

An Tighearn' Agus Na Daoine Ciùine

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Date: 21 July 2019

Preacher: Rev James Maciver

- [0 : 00] This is the verse I'm going to talk to you about the first time of the book of Psalms, Psalm 25, we're going to be looking at verses 8 to 10.
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- [2 : 29] The verse is the verse I'm going to be looking at verses 8 to 10. The verse is the verse I'm going to be looking at verses 8 to 10.
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- These verses are about god's teaching and god's guidance and those things have taken without able knowledge or clean trees, from the provincians we or from the house And any help you will find your knowledge since theyOR we can teach you it's small in affairs its amount to the text and you may not leave a sentence Therefore, or for this reason, and there is something else like that, Svein.
- [4 : 57] character in here and there, and there's a couple more people like following. The also monarchy itself acted on the Our Uncle, our ■■■■■■ polite voice culminated with them, but then didn't worry about us too we're eating man is he thinks that we're a kid also too or because arible adjective.
- It's a response from other obvious then we think about the concepts we■■■.
- We are there, we are we talking about each step?
- so she can't say forgiveness and be successful and her character is the spring It's not really how embers trying to make me work and i promise to flag the belle that i was passing over with her selena and at that point, even well she can say the roles of the characters are transtrends and the ■■■■■■ and the father and the son it's a fit That's why we worship'.
- The Relationship of the Book says, May is his name, Some people are asking for this word to speak then horror stories They thought in song one to do that refine poly Barbie Ah I■■■■ and I e see and
- [7 : 38] I Mayh. Mayh. Thank you.
- In It is not in the end when the ills are new.

It has to be changed less than an extra time that we used toByte forwardende means require the ninth part of our soosh into the life of an array and we holy and the rich the rich form a such and Michelle Ejo is writing a book in a book coming back to the book 3 and that they will read.

So, that's the Right Aidshipes book. She moved all the books on the website.

She bred it as so it was. From everybody's future chapters in Exodus 32,atique 1922, and just as anillion four directions for the■■■■.

[9 : 13] But we all think it's a huge level, but a great way to correct a ■ χ app. And then there are lots of other learning platforms that are missing when leading to Chernois with Christ.

And so, however a beyond life, But so, now 40 years later, ten years ago, when you all know before the exile.

They generated a ■■■■, "Viliph. You■'r the story you were carrying out, you must be involved in a day too.

You are all over entrepreneurialthinkable. But I believe that other Americans were saying, that not all of us, like I know, I am and he would have lost his heart directly.

That sunsky's innerheidist, and he would have lost his heart when they are only running down the mud■■■■ region, under the whole page, or cannot.

[10 : 59] Now, this is not the case of God. This is not equal to dragons and mycket barriers.

Again, there was a shame as it happened to me. Show me more, I besit you of your glory.

And I will say, not Allah, I will make my goodness pass before you.

I will say, not Allah, I will make my goodness pass before you.

I will say, not Allah, I will make my goodness pass before you.

[13 : 02] I will say, not Allah, I will make my goodness pass before you. I will say, not Allah, I will make my goodness pass before you.

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I will say, not Allah, I will make my goodness pass before you. it seems to be like this and it gives you some tone and language that it is a part that it should become people's life.

And then you could say, that there will be some specific groups that has happened inoks, not only the English and you pray, and you take the Word, and you tell, and you listen, you say, alright, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say, I say this.

[14 : 46] And those dead■■■ings. EverybodyTo strategy Pip it match them. Suddenly, you came there is my and is jiroch in here now.

And the language is not that you can do it with your records or with your language and your language and your language is not that you can do it with your jiroch or with your count to me or with your love to.

The language is not that you can do it in here now. The Lord is good and upright. Give me the law to be the■■■ of God the righteousness of God the rectitude of God But the ■■■■ over a wee dance.

And then children beh■■■ up. Instead of that, or not, then they say about this, the reminded things.

And then they can show ■ist them into receiving six years of worship. There's glitter pieces, there's catastrophe, and there's truth, there's money.

[16 : 29] create life to protect themvu copy that ones that don't try■ troubles So God we're justáis you know.

We're absolutely otro estrelling, we're to make our own57.

crescendo can step takes on an■■ and to the work I thought And the loskown eating dolls Uhnd in that situation of the priest is FMV.

■■■ sabe o mist Horror you're geheme jesus tilly the village.

For me i automatically type etc start there. Every week we had■ of time.

[18 : 28] I'm nothing I want to do with that, your probably reading from Timothy and I was not tro kenneth dried out. I had children, I had homes, I had children, I had red skin ■ress, I had knwith.

I had a moth mark, I had a red skin. I had nothing in your head yet. It's not the absence of goodness that causes God to view sin the way he sees it.

It's not the absence of goodness, it's the presence of righteousness. It's not the me as, you see people that occupy suchiosity times, languages,■■■■■■■■■■,■ng meter in the EU e.g.,at,t o.s.

Just the same as going the other way.

How can this God who is said to be so stern by those who oppose him, this God is not worthy surely.

[20 : 27] Isn't it a God who is absent of any mercy or helpfulness? Well, no, he's a God who is also characterized at the same time as uprightness and justice and righteousness by loving kindness, mercy, forgiveness.

That's right. Here we go. on that hill. On now, there have been a beautiful overflow. There are only anything else.

There are only things that people celebrate. There are only great wars. There are onlyvé to■■■ and cruise slides when they Razia■ Labs means more.

For all the ■■■■■■ is going to zosta AG and to ha yuck this is what you see in Psalm 130 Lord if you were to mark iniquity who could stand if there was nothing about the Lord but justice and uprightness and righteousness and holiness who of us as sinners as we all are could stand and the psalmist says but with you is loving kindness mercy sin is kathach gawil in the heart out the gemas do chama to chael an the show is my agus is jiroch in here faqas evanyas gynet katharaakalaitach firantoch agus neafoch hajion losk aga nuggie peke faqas firantoch agus jiroch gus san yed katharaakalaitach jia buk jia nachalitur ishashu jiroch in dag i peke achan is yna hege salami anna sop is my agus jiroch in here na wala chan paroch gynetur sin na ba duulamach mas meog gala kutramoche vi tigse gwele naruta hanan sop gangeleeg caundri chiele egin thalami agus fintu du kutiochag hante maa sa agsine foenig gyan gyan gara sa in here na baun er durnien heen arsand maa hanus er san kutiochag er san traagat er san aneichens aneichens gyan agus jiroch ase traagat gyan asen hli er er weltsch asen hülle hanan sa schli jes geplag schli es njir gyan gyan gyan gyan gyan gyan gyan gyan kabelt paul nagat er seich ut durni na na er te waj egin na na er njir an toch gyan gyan gyan gyan gyan gyan gyan gyan na er chod rick sa ha jane gyan ag symbolic uhas durni and her children are points on that and there 19 moments that quan

Curt■■■Listen to write down verse attendance Young civil comunque wass quantity is the same as you children 35 Be merciful to me, Lord.

[25 : 21] On account of, on the basis of, your loving kindness. Not one. Very confident.

To show your life. To start my 90s. honeymoon. Hide Around. Like to have a voice.

Deskeeping and■. O Il1 t Stick Now. We are in his yoga, half an hour, dancing can you measure how much loasy can you measure your mind?

Adelante we ask that the reason why■■ are younger to be the mother? According to this, if you understand anything feeling your mind, it's gateway to your mind and use their head.

Again, we'll break put the money away. We'll get out of money so this is something. What we separti? Shlue, as emilatakud agir, erfeeruntag, seveitlachghor gannin hiornu.

[26 : 24] Ha tökisk te feggig e shluehshan hakiarst. Giyo shun imantachu as na salaman mehetjur, fök na salaman chihuahariis teriz. Ha tkirochg aggall ma shoh, ha gann tkirgig sinhlihe.

Maggimga tkirrochg gannin, well, havis akupetis ar shlueh hamik hiodochg. Tkirgig a peggig sinhlihshan hakiarst. Shlueh in hiornu heen.

Biag an tkirgig gannin, gisach gavila maig, agus kiarst, agus djiroch, biag an tkirgig gannin, gann tkirgig sinhlihshan hakiarst. Nis a shun imantachu.

Gaf himu heen agus mehien, viir a janu taloch, ma sild sin gavir a tkirgig, gannin, gannin, gannin, trágigig sinhlihshan hakiarante.

Agus a shun ingannrutan ha, ha gilorvar ma himichil inhihorna. Hagin agus hag a'r fain gannadr ochs a'r toll dwiwn jna ygi, a'r toll y brebwchna ygi, a'r toll y jawnsi, doi yn y fegi, sli yn y fegi, agus hag aharwch o shun.

[27 : 34] Hag a'r nyewnbwch och. Hag a'r nacharwch ffynhwfysdau. Hag a'r nyewnbwch o'r gannadr o'r eir, a'r dwiwnnig. Agus, a'r nye hannu synn, a'r nacharwch gannadr o'r dwiwnnig.

Hag a'r dwiwnnig, a'r nwagach o'r toll. Sannin gyrun eifachgach, leiswilad ag gata gyrun mis tjaachgan nyn 3a hannu sio. Emyrn sian, sian gyrun a'r maig agus eis ddiyroch tjaachysgia, pech gich sin 3a.

Nachal u heirna dju hannu sio, eirta jannu djónach, eirta jannu talach, ewi gau allri tjaachysgyn hirna. Nachal sianna ha'r kjarir e s■l, nachal sianna va'r kjaros teinagus ar am hín, gannadr o'r gannad sian.

A s'u lha mun anna sian, dju. Risho vel trú a'r sakín. Habe sakín, desho s'u biech gach o'r gach gyrkusen, bha' s'n hín anna sian.

Bha' s'n jannu c'hebnach agus an t'líu anna sian. Ech hannig gwa, s gha'i tál ura hort gyn. Gha'i eirta jannu dag gyrun an t'líu sian. Hug as tjaachysgyn t'líu, nöfoch agus fyrantoch agus fyryn.

[28 : 47] Hwagus, s'n eich gwa'l sian morsun. Rha'n jannu tali, rha'n jannu taloch sian. Gwymig sian eir a'r tráadach agus, sair a'r chagysg les.

S'n eich gwa'n rúd a sian evelu gúnni. Gwymig dyni ar inni aunghboch agus. Hau gúnig gymig adnir inni anu taloch. Gwymig ddiadr t'gá'i fthol, eir anuag agus.

Gwymig ddiadr t'gá'n rí sian, rí huggysg, rí rechgen, rí a'chunten, rí alian, rí iirin, rí sian mera'a eir a'r ölsach agandarsan.

Agus chan i cunghwyrh maa han, ma ha dyni a'r canten, wel, hann mi gyori yfyn am a chriasti, ach am a hól hín aga.

Nyle hól hín aga chriasti sa mi, hann a chriasti anu firin. Hann dhá'le hannu sian aga, gafi gládoch aga'n hiorn ag, gafi gyori yn hiorn aga'n bannag, agus morson aga'n fytor daadio, a'r echun, agus yw italach aga'r eir a'r hódach ag, sari hwchisglwys.

[29 : 56] Nhiadrud, hathard gai'b, chagysg agus tráadach aga'ch gau iad, ddysos dyni a'r hannu sian, a hathard is diach gan anhylhau sian, agus gael anthin, agus yw gyori tuluog gan anhylhau sian, gael ananamachan, hathach, maer na dyni a'r m■na.

Chagysgia, dyni a'r cun, na dyni a'r m■na, n'n e'r eichn, agus yw gyori tuluog gan anhylhau, dyni a'r cun, chagysgia gai'f sun, y'r lia, n'n e'r eis, chan y, chan y, chan yna siongur wat, na n'u e'r cun, anthoos och, anhylhau sian, gau i fheilishoch aga'r tráadh gai'f, chan y sio, chasin tráadh gai'f, gai'r sio, anna sio, anna, agus yw gyori i fheilishoch aga'r nnej■vrish aga'r koma'r tuluog, aga'r eis, agus a'wacl, ag hanna sio ar e ■■■agadh■ gai' fheilishoch aga'r fheilishoch aga'r eis, A'r cun, gos n'u a'acl, aga'un siongur, gai'r sio, gai'r kanie, nj■k ea th siebie prospective, nj■k ea annhåkgragh, nj■k ea annhw■ng, aga'u acl, aga xempisgia gai'fte■liwkl àni, There are many hundreds.

They are the underdogs. Theygreen hearts, we upon a generation of evil■■aries, they power them into our adventure.

It's easy to go out the way that exists America. They go to death and contact us with food and abuse. You can hear your hands, how they're assaulted, how the ■■■■■ically better words are in private?

They're Fulbright. They're the underdogs. They are the Christian Christian. I have three years of Jewish people.

[31 : 46] You know they're spiritual but they're not there anyone. It's not their characteristics, or their friends, or their circumstances.

They don't think they're like ■■moans. But they have not had any real stories, yet not due to all the push■■, and they come up from a sudden defle server.

So just a little bit. But ultimately, there are a lot of great things Self-prolined.

See what you made word. See what you made word.

That you made word. and say what an espiritual call he gave unwa mei'i siúl un jae a bronti■rici, a is salah OHC a Alrighy feel crisiw agus f posters une hi■■■■óg lua and that's how i boobs, with a black girl likeowa■■lett■ ■■■■ tutto il■ sefanya a syndrascap shall get out of the book blejþsolia Sua Sua Sua Sua

[33 : 52] Sua And the world's exports follow it again after taking the colaborates with the water out. And when they meet Israel, they attend to love the■g memory and the joy they unaf somewhere.

They can't .. They can't force it citizens to guard the show. No, they don't let us get them Bush. If they fall where you look, they'll visto there it times.

It's a spiritual restfulness.

In the midst of their circumstances. Where they rest upon the Lord. Where they look to him to lift him up. Not to their own abilities.

Agus ma sion, chi ukele at all ar eurtschaf i graa. Is trácað agus fírin ulu leán in chi orna. Gaef sin ulu galeas, a chanchinall agus a heistis.

[35 : 20] Well, hansin a liantyn, mann ychurtsin, in chi orna hén ebi mai agus dýroch. Hæ liantyn gefeil y lian. Ion, hansin arivela tráadach aga luag.

Gal sion er uchonhor och a cujoch mair trácað agus fírin ulu lian in chi orna. Gaef sin uge leas, a chanchinall agus a heistis. the whole providence of God the fatherly providence of God towards these people that he teaches and guides in the way the Lord himself does not■ each other you will need to take their actions in the way the Lord is not only I do not let them I do not all you will not deuce in the way the Lord makes kids in history that's again ludzie had made a cook of wine!"

Anduna said Indian, I think that is something that I can do with my own.

If I can't do that, I can't do that. I can't do that. I can't do that.

I can't do that. I can't do that. If I don't want to He said, He said,

[38 : 48] Amen. Verse 35.

Verse 35 to 37.

Psalm 119. And came to look for Aram Petriol. Amen. Thank you.

Thank you.

Thank you.

[41 : 20] Thank you. Thank you.

Thank you.