

Sunday Morning Gaelic

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Date: 07 September 2014

Preacher: Rev Iver Martin

[0 : 0 0] Therefore they will see the 1200 words. And I read very much ■ stories about it And the Truth, the Grossness of the Churchpremise text For Moses but the other thing was that he was a good one and he was he was disowned he was disowned and that's what happened of course when somebody turned to the Lord they were disowned and that was the reason but it was a good one and he was a good one and he was a good one but he was a good one and he was a good one and he was determined and that was also that he was you guys and he was trying to talk the whole thislight ■ ■ old and shit and things like this and if they were things for coming to go and page.

I think he is not paying for the 40th onion treasury I only have no reaction. You hold the biggest change.

I think it would be perfect. I think we ought to give God a special name. And Like speaking don Hitler heard Herrera Dow Jones.

In Talos there is an artist, she uses a few improvisations. And then here in Pline, there is a meaning.

Everybody loves a widow. God loves who them each other. God loves a widow. iese, eges hae an hoani ha herod choreken ng hoani aoun, charo mooran koach kek herod ach na, wa na puppet king an laaven ne Romanich eges wa an hoani viachari fein faa war nashoch, leto nil kolaris ne Romanich eges nuaschen kolaris nech juiich, eges charo, charo, hat de chortari li mooran tueueeni idje, idje charo mooran speeshek Romanich ed, agus Harald Morans bech ek ne huich edger.

[2 : 4 3] Ach, war aum, war se puppet king ewaun, se nefju ewan, ga Antipas se Antipas e warab yoan bashti, agus se oa ewan, ga Herod the Great, war byo ek aum bre chriast agus namig Herod the Great byo inu, se psychopath ewa gata, nanama ewa gata, torta gaa se oas dyna ewaun chaa, wushta torta gyni agus ewa, charo a ciarenja ewaun hen ewa angoni fecgin hwlda dyna ewa ewa na ui ewa aishin ewa garao hwlda dyna na ui fi aagri gahort shias gal gal shias ag se sinysgadog garao a maraf torta gyni maraf eog torta gyni ewi as se hwlda se gransan ewaan hwlda riiu ewa ewa byo ek aum seo ewa ewa ewa ewa

He said, He wanted favour amongst the Jews.

He didn't have favour amongst the Jews until When Disreading the sketch he shoulders So you'rent with the memories You can see the people ■ into their rights How difficult That's the word Peter.

That's what Peter said. He said, Peter was a pastor of the ■ ■ ■ of the field of the Israelman.

I realized I couldn't see three years ago. Why did he bring it to the world? Again, Achor, sy'n twoltoch ydy fi llef yn ghafchaseo choldwags.

[5 : 1 5] Gwyswchwn eich chi eich parsh gan y ghafchal. Achor, sy'n twoltoch ydy fi, ydy fi brin mai un y ghafchaseo, mae ghafchal y haf, brin mai un petyr, ydychyd swr le sy'n nael.

Ach, chaniel sy'n ffeking, rwy'n taithodd ddort, ectoshoch ghafchal eich r. Seymys, ydychyd gwaiths. Agus chaniel cael eich gwaith ag syn.

Gindo feil yae gh altid e h ■■■■ peter eim what pecoch, go sonetje pecoch, chaterain, chaterain, ro Peter Nisadi, idh djiyan ye, nivh a, nivh a Seamus, charo, e gtjoddh g'champjal, ha djiyan, a kuthherod g'w baas, er son, gyn gartig a hen, a new yin jirne, dwi bachaddoch, nach dyrain jirne, e gtjoddh o champjal, yn a dwi fyddog, gwtjoddh o champjal, chan yl ffrigwtyn, yna ni cestyn, i ddiyyan, ni cestyn, i ddiyyan, ach se fyr cestyn a channta, nach e, se cestyn natyr a channta, cestyn a ffsyn y ffeinach, agos, chan yl y ddiwrs o, eit yna nw syoes y mi, chan yl aminach, chan yl sy'n ffeinach, as a chaptjan, nach s'mi, as a dyrs o, mi nog o s'mi, dan o maas, e hoed, s'mes.

Chan yl a rysigyn, ma nha rysigyn, en jy gaf, stiefyn, e ddi gudg gwe paas, gyn jol, an tyn jy, jy, stiefyn, gau m'u al, like, eges ran jy, kui, woer, e ddi hon, an yl gwa, e yn caibor, an yl me gyránach, darainiad, syd, ach an yl a ily, syd, e, s'mes, a bach o anamol, y misg, n'y jesg y by, bach o fashg, y rys y n'hio n'u, a s'n yfhecyn cwtioch, as y nhiach gw cabtioch, nio n'n nhoch gw cabtioch, a nia y gaf, a Stephen, y fi ydychwch gwa bas, gyn gaf, y gaf, y gaf, y gaf, .

[14 : 57] And then the word is, the word is, God is silent.

And when God is silent, that means that we have to simply trust that God is doing the right thing and that he has not stopped ruling and reigning in his sovereignty and in his love and in his mercy and in his peculiar, strange providence.

We have to trust him. Though he slay me, yet will I trust in him, said Job. I will let him through the word here.

And then the word, every word, Google Adder, Google Adder. And before you give up please send, and take■ their word and then keep important with the word and keep it with the word and keep getting to know how much it is.

What is correct and have to gü Zig Zig■■■ and brand is up and and there were a few things that happened around, there was a FleaENTKWHA, there was Perseenderism, and there was a few things of course with it, and there was something in the leaves.

[16 : 37] That obviously all the words are quotes could make a message and it is a text that's the answer and nothing there was a speech that was something that got done or thought what thehtwraith and wind but theuch000 and things like■ so those don't and the■■■ and the songs are always the cadence if we're not choth jia staterth or ha jia uriolig oz caan o hola nie o hola nie a tachot agus ha uriolig uriolig anna sin ha gaule stiach in frestil o ba keolochoch gunghudhuch that

God's sovereignty God's rule included James' death somehow in the providence of God James' work was finished and therefore the moment had come for him to be put to death and that is the most important principle of all that not until a moment God holds our lives in the palm of his hands and our lives will not come to an end until that very moment agus se nabir ur sond gawal petar hast bi o ha gawal upad hast ag petar i hian agus agus bi se nabir gus a moment gus Allah gus a minach Wales agos ag agos agos agos

I M as an empty as an empty action that James' death was an instrument in the hand of God for the extension of the gospel.

I'm going to talk to you on the Romania Pastor Joseph Ton on the Romania and I'm going to talk to you and I'm going to talk to you hurricane if your supreme weapon is killing my supreme weapon is dying.

Das ist aus. Das ist aus. Das is aus. Das is an einfach und so insted das ■■■■ und so und so und so und so und so und so und so und so und so den which action the big picture man a badia a real thing agus a red a red a rest of a sonage there ain a jeshge by n'r ruihat n'r ruihat a phala a pha t'r rui chrinihat hoshichat a goni and ysyn a ciloch anachroa a da goni ma'r ha a hoshichat a goni gus sonage er son cusin ma'r ba cusin n'hiochich e baan ag inaam se agus asin a phaechin rwta cha tachart ansa ag inaam se tae ywunye gaa gaa mudha ma'hath gaa

[20 : 51] John Marken gusach gana garaan n'hiolloch eint anach a se e baan n'hiolloch aun agaam easa heen agus e biat na njeshgybill e ba djentyn e creëst e ganaam agus yna n'hioch asyn t'hryngich e njygin e ba e ba laahydd agus raniat e ganaam dat ■ni dan information e gays eCómo e dhsin val gana os ■ni e d alluded aho e djentynwe sl diesen e dhyent e oriented geyi gana ouni an am an am an am oroch an am noroch fervenc an taa sa o chi owan as y ssryptar He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[24 : 15] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[26 : 45] He was a person who was here.

He was a person who was here.

He was a person who was here.

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He was a person who was here.

[29 : 14] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

[31 : 44] He was a person who was here.

He was a person who was here.

He was a person who was here.

He was a person who was here.

He was there.

[34 : 14] He was a person who was here.

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[36 : 44] He was a person who was here.