

Matthew 17:1-2

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Date: 23 August 1998

Preacher: Rev Kenneth Stewart

[0 : 0 0] Matthew 17, verse 1 Peter and Seamus and Eoin of Rahad and Rorica Iathle Kupain Ard and Gaharichug Uchruh Nan Lahaid and Gaeldrichug Ih Maragdian and Ronyg Uthoch Gael Maransolos and Gaharichug Uchruh Nan Lahaid Gaharichug Uchruh Nan Lahaid 4.■■■ This was so preachy unos following the ministry and died of God and they will be here

This message is about■■ and because it lamp didn't enough to practice because there was very clear■ in the woman twice But using this text it's on the man The next chapter that the Tenore was in When gardening is different, dear■■ours in Greece, such as Hmm Myshad never needed right χ|■ Sae.

She feels my relationship, and it turns my life to the■■. NOB ■. Plants, Jayabolic Garri F debate entertainment technology at NintendoCU to dislike an be of barnish are newach all around me .

confers around us. This is taking me on and getting close and going to the last page.

So, at that time, this was not the meter. Also, more information was saved by a ■■■inement perspective from researching until now.

[3 : 0 5] And this can be assumed they could lie and laugh around later when they were tortures The reason that that's what we remember is overdig Master of Life, those who were able to inform this territory and posterior tribulation of the Treasury.

This was our point which we had was this scenario for the work of transparency. Everything was because of this scenario when the real prices were happening iniantly ridiculed church. Well, the Pontiac Church was another woman who boats, who just, likely never had to move,■ it and be told he when they had to go out.

But they started saying, that anyway, it was...

Could be a pleasure for the long time nàò for the long time that the number is what number one. Long time is done with each other.

It's wonderful, everybody know who other standards... Why people lose future and the world are problems.

[4 : 2 6] but the strass of a CR with it. It is the point that people take their first time to write. They give it very specific to a ■■■pain.

They■ say that standardization happens at screwing them together from that■■. It would still enter their borderline byamerican of notable mantenning on own Simpleauen half-mores.

Lord, what he said it was God's■ business. But but, God we love God's pencils and all that God'suto means and all that And all that God's regulars Bye the written out on screen going on on and the day of the finish line and here

[illegible]

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a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a a  
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I will will feel with you back to Jerusalem seating should where those are. The exodus had good news in Jerusalem. The scene of the 120 years in the era has freshened and they can see how they formed him here.

The deace, no, the exodus which he would accomplish at the end of the day. Not only trust but show yourself. Trustworthy. He that has friends must show himself friendly.

The decease, no, the exodus which he would accomplish at the end of the day. The decease, no, the exodus which he is like, I don't have.

So I have made a mistake my Roth will ■ me and never go to me anymore so that nothing you just have to make. I say to you the kind of keep seeing this can be This was a real combination of memories and these recent events just shut around in every time it just Argh and then ■ leaf it was hard and the stories were ■ loving and then and there is we're line It's offering smaller amounts of emancipation, small amounts of G wine bottles.

That's fine. My fellowites nit■■■ at playing, seeing people with■■■ers and speakers during printed pages... ..and the production of G gewesen were slightly different and they returned.

They offered 1986-to-■■ours many times to stage. They explained everything but it was more inspiring.

[27 : 58] There must be, which will be.

Where are there stands? Bar 15 heads, By not Irvin, and a girl who says who can listen to it and see it shop it is it it it it it it it it it it it it it it it and the awareness there are a tree on a gli pith enam an hamster it buch

I perceived that they were three pillars in the church.

Pitted, Seamus, and Seamus. Pitted, Seamus, and Seamus.

And the life of celsys and for people who invented thoseraits are helping us to deliver more and more generations more nothing less than a man who disedy.

[30 : 31] Andrews andavys are... But anyway, he handed him more they'd film up eyes and he'd get ■■■ Stella and nurture her things together.

I was a very good person. I was booing. I was a good guy. Yeah, yeah. I was a good guy.

I guess. I was a good guy. I saw a nail. I'm a big guy. I'm a big guy. I'm a big guy. I'm a big guy.

I'm a big guy. I'm a big guy. And we're the Lord of Kingsgate. So what information about?

Because of that?

[31 : 31] But you're not sure the local order? Give us the word. I miss you.

Eish jifdish, oed hashish e dhatioch eishw peyn gara sho mavach gsa. Nach eishen o h■■rsh jpeetir dish yst dúsig cdiost mach g yn dyeh beho.

Wel morsan, eish jifdish. Nach jiffedd yw fi cwth cairbtwyshli na lahen. Sath nach jifn a ober olyf am gae. Cerso nach eish jifgwmynaetioch ddi nabdyr na haeg gra.

Oed sysym a haminiach eishwysg gael gwyf. Nach eishen o h■■rsh ma sô. Siawl, vaaz nidhe ddi suws a torstorum taw wujh ag eis torstorum gana faaian.

Su chulurú te waad a shain as a dynagog. Nesolham a waad a shain ag eis su chulurú te waad a lewag as a dynagog. Ag eis a dyaach gadaach gwaith nesgríwich an gael. Va chulurú te kumasag eishw eis bdyir an wujh ag eis bdyir an faaian anadaiv dish ybysia.

[32 : 38] Sva a tach chyn sakaal dish uchulun i ghae chythin gheel as antawn jimano. Ag eis nach eitur a gara shain ag eis a pita ddi anu noda hwsh gdias tdish gafemag eif hulug.

Sgafemag eif yed a chuth gapaz. Hyund eit pita rys hwsh tja guma fhatasin wurt. Nesht kwaas a hwka shain. Ha as a vdhen a chy gheel as a gheel an dynagion gymanu. Sann as a shain a hwka shain.

March ebyg ag rá. Chai na shain a m■■ni chy sain dhiksh a hakenyth kú saam. Chai nalma shain a jedis gha na visiha. Chai naiw paa saam. Sann as a viztu eis tog lorochu.

Nap yitid minnach u kúshin mar shain. Sann mar show a hwshin y ganiach u kúshin. Sann as a chalin hior na graad isin as. Nap yus su. Kus bursa bi eis tosioch eit mwaxh gsa.

Eisht tadhidhev di m■■sh. Agus eisht ielija. Acham as holus mwaxh graagha. Lik lesun ewi minnach uch neskriptad nguht.

[33 : 33] Agus sannadubar kalsinu heikin m■■sh agus ielija. Agus kthiyas tadaakar. Agus aferah a kiaun suwa sukhull urutk■■la. Agus aferah a meenich ukh nuhu l'niche.

Eish tjaf dhish. Aanach loogh var. A meenich ukh kthiyas tadaein. Asin himenuh nuhuag. Erna niche nagavah ahtiraan a shau. Agus nachmagun.

Ibika loroach. Asin jau njimenus. Asin himenuh nuhuag. Si ibika eiskin chanonabain. Asin soshkab. Agus alexihti gona heurih. Saes nuhi pustyan. Saes a chulunig athaa.

Asin hewn niumentuh. Mwvach gragach. Agus eishti gshise dish. God. Femish o chanjiliakam. In meenich gasigalik. Agh God who spoke at sundry times.

And in diverse manners. Unto the fathers by the prophets. Hath in these last days spoken unto us. By his son. Whom he hath appointed heir of all things. By whom also he made the worlds.

[34 : 30] Who being the brightness of his glory. And the express image of his person. When he had by himself purged our sins. Sat down on the right hand of God. Lawad eku minik.

Trinifaya. Agh asinu lagi tedamach. Trinifach. Agh theyish. Agh asinoha hindioaga sorn yep. Veh se anniversary just. Agh.

Agh they Sugch grandeur. Agh theyilla ggrach, gaffe ma'aypaas uhtain. Agh. Ashinwhcimfiisi continued. E gagag floor in new cattle.

Aghyez moarenhu gebooluh agh ousas gweagna south. Agh. Agh Korainnettiyn higye Tan callingipaas. ne IG what went wrong did you know, but someone said to know on and he's holding natural blood and ge Magn

Problems, they are having Protestants and debates. It goes badly. And so, we pride in men and women are not enough orrandy, lokals in Jerusalem, which makes them important to show his mind in the ic .

[36 : 38] Such Steph prend introduce to those people who have promised the chunky sobre for their mouth. Depois of reflecting those ones from the trapped. Such as you know, that you have to it a donj in other languages.

That said be it m. Then not as much as we started to make you the rest of the Kalina sndj, but it won't a take out that you are not allowed. What is that?

And then the verse you have it be it But it's not an extension. It's ultimately a person They came down in glory.

They came down in glory.

They came down in glory.

[38 : 37] They came down in glory.

They came down in glory.

They came down in glory.

They came down in glory.

They came down in glory.

[41 : 07] They came down in glory.

They came down in glory.

They came down in glory.

They came down in glory.

They came down in glory.

[43 : 37] They came down in glory.

They came down in glory.

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[46 : 07] They came down in glory.

 They came down in glory.

 They came down in glory.

 They came down in glory.

 They came down in glory.

[48 : 37] They came down in glory.

 They came down in glory.