

Acts 17:23 GAELIC

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[0 : 0 0] Hello everyone. My name is Jeanne Sñúminash nagag on a chapnal of Lefshing. I mean, we're doing this in a knif entry and I really appreciate it. And, I mean, it's life is also like yourself.

Because, of this time, we don't have enough power to speak on him now. And he says to us. Verse 23. Acts 17 and 23.

But luckily Maezer said he was a preacher that just happened. And he said that he was new in my altar. This whereas he wrote something.

I'll read that verse in English.

So Paul standing in the midst of the Areopagus in Athens, he said, Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription to the unknown God.

[1 : 21] What therefore you worship as unknown, this I proclaim to you. Well, ha xin yadda vi i yentang in Apsthal, agus ha xin yadda vi anna Thessalonica in Hoshach, well, Philippa in Hoshach, agus ga i yentang gu Thessalonica, agus yon urshin go Peria, agus ha xin yadda vi fhecking nói chan yin baan, mara ha Paul cho seswach sa hanapsthal Paul, anna vi charamanochag in Hoshachach, asbite e hacharis, asbite e hacharis, asbite e cunartas a vela, ha Paul doli charamanochag in Hoshachach, agus ma ba xin y kiolach goroa doli vasoachag, well, shan manaviyas, shan manaviyag.

Agus ha xin yadda vi fenging, a nôi ansanta jolt, nid ydyn yna onna Thessalonica, yn Hoshachach, agus a nôi ansanta jaff, rynna baria ni, yn Hoshachach, yn Hoshachach, gos ananig, i atsan fó Thessalonica, agus ananig, anna sin edw bawl chynna bra, dyn o God off.

Henry■, hawm y tafed gaf, maschi maen, ham na marish,■■■■ gan y byddynu,
agaryddion y straith, gynna gynni gra, gynna gynna gynna gynna gynna Lindsey, gynna
gynna gynna gynna gynna gynna gynna gynna, gynna gynna comb zhawn, gynna gynna
gynna gynna gynna gynna gynna.

All the odds are karlanes of the race. So I did not have the place in that moment. Yes, Joe beboxed to be a part of playing in ■■■■ elusive ring.

Ah yes, aos and ■■■ later on. Again the acumen has turned into Rio to run the Straße, The■■■■ ■■■■■ và■■■■,■■■ is what thou are doing.

[3 : 51] steam sht Paul ■ã Síle Sûrgu■ Fa spirit ydy frosno chywn.

De asyn y cywloch chi. Asyn y cywloch chi gofio a phaddoch gein triplach. Gofio triplach. Gofio agad nachri. Mae'r horig yd nechwnica awns y falu siol.

Do fri gyffaca amale lan ygol yri. Tor ygol yri. A'r colych gyro asynad y siol.

As y falu siol. Gyro ymwysios. Yrgol. Ydychyd sy'n siol. Awns gachach.

Fa ygol yn awn. Ygol yn do gach sios. Chyn i chype ynyr ygol yfawn. Chype ynyr ddiw yfawn.

- [5 : 12] Fa ymwysios ddiw awn. Ydych yn yfawr sy'n. Rhaen nhw jesbwyddoch. Nid ych yn y chiwis. Yn ych yn y dyna craboch.
- Ys yn hynagog. Rhaen nhw. Rhod y bavishgau giannw. Ys sy'n y byd dold y stiach gan yn hynagog. Ys yn taasoch ych lefi brian rydyn.
- Nid y chiwis. To the Jew first. And then to the Greek. Ys and SCH.
- Yn ychyd. 2019. Ys ein ychyd. Ys n round. Everybody was alive and laying down. However, the word about God is■■■■■■■■■■.
- He is the biggest factor for God. He went through the area for a sudden prison in Israel and they were able to■■■■■■oke. For a million!
- [6 : 14] the Xaramanich agai vias agus nasheri. Gus murschint, murschint jen, rukiath doth agus hukiat lo eku areopagus.
- Nishe? Sen soen aach fara meek dâne kyrnjochig. Dâne ewa ewa fölunitje agus dâne agus agus agus clenjan dâsos biach agus agus agus ghaar dâru agus agus dâne nguach agus gynna stiachan awele agus agus biachan uur.
- Agus nidhwolat gyr o pól aseu agus hgwr sulfur agus agus diâso agus agus agus agus agus ■■■ acc industri agus agus agus agus agus ang Kem digit gyrnjoch agus agus agus agus about the latest ideas about the world and life and what caused the world who created the world or what created the world or the mysteries of life and the areopagus was a place where people would gather and they would just continuously discuss backwards and forwards the various ideas that people have basic human questions that people have about life and death and creation and and how the world came into existence and so when they heard that paul was in town they took him right away to this place because they wanted to hear what he had to say
- When he was into place , he had to say a new alternative thing, what got him from anything or, all two things that were in the earlier bubble So again, he was ■■■■■■ ■■■■■■ He's got■■■■ inénially fast As for world, he could get more dol ■■■■■■ But his wife never bought the world When he was trying to say The world are going up What is the world that he had to reflect Jesus, who Jesus was, his death, and his wrath.
- And this is what particularly got to the Epicureans and the Stoics of the time. They had never heard this message before of someone rising from the dead.
- [9 : 26] For them, it was peculiar. It was interesting. It was fascinating. But it was rather quaint. It was rather unbelievable as far as they were concerned.
- But this is what lay at the heart of Paul's message. So they said to him, you're giving us new things here. Our ears have never heard these before.
- We want to hear what you have to say. So, sin an horem ewe a paulig eorri. Agus, gha'wari sin horem so.
- Er son ewe kuth fang hoar in hosgeal. Agus, rotha wane hosgeal e keolochig. Agus, an the verse 22, ha'n ewe gha'n ewe gha'n.
- Agus, 6 o'to faul an meon ar eop agus gha'rta. Agus, vwainter na, na hane. Agus, am e fechgín. Agus, an ewe dweith seaw. Agus, an ewe dweith seachet.
- [10 : 25] Vwaga ma, djidog keu minach naga. Minach eich, kova na hepicureans. Kova na hepicureans. Agus, kova na stoics. Ha, ha, ha, tada nanamoch eich guswoneg ju.
- Agus, an ewe gha'rta na shaw. Na hepicureans guswoneg ju. An e stoics. Well, vwana hepicureans. Vwaga te leinting. Vwaga te leinting.
- Epicurus. Vwaga siog byw on the middle of the third century. B.C. Agus, vwaga eitse na critsyn.

Na mech ddea awn. Vwaga te gra. Na mech ddea awn. Ha'u fata phala ffyn an hwyl.
Chaneil uis ym i.

An e nye. Angs nyn i chi'n haco a lait jas an hwyl seo. Ha astyr fór. Ata r y sywll. Agus jas bi coha awn.

[11 : 25] Cus bi dea hann an jas. Bi coha a gia. Ach ma ha jia awn. Wel. Chaneil siin y gól gromw eich rinni. Agus chaneil asin y gól gromw eich rinni. Agus fath a critsyn.

Gynhachaf do a chulau. Gwrw o a chulau calatachart. A redd chance. Chaneil siin. Agus. Tórd a yin yna eir la a critsyn. Gwyfyl tórd a niin.

Gwyfyl o a chulau calatachart. Gynhwyl o a chulau calatachart. A redd chance. And when you get to the country, you get to the country and you get to the country, you get to the country.

So their philosophy was that if there is a God, then he is so far removed from the world that he has no interest.

He or she or it. They didn't define who God was. And no interest whatsoever, no connection with the world in which we live.

[12 : 52] So what we have to do as human beings is just to make the most of the world because everything is meaningless. That's what the Epicureans believed, as far as my books tell me.

Now the Stoics were slightly different. But the Stoics, they were different from the Xeno. They were different from the Epicurus. And they believed in faith, that this was a pantheistic belief.

And they believed in fatalism. Whatever will be, will be. Now, go see on the Xenoch of Coutramoch.

Well, chaniela, Coutramoch gyna by, by yolach o'n the Epicureans, o'n the Epicureans, o'n the Stoics. Ach, ach, se'r o'te fae an the 19th for Paul, va, a sin yolach o'n the 9, ansa roe na dunia smynoch, o'n the Dúinia, ba, cimichol o'th.

Va, a sin yolach o'th. Gasa yolach o'th. Va, ui, echinabstil. Or, va, fys echinabstil, gormus rwaj a cootramoch, e chaner, o'y fae an aachy, an an 18, an na Epicureans, agus Stoics.

[14 : 13] Go ro, fein mycith, e fi yolach o'n the 9, ansa ro, p an aach na smynoch. Va, yolach o'n holllt. Qual do fwaul let Was, Am a e chan, agus h a cootramoch, gynh y koutchaf ma'r gheastig o fysa fi eke o the náyam sa wylin sôghul o smynyachach narlachan náyam sa wylin sôghul o tjohtag dhia o gynhamsa tjontai o gholy o dhia chan yal at a kreut sien yal at a gynh gynh chan ha tórtag unh as an hool as a byl sien ybio agos hath a giori a by cwth science an a náadja yn hyo na hath a giori byl ynting science agos rwt a hach cwch y mysg science y gra rynion nách eil dhia awn agos nách dhia chysool o chrwchag le dhia i dhia ach gynhannig sien gofi y mach a chans y náadja by cwth sien dhia wel ham eibl y ganiag ein gymysh yn gysool y son y fi brin y rysyn hwyl agos y fi cwth fanghor yn hosgial gyfyl dhia awn agos gynhrywch dhia yn swyl agos gynhrywch dhia syni agos syni yn tiachroch yn hyn ac yn abstol hathos o chy nes e hwn eich siom chaniel chaniela djarafog gyfer dhia awn sy'n aml yna hathos o chy hathos o chy le dhia le vi tokal dhia le vi brin maen dhia agos gynhanna fiachdi djarafog dhia eiddi hathos o hathos o chy maen ddysg y taes o chy le vi le vi cantyn le vi fechyn agos moch ag yth yth ychylg yth yw a chymyshol yth chynica y ygol ydder o sio sgrifte dynan nio aneigte yw a phusig paul gyda ba gyda ba hwyl a dyna marg ymw crafoch agos gynhiafoch anevi janu eirig do dyn dokach sjo s va falo agos va rote kin kaar va rote kin dyi ore va udas vi agos even although he saw the evidence of such religion in

Athens he saw the evidence of all kinds of different gods and idols and images and marks and symbols of a society that was so religious it seemed that everyone was religious of some kind and yet there was this this image to the unknown god and Paul knew that even amongst all the devotion that there was in Athens there was an emptiness there was something missing there was something wrong and that's what he wanted to address and that's why he said I want to declare to you who God is who God is who God is what Don't stop perhaps the actress persignal been

VIDILOT when he went on to the woman about how his clothing has into thetety he y geori y fi y fi diyanu rwtswm i haiaat y geori diyanu y gynsyn y fi gynshig aif gyfer ad-cair ni o ciashtach se syn yn niararwyd ar ein yn abstil Paul so ha Paul y tolsoch le sion ha Paul y tolsoch chanawn le fi djarabwyd gyfer diya awn ach ymunoch cohan yn diya chaltach gra an yr vers 24 en ie a reing y seul ha taas o chy an yr hro chy agus na hulennig in a hound to vryk er efeen tjion en jw agus na talawyn agus na de haus na de smynchies tu my jyn my reing dje a seul my re gru my re gru my re bie gyntaf chru dje a an seul agus na gynchies tu my jynchies chan y dje a hawn nidje let's start said the apostle and this is so relevant to every age let's start says Paul by defining what we mean by God let's not just assume that we all know what God is let's start by defining when I say to you what does God mean what do you mean by God that's an interesting question isn't it for all of us when we talk about God and when we go out to the world in which we live and we talk to people about God and when we hear people discussing God and people do discuss God

I was in Edinburgh recently on a bus and I was sitting next to people behind me and that was a conversation for half an hour and these were two people they weren't Christians they were just discussing what God meant and what religion meant and so people are thinking in these terms but what I'd love to say to people is this is what do you mean by God because that's the starting point what do you mean and Paul is saying look there has to be a starting point and God is defined as the creator which really makes a mockery of what you're doing which is creating little images wee tiny little images that somehow represent God he says that's ridiculous how can you do that that doesn't make sense if God is the creator then he cannot be represented by little images that you are trying to create your own God in creating images but I'm saying to you says Paul that God is the opposite to that he in ye arraignisul verse 24

God who made the world agus na hulun ye chen a haun dofri gyr effeim cheer on a nef agus na talafin chen a gaf ar conl on a niawn bylof wahan dian dyn so is nan o ro da hw diann hw fiaech rii caingolwchach i'n dianna hw crudsi'n gafil dia conl marg ymui marg ymui gafil a fheumochach e fi gafil conl on a nhaish chen a sian yn ie amydi'r crudsi'n eidyr as a phol dia chen a fheumach yn ieon chen a fheumach dia idd carse mi se dia a raiin i'n syl agus ynghrydn y cee agus ynghrydn y rairtian agus ynghwchel na moroch chen a a sian fheumach y fi gafil conl an y nhaish anbyl ddau diannw ddau siannw ddau smynych agibus toc puck utch gesch a ynghrydn y gafil gafil machib mag a gii gen fourne han nini gafil a raiin anang anachan a fheumach gafil gafil

[22 : 30] Siannw up he could live collect he couldou that's not how it works God is first he must otherwise forget you have to forget it because if God is not God then if we're not going to give God his place agus the notion that the child is to bring to the on the verse 26 agus he focuses on humanity that's where we are we are part of humanity he says this he has ordained the times and the places and the boundaries of our existence now why is that important because at the systems and the times and the places and the restrictions of this world they all point to a God who is orderly a creation that is orderly speaks of a God that is orderly a God who has established the boundaries and all of the and all of the the everything that makes up the world that we live

God verse 27 so that so that we would seek God God has put his fingerprints on creation so that we would seek him I on Joel 32 extern to Julian 11

OhAb consoles affordables, savings of Card FIFA 1945.From Youtube, ludzi grows in the ■■■■, Academie vatables, partial ■■■■ets of the world.

Let's say, God is going to judge.

He is our judge. Because we are accountable to him. It makes sense that if God created us in his image, then we are accountable to him.

[27 : 12] Or aansan has anbio in him. We are live and move and have our being. But I think it's true that there are a lot of people, but it's not that Paul's job.

It's not that all the time it's been done. It's not that all the time it's been done. But it's not that all the time it's been done.

But it's not that all the time it's been done. It's not that all the time it's been done. But then he is going to be able to do it.

He is going to be able to do it.

Verse 30 What is God saying in all of this?

[28 : 40] Now that I have worked out the logic of the Christian faith, that begins with the almighty God who created us in his image, that logic has to reach an end point.

And here it comes. The end point is this. That God commands us to come to him. He commands everyone, every person, to repent.

Because he has appointed a day when he will judge the world in righteousness, in the man he has.

And it was always the man, isn't it? The man Jesus Christ, who stood at the very centre of everything that the apostle was, and that stands today at the very centre of the Christian faith.

What we believe with all our heart to be the truth. This man, Jesus Christ. Why? Why is it? Dei skadok, dei bachadok, g'n ch'rach, in apstil.

[30 : 01] Ani ias a creas. Why was it that Paul believed in Jesus? What was it? What was it about Jesus?

Well, he tells us at the very end of verse 31. And it's the key, the one key to the Christian faith, which is this.

Le ashen y'ho k'al suas on a marav. Jesus rose from the dead. Na meen sa taas achu g'in yu. Na meen sa taas achu.

G'n y'all was sa mi akam. Na meen sa faen och question. Ma een, kua a k'ars, kua a k'ar. Dea me dole ch'rachin. Kua me dole j'entang y'ny.

Ka val j'e, ka j'e, ka j'e, ka j'e, ka j'e, ka j'e, ka j'e, na meen sa taas achu g'in y'ny. Se so a j'e, j'e, j'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, y'e, if I was starting today and asking questions about where the truth lay, I would be asking this, who has the key to life and death?

[31 : 24] and the one man that stands out in history is the same man as paul is preaching here in this chapter the one the one key the center point of the christian faith is jesus rising from the dead that's where i would begin that's where i always begin to explain people to people about the christian faith i start here the resurrection from the dead if it didn't happen then we can throw the whole thing away but if jesus really truly historically rose from the dead this is what paul is saying in this chapter if he truly rose from the dead then it means not only that he is the truth that he is god and that he did die for our sin but it means also that i must believe in him this is what the message of the gospel was now the whole that some of them mocked didn't want to know anything else they had heard enough we'll hear this again we'll think about it there was others who believed for whom the message that paul brought them made sense and they accepted this message and they believed in this extraordinary individual jesus christ and i would i would say to anyone this morning that if you have never thought about these issues before to to start with the bible to start with the gospels and to start with jesus christ because he is the one who stands at the heart of the christian faith it's the most extraordinary message it's the most extraordinary person the one the person who out of every other individual in the world shook the world to its very core life so i'm listening as good early remotest but can i tell you oh my test i'll admit i've been in it and the cõn is their book part of this it's all because other people in the world were pinpointed up the medicors there and i say i guess you can also explain oxen if i've read the part of this

Thank you.