of a bit of a bit. Galilee of the Gentiles was the king of the Galilee and the king of the Gentiles.

And the king of the Gentiles He lived the world and the Lebanese who were today had lost his daughter people in the want ■■■ings passed for his brother and he was with ■■ zupe■nie and he was conceded and sin thank you and Holesh When the Lord came in dealings of chastisement, he left two kinds of people, and I suppose he left them in two kinds of darkness.

[13:06] The Luk is the chapter of Jussiah Desmond's Classroom in warrior's curriculum and naturally■ ■■ please as well as its' money are looking for it again.

regular ■eboard takes that out.

And it's a place that can also be used some followers, who speak.

Also, they will have a reacts, some from the■s and it will be made like a Vai.

After all we have started valorizing the videos, all we have arrived, everyone will post, Arabians, Greek, Come pictures commence, George, and, Julie, Kentucky Empire.

[14:38] Believe in that it you tea as. You know we did better things. You will know this book then what these comments were.

The land of the shadow of death.

[16:52] The land of the shadow of death. The land of death.

The land of death. The land of death. The land of death. The land of death. The land of death. The land of death.

The land of death. The land of death. The land of death. The land of death. The land of death. The land of death.

The land of death. The land of death. The land of death. The land of death. The land of death. The land of death.

The land of death. The land of death. the land of death. Here, bear me the withered light being a new God to the meats of your birth.

[17:59] But our thank God will also be raised and there are little worries these teachings.

did this make it, the reputation will have to look if you will n Clinton, say the Biden alone is hearing. Because he comes with Grandstands, M■■ ■orrique am is hearing the word or listen to all of these stories.

The family lines don't tell y'all but that they aren't sure they are doing right. In their words they tell a little and they say they don't want to tell little issues vitally they say what it might be they are saying?

And then Ofer Gurgh, and only Touze phu thiss is roy■■■, We go now the Jakob This is how a littleujecap and Meet daughter from all the lineage What did he say?

What did he say?

[19:57] What did he say? What did he say?

What did he say? What did he say? What did he say?

What did he say? Stay quiet here, the temporal Limited lap kost R All their North, outstanding masters labor jobs The first shall be the last, and the last shall be the first.

I say it currently puts rich lies and yevg god. In dream of this , I will save myself for 200 years and a day from my dad.

And when I triacked from faith, my idea was the lastod■ of believing. And I say if you 50 years or 21 go, you go and hug your gut. He says I don't see the also eye on the eye because it's aished one He is the one that tells the Bible In Matthew 4 verse 12 Verse 13 Ceph elizade Who is the first woman !?

[22:11] I saw at that Tal of Habilon and Tal of Naphtali, Sliyan of Harakia, Idun dhavhauldj Jordan, Galilean in Hinoch. Am bhopal av anan siyan an darach, Idun dhumigat solos mor, Agus a solos id edhi, Idun dhunia, Av anan siya, Amantid, Agus on the skaal, A vaj. Solos mor, id edhi.

Gye solos eva shen? O elha chtiust, Idjinko capar nam. Nac e solos eva am henn, Na fherse. Ismysha sason solos yn hwgl.

Solos yn hwgl. Siolwch o tríx a he gael eil siach o genn, A sain ddosch gellir e dheo an. Ma'r hholos. A ha ddrwch solos gan y hwla. Ddrwch genn tigse idd opydd gye, Idd bigh gye, idd gneabarn gye, Idd feil siach o gye.

Is aesan y mach, Ga ha feil siach o gye gyn. Ngyh anadarachadus, Sama hwgl. Sain ddosch gyn. Sain ddosch gyn.

Ysgartianw gymyswch leir s■ln, S■ln cretiw, Yfigawrch, idddiw, a ha, na hwgl. Ychidh, ysgartianwch. Ychidh hwgl. Ychidh, yw gyn.

[23 : 26] Ychidh, yw gyn. Ychidh, yw gyn. Ychidh, yw gyn. Yw gyn. Ychidh, yw gyn. . .
. . . It actually can live in two levels of life.

It's so much better to tell yourself.

It's ■ickenwe vegan. We would say that it was positive. There is somehow a architecture, either!

the solos o hús. So, myrchain yn ywneud yna fath o'r o'ch at y smwr, o'chwn yn cael solos mwr, ac ysbysain ydyb eilmwch y ghaif. Yn gysyllus ymwyshain gyflwydch drisabuol y chykos gwyn.

[24 : 54] Gat y higgych, rwyddo n■an fath o'ch yn arbeith o awm gawm, ma hwn hwnnw ddolch ar smachach gwych. Mae ni'n si■n y ffeim can y smachach gwych a sian, mae gwymyshain yw gyddi suws co i ddysonrachdia.

Mae ffyr alanyaghtri sepilon, agos mae ffyr alanyaghtri ymwch dyniela. Siall o'ch arstyf as na nígin sian, gha trwag gwych sathatia, gha trwag gwych sathatia, gha hwylg gyrra mwyddiad heilon agos naftali yn dhoshoch y chiw solos ie.

Nach al shent a ddiddab y torsfaar cwyd, naboddyr yn y ffaasyn y sian, oedd ffa'ch hwylg gynhiann y trefyn a sio fad tiarantia. Mae'r chlochon, eidhwch gyddi chdiost, fad guledd tiarantia.

Mae'r ches gandreib ychlawnn mw logs, nach glosat o'n amrach, gandrwyd at maaghant ar anu, miyrwtyws nach cwm co'chart. Fysrych ymien sy'n cu pech, glyslat y negrch lwn, am pech gwy fysrych ym san loch, glyscjur sy'n gors tvaru'n, gydog gytur mo'ch ein na-sgrai, gha' wund mi uwoeg yn chisht, gha' nulig mi gymbedeig eichyr, mo'ialg fyr ym fhist.

Nach eilhabdyr na shyd, beannu eichdi gyd, agys, sgwysh a ha' ffwlwg, a gysw gulig, fos smach gydig yn hyrna, nach na' gweilad sglyfdy, gwo hais gyshwyr, a chyfynch gyd.