

Bàs Tarraingeach Chrìosd

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Date: 02 November 2017

Preacher: Rev James Maciver

[0 : 00] Hello everyone, the Lord is down to your comentary, and I'll words to you and, our Lord is down to which to believe in your look at the young people at your back.

That's John 12, verse 32. Well, the Lord is up to you at verse 32. Right this one is a Saint Ciao People and Development.

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. Also if we were to have a show to keep celebrities, people like them all like such celebrities, people like such celebrities are very Sepul War■.

[1 : 10] All those rawns come out to theoka that happened, people came out to kill their personality. Before seeing that, and envie to network went wonder is your a happy world of a terrible boy and it is statewidefind According to all, funnyw Bet it was about my and I saw many people talking about what's up there.

He had a puissance night for the ■■■■■■ of youth walking upright across the country and the future. We will have Pink and Boonton gay■■ text who's the first for music who's the last one from Europe to...

But in the day's week At that point it was a really perfect story with■■■■■■. I didn't say the truth is how I write mistakes about topics.

Rather than like having a deadline of learning, and I was really happy with this issue, and after a aluminum, If the cake was finished this morning, maybe hey I'll do this Central Village, Bremanus say, Bremanus Sirlea in say, Bremanusorrow on■■■■n■qu dokumentum process.

Bremanus vāo derux ■■ tych ■■■■ redechten dia averse unpoe Vivianus ehemise.

[3 : 10] G For the wrath of the Lord and God.

And John did things happen.

ge wenke my yr ghorsais meiko mage. Han able to hwnna slu unwa amiga■ unwa bitch lchan able to cheerbreak like naye La greg Sh milke uh Rather it could all their hearts as what might if they hold hands like to the people who first moment will share reading this discussion■ please please on Thnalum I, tar■■ through community benefits.

They could take some .. So, that that's what felt the cuteinnut speaks of, lénti St. Jacques-ul-Annoyed Often time so I ended up more of a Mrsiff■■■.

Like many times. So we have to find a country sacar. We can see some of you in the country.

[6 : 05] to speak to the people you came through. Daniel, the Moscha went on to refer to the Jonathan Tyson school 2011 Adrian So he did You are■■ of the bat, the ancient vient of the tsarisi.

He doesn't have to take any minutes anymore, any of the■uring people are being a plan and to get some signals from his ■■■ journey.

Then even while I was going to act when I reached one of his■■■ens, Well, which is haunted to cay ■■■ the salt of the vor tiger.

Out of the heart, upon the sea, it says that turned them across allEN the Green.

But, then Vasudev. We won't struggle with it. Even a regular example of the last name of the year.

[8 : 35] Looking in ways, the indicated that we won a lot more people Yu ReidICO G Background Jurassic L predator 4 loving God and Chi obviously very happy to bring to 1972 This is a■■ chapter 19, verse 10.

She said, to find■■■■ysh is rung.

if you wish it would be a kind Monday■■■ east like a stadium you would■■■■ frowning A', won their spine evening then It is here to settle for Friday And I don't they how people really asked And after death, coming in, as she was born Wilhelm Leach and Samson said that He would lose all the sins in his heart.

Sometimes no one could get lost in 23 24 25 26 27 28 29 30 31 33 32 33 34 33 33 34 34 Yeah, I wanted to give all the time and even and again now I had settled the trip and the people at the time I came to do and read I had all the work but I came here into my completed

In trance all the alternatives to Jesus come under the shadow of the judgment of the cross over them.

[12 : 19] They sit under the judgment of that cross that says, I am the way, the truth and the life. Agus, had yeachiga handeishin man a leifishin yasin triu capchal, had yeachiga handeishin kujog, el lai oran hein man a jigishin hige agus gosin yigishin hige chan yeachiga gannanig an solas ysteachgan an t'uul zgaragish duunye an arachotus nus moan an solas.

Hannig yeas chanawme yeachiga suul agranishin aga chamsgamig aere chiarnag naire hūru agus gannanig narnachil kredju anan yeas ir a huyog ag naire naim ha sin foo yeetjug ag rankeesi hain rankeesi garaa ar eain schaulwe niird eint diar ar son ar son ar savel agus hag aartigitug man a helshin eir feemig anu gannanishin ta sin fyr an a an a an a heggeidog gannan hosgiel feemig sin e ni hannanishin agam al fachond gannan naire fiarnishagag aere sosgiel agus er slantje an angrieast.

Eyn gannan routen man as ni fenggannan routen man as ni fenggannan routen eir slantje saapantje huuf e na alesagagag sa sa eyn gannan ut an moro veranamochag sa e rhooggal leineit diar agadun. Ger e ease na eunar sliir na behe.

Ease yvain sliir na behe tra graas dhe agus tra chredju an ha sin eir ar fyr anochag agus saswaggin an a fiarnis dhe.

Agus as eigvasion sa tue villach huuf diigdnig. Ea eiontach an aia sa vil e d eirin e tört fair cunod ma gannan tu tiirach manna ha njarin ma eirig gasong riachig an an a narni iachir a chiam na gaurintian aga chud.

[14 : 16] A chachgal a chile sdea cho an a ars fud sin e hogaal an a narni iachir na gaurintian ag sa ng hodiw captil raiñ ees a shinti ea na aithraina eesin d'an a chbanyu pehgug na iibert fehgi ir ar saninu.

Chiam co mimeach ir ar diyanu na ar fyr antach ye an aithraina na ha basa sa hai dan eesinu. A graa pehgug aga staeha chile ciroch an aishin a fyr antach.

The very opposite of sin is righteousness. Aga sy'n rhallain i veillu ha ha basa tila an eesin cwtioch. A shint donach banyu pehgug raiñan a iibert fehgu ir ar saninu.

Narae beha chach eesin cwtioch an eesin cwtioch. Sa na ar saninu ha na ar pehgug na hachith so. Smae chun ha rô da hanusin gud o ticham te gair ciroch man ees ma oor ir a skriwa glediach.

Raiñ ea asin donach banyu pehgug na iibert fehgi ir ar saninu ege chiamdele gane loeina hanusin as an eesin eesin. Ghaaum agus gamii eesin eesin er ar saninu na ar fiilantoch eesin.

[15 : 32] Ghaaun eesin. Ghaaun eesin. Pehgug ir eichwtas agus sin ee eir ar janinu ar fiilantoch eesin. Ghaaun eesin. Sian ees br■hounas eir an eesi. Ghaa tor te br■h ir efehgug agus an eesin.

Tart br■h ar uaggaran dheul agus ir eesin. Ghaaun eesin. Ma a chans eul an ege ies. Ghaaun eesin. An eesin. Ghaa br■hounas an eesin. An eesin. Ghaaun eesin. Aaisin tjilig ihr uaggaran and it's necessary to do it.

Well, I once had written these methods and these are ways to get into Thinkt metall bank into Hebrews 2 verse 14 on this cover.

later new ■■ of knowledge unfold and a Saint of faith ...

... ... about the■ and theWAN and theWAN the Cekeepers the the new and the new damn am A wo eckle was.

[17 : 12] Es kann doch nach eckle was. E nische aun. Von ein haluxa koju. Chanyel eckle was. An manna waunt. Mas da was ich kriaste. Or charoa haast der taart.

Geta waari yaultin. Grogaridu baas er hiin. Awa kloyig. A mas agus. A nische. A nische.

Sa eint jo noch. An krant kesi. Ha tarit genoeniga jamsi. Yn krant kesi. Si yn. Gare syna ha gra.

Y gyfrich cloyig yn eu fel. Adio roch gwaach gwaach. Chawm y gysgysrych. I atyn y fa. Re.

Foeigl y dda. A ein tynoch. Gare syna ha gra. Mae hi weil. Gare gari iddo. Bas chrys. That is the actual.

[18 : 08] Death of Christ. That abolishes. The reign of the devil. The god of this world.

Uwch garein. Yn hwylch. Va. E.

When I was about to keep in mind he didn't know anything else today, as red made of Horch Elevated Church. After that, he started reading about the ultimately reading in the book in chapter 90.

Cases of Jesus Christ, over and over again, But what he had told you, .

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[19 : 23] ...

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[20 : 28]

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[21 : 30]

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- [22 : 30]

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- [23 : 30] Gow■ kepe niechDAY Ze diez generations in all worlds Gew ■■■■■■ zod ■
 Theyahan But they often we will HIS patience and so my imagination believes patience
 When you Look up
- I Once you have borrowed the ■■■■ lad of it inside you live unable to tell someone,
 especially after the law they responded.
- Friday the Christmas tree had no Ilg solit, feeling any ■■■■ hedging stone■■■ a stone.
 But with the one made the first ■■■et in the house.
- In the end the other way, You have seen the accounts not many. You are only put into the
 judge.
- You say, whatever. You say, it does not wanna go anywhere. You say, never make a
 story.
- [25 : 18] want Yojaijana to who we can do, which frame tooously goes a radio. Just like something
 likeHmm making a show trying to get a Smithsonian out there too much We must be
 Folded True Tell us I left Well, that's the most kind quote in the sake of gathering ■hix.
- The sake of bringing all of the Holy Spirit to ordinary people and however the people bring
 them to the Sabbath to get them out with their■ they bring them out to a purpose to be
 filled with open word grace.
- And for open word so to a teacher, He convinces us, convicts us about ourselves and he
 convinces us about Jesus.
- So he wore the Lord to heaven and He captes a horse.
- And verse 8 of chapter 16 I think the spirit will explain it. That's the scripture here.
- [27 : 34] This is something of a melhor. aquest point here is a three point here. Instead of showing
 it exactly as a500 algebra.
- Sh acad ak y Shop Sh shen? I'mnor a guy I'mni hat You Sh we What TheBUIM file error
 memoryorable, changed notice of this course since the guardsCC bathe the ■ hedge in
 the stomach, brazen barges, Shar 51 got caught yet and finally I ■■ over the disturbing
 documents article review that it's the censor It's being a mother with the youth
 thatnormers.
- Mother with the youth thatnormers are now coming along, Let's spout it, You deserve love
 the youth.
- Stop ■■ because of that. When. *** He was one of his footballors for that he was in the
 very midst of that football.
- There is a reason to give his hand more than boys, its fij■t and great daily in his waiting
 room, his birthday is of jeezë.
- [29 : 48] You incredible interview me yesterday by the actor, and guess what we did it like to start
 working in 24 hours So I was enjoyed it and aortear mix is become an additional ouv
 nh■■ and I will grow together And you learn thataly seems fairly well That's what it is.

That's what it is.

That's what it is.

That's what it is.

That's what it is.

[32 : 45] That's what it is. That's what it is. That's what it is. That's what it is. That's what it is. That's what it is.

That's what it is. That's what it is. That's what it is. That's what it is. That's what it is. That's what it is.

That's what it is. That's what it is. That's what it is. That's what it is. That's what it is. That's what it is.

That's what it is.

... ..

[33 : 47] ... I when understand that many languages and the impossibility of the Austrian people of the people, the causes of respect to responsive their lives.

I when the patterns of the people, theowers of the Empire and theadh of the oppressed, the temos of müd■, even though I think there was an customize and what they did to their opinions I am a great sinner. John Newton is a great sinner. But Jesus Christ is a great Savior.

He is a great sinner.

He is a great sinner.

He is a great sinner.

[36 : 00] He is a great sinner.

He is a great sinner.

Amen. Amen. Well, I am a great sinner. He is a great sinner. He is a great sinner. He is a great sinner.

He is a great sinner. He is a great sinner. He is a great sinner. He is a great sinner. He is a great sinner.

He is a great sinner. We are a great sinner. He is a great sinner. ■■■ Thank you.

[38 : 18] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[40 : 48] Thank you. Thank you.