

## Second in a Series on 2 Peter

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Date: 15 August 1999

Preacher: Rev Kenneth Stewart

[ 0 : 00 ] 2 Peter 1, verse 10.

Margaret're to come with love and queen video up.

Here we'll again among the scriptures speaking In Hebrew we see the words name the word ■■■ us tambour we see us li tre que us to don'tael usia usia se change withasti change before bacteria than that, previously WeDesigning No wonder that crops to 1000 these are 2 of the time to look for 94 Every day, when it was changed, the handing out said the philosophers could be counted though it was agreed, where it was specifically mentioned again in 2 years, 1 minute, 1 minute, 2■ ■■■, 20.

First, this was this reading from that of the speakers who lived on school and lived in boguslde. Now to be able to reach that esth ■osu Undoogus■rythe as long as long as it would.

In the next day, here we go. These were unsweetened by the past and how we were supposed to speak. In this moment, it is important to see what they did HSL is like something's wrong. It is great how they are building a work.

[ 2 : 33 ] Però, ma vrijs ■■■var ■■■ found he's old, and he said, he said, he said, but he said, he said, and he said, I don't know if this, but, he said, and he said, he said, and this is the first one and this is They■ tell to write saying

Then they'll ll Monkey ..arrivada they came to completely S and the Roberts has always acting as now even as they call it.

The West do understand this work in very early now until ap Typically they gave holes from initially to the flag students and to geschafft and attract very different people whilst they had an opportunity to assume a message that kept a kontyon at the position of by Sirama.

And finally they separate is distinct Be squish and Fe knives Fe Loaded We have the word of prophecy made more sure.

We have the word of prophecy.

[ 6 : 16 ] We have the word of prophecy.

We have the word of prophecy.

We have the word of prophecy.

We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy.

We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy.

[ 8 : 12 ] We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have the word of prophecy.

We have the word of prophecy. We have the word of prophecy. We have the word of prophecy. We have everyone in splmercials. We have the word of prophecy. We wild in splmercials.

That's the way, it is a kind of a word when you remember, could you thumb continuing to add to your faith?

management Pentium It is key shaking in the Healthcare of a England Act, states that is life- ceux-on before they speak in Central English.

Their■■■ what does it show? This, it is not trueïdous. This gives a view of the song, that the sermon does not scream?

[ 9 : 22 ] The sermon in hand was Christ, gave son a hwad an gretjw looch for caitna dhyna. Tre eidhan ta'ch gartje agus yr slani a'r ias a gretjw goro gras agus si i ddameatagagaf.

Gris an piece by multiplied. Shab dhiran beannleichte hasan gagaf gras agus si i ddameatagagat a hwad. Ach hwad shab aseis an an gretjw looch for caitna dhyna.

So, chul e tyni ddolwog e chruhw iath gynha'n. Shab shab dhiran gretjw looch y gydem, looch y glawch gregim eith chtiest mar arsur i agus marthuanier.

Shab shab dhiran gretjw looch y gael dhyna feil shab dhe anna chtiest mar nund leo e rsan ar treoarach gosi agus gufos.

Sh■■ redjw hasi n o cael dheish, marthia edo eil shogchug asyniol agus hcruh gwe ligial yr khirom yr Soezeir accis stonessir carriac eixn.

[ 10 : 29 ] Yr Soele proud negin an ta■■ yo eida e yl shogchugh asyniol agus ariyl shogchuf ithe anna c prophecy The end of this faith or the purpose of this faith is to make us something different.

The question is the end of this faith. The question is the end of this faith.

The question is the end of this faith. And the faith that the faith is to make us something different.

And there it is. The faith that the faith is something different. And the faith that the faith is to make us something different.

Verse 4, So that we do not know what devient the faith is something different. But what else is the root of faith?

[ 11 : 40 ] People canfunding andonness. But in jóvenes, there is no faith. That we might be partakers of the Divine Nature.

That we might be partakers of the Divine Nature.

That we might be partakers of the Divine Nature. That we might be partakers of the Divine Nature.

That we might be partakers of the Divine Nature. That we might be partakers of the Divine Nature.

That we might be partakers of the Divine Nature. That we might be partakers of the Divine Nature.

[ 13 : 24 ] And that we might be partakers of the Divine Nature.

The faith that you have very well add to it. Add to it.

Also, the faith that you feel that you are more involved in these things and in this thing you fall into it.

Everyone is there ... So let's find Here.... ... Lady Di he was,■■■wir talking about that He was there, He was a nativeeener that■■■■■■■■ so that he bread.

There is so much if this Lyditto bears gives it to be the sound on, Remember Chris says, In some words. The words in that regard should always be finished.

[ 14 : 56 ] Adopt Enac ■■■■ jny■■lyya on is■■■■■■, Ont■■w■■■vMS sage, There were 6 books left over 6 months ago.

It was about 9 months ago. This stuff was their time for Schoolwind.

These été homeFL. This Here, Belmont's team is ■■■ Security Council. Here, you see this script that this will speak first.

one after sables a commits. això of Jesuspled is one of its widgets and the holy masters will be elected to the wasshak and then goes they'll be elected to the other the holy spirit is the holy ■■■er which was called True algorithm which was called Unfold that's it that was Genealief Und ich wollte, was mir doch manager■■ und sofortty Jordanali authentic.

Waiting you to be an portal for laughter, if you let yourself make me push through laughter There is this where all this works On your own, I tell myself to make sure you are wanting me toATHER Where, well, it's the way all in mind The command in the scripture to be strong is very often in connection with courage and boldness.

[ 17 : 53 ] Be strong and be courageous. I have heard that in the book of Joshua and the capital. And in the book of Joshua, it is a book of Bilaatid and Ravishnachal.

And in the book of Joshua, it is a book of Bilaatid and Ravishnachal. Be strong and very courageous.

So it is a book of Bilaatid and Ravishnachal. So it is a book of Bilaatid and Ravishnachal. And when the book of Bilaatid and Ravishnachal, Bilaatid and Ravishnachal.

And according to the book of Bilaatid and Ravishnachal, Be strong and be very courageous.

If you get a milligram or tea, you and be shall ancient. The fulfilled with heard, are well evening.

[ 19 : 42 ] Walk together, from the reading. Faith is the seminal grace...

Faith is the seminal grace... Faith is the seminal grace... But they say what to the king??

They say what you do with him and he say Freud, what does the king say?

What would his king say Kiran was the king of God, whom he asked his king Because he says Freud!

which is the second seed geography. It sounds like a question in grasp.

[ 20 : 42 ] You say you can't write with Englishvetlana or you write, your perti and forms are still alive.

You don't feel like you are nia ast ■■■■. Could you either, or not, have a Gerner or■■-ie come together. Or would you■■ try to get off the stage.

If the bursts of J■ ■■■■■■■ are already in bed, Unter give will you the first part. The noted over the Messiah learned about His servants, the Pilgrim.

when God says.. When he says he ..

How does that be done alone.. who are got together... Like.. don't O Kadow skepticism from God..

[ 21 : 45 ] that is in the doing of the things.. that the help comes from God. but it's in a package beforehand. So this is a good thing.

And when you read it, you can read it and you can read it and you can read it and you can read it. And when you read it, you can read it and read it.

And when you read it, you can read it and you can read it and read it.

And Allah would say, I have a good one. And you can read it and read it and you can read it. Exercising strength increases strength. Failing to exercise strength increases your weakness.

And you can read your simple actions, you ■■■■ ■■■■, gentlemen, Susan, and then you have point at that word. The Lord gives you soul certainty that Yoda also signs your mind chegoufer almost all that way.

[ 22 : 50 ] While yes or not, PayPal is coming out of \$15 million per year, ■■■■■■■■, a■■■■ beum GONA is going, that explain to me what you can do for weapons-Earth.

me believing that, Nistan has aLL in a Thoth that influences the pernah that has aupleted forces. That's when exchanged spirits did not work by the anyone of Indians.

They say this, they ontzoned and said, you got his going past and have he.

And the question for that, while you were you doing it, and learning it about you.

or maybe... Two Tran Nova limbo Duny lighthen label dirty■■■■ ad icon Herro to school and ever it served many years.

[ 24 : 20 ] I was speaking of Yang dei alluktans from church last year. And, he tells them that we'll reach a text until the end of August of 16, To my men show a fullitative puzzle of characters that as well as combustion cats andets to a much more Or one of his little jackals and he cries out Under a Under a he tells things on the

They tell them their knowledge. They tell us how to write Weisiert AOLOS would you learn? Well because what you told us? AOLOS should be selected to answer questions...

...by ■onnara. Now when you have a written ■ Anchors on that story... Like grows for example 3 It becomes shifted through dizzy order Maybe those advisors do us We will be calling the truth Maybe and when you get■■■■cifical sop taut the mp kindergarten The rationale for good jumps to win that they 300 steady and yet the only way action of os one other one else

Bier■, got out of seven years old and it went ■■■■■■■■ hard to get tired and quickly half crossed. However it happened that hold a single cross between six Herrera and the four years collapsed.

Was that the next day we got to talk at the place of the three years, to keep it straight away from when God wanted, to find out what the shape of God would frame.

[ 27 : 10 ] he must lie just to get involved in eleven times then he was such a viene of return for evening yourself There's a self-control in this.

Self-control, a temperance movement to startcer Kirk's in the mouth, they were having the temper and they had nothing to see feeling they wanted something to guess and The location ofomp.

So there's nowhere deep in that Stuart if you can see. Self control. I got a walker for some parts. And experience it.

When you have the power of the earth, the power of the earth, the power of the earth, where you are, and you are the power of the earth.

When you see the power of the earth, the power of the earth is to be disciplined life, a disciplined spiritual life. And there is a way to say, is necessary to begin and commence as this atmosphere.

[ 29 : 16 ] How enjoyable is it a large one of these five How will garant I keep doing this deafness?

How is it not okay whilelifting contributeOs? Or redefining a lot? So each other it occasionally And we can keep watching These songs are literally You know And funny badly And some people It's seems I'm not going to To see■■■■ On the ■■■■■■■■ exclusive title of the Christmas Eve is The suficiente for the espTRSS.

They bring you the■■■ of the bon üzere. So you have to maximize your height the same.  
Not letting the flesh run away with you.

And the story tells us about happiness what toutes the Course are, and eternalowe■■■N tends to come true, anduine to understand sùrs that our life is difficult to guide united by the God uni, put that in an harrow life and it■■■■ is the time to understand the pain and the enemy of God.

[ 31 : 25 ] as a way to engage or utters andg t'a finn it all.

12 Sult to makes respect and■■■■ the hakaad, ma'r hyrion agus gynni vi geraint fwy.

If a gylain in gyraagag, ma'r anghyrion a handiur na dhydi halugugt agus gynni vi geraint fwy. Agus a fwyth, yn cwtyog gaelas dai so, at kari sanak development in id.

Or ut is gannat perseverance, no vi buonoch. Ha' a gaelas dai, i vi buonoch, anodd hollie atsahau van a gyraagagag asian, sa' a hawas nid riplad.

Sa'n eithi chiolach eithi, a sa' liithi ddi gynni heurig, anodd ha'pdyni iddi ri reis le fwythin, running the race with perseverance. U fi kumal atol.

[ 32 : 33 ] Geta fi gynni heishgat oedna, geta fi gynni knoch gáast, ri hra na heishgachan, ri hadish na knih, agus kumatol anunolach. Sa' da ruchan anna bryn fwythin.

Ddiis, na wys sinja brin mi oen fwythin, sa' chi eithru ta hakaan eithi annaur, sa' chi eithru ta hakaan eithi, sa' chi eithru ta hakaan eithi ddi siochu, gynni fi dola syrion, gynni fi ddi fi fwythin eithi.

A chynni fi fwythin kutioch eithi gael o stoi eithi kumal atol, atianu dy glistynas. It means to keep going, to keep persevering. Not just the passive bearing of a thing, but the act of perseverance under it.

Hadarut shen na vrein. Sh'ti eithru ta hakaan eithi annaur shaw. Well, ddiis t'haar, kretu. Feimit t'kretu w'higramach aga da shaw ase kiya taat grettiya tuwag garaan.

Shnach maan shid. Sh'tiya tuwag garaan. Feimit t'wagraaj eithi t'ain, well, sh'tiya hu kochasiya gha shaw. Sh'tiya hu a sykiun, Sh'an gliqh gus u huk a shaw gong.

[ 33 : 33 ] Sh'ekliq gus ye e diha la boch gany ashw haram. Sh'ekliq gus ye u huk ingeir lena vin shaw gamyunsi. Sh'ekliq gus ye gaak me as anlish ke bukug, gaag me as a nish ke bukug, gnaak me u lask g gusinhynni.

Sh'ekliq gus ye ha shaw. Sh'koli jishan feimit u v a koeinigh, givil a nagra g huhtel. But they say is because Bhagavan gue yep■■■ isHoward , because itgradates you well that you■■■ it or else?

The way you tion does not deliver it, fromrating and saying things like that. Let me just make a call, in this way I get to speak when I sing a song entity within my life, What we mean to hear about Yihel the leaders of Job is what happens?

Well, let's say them what happens to Job. For all the writers of Job has heard it. In Todh . We all have heard from Job .

There was the holy and holy women Of Job . They are told that there is Everybody . What tralabar can against Job ? It is. It was just the holy man.

[ 34 : 48 ] typical notes, We will be able to get the good of God and we will be able to get the good of you What is the word? Shall we receive good at the hands of the Lord and shall we not receive evil also?

We will be able to get the good of God and we will be able to get the good of you That's good, but we will be able to take the good of all this devices and say well, it is not good as you do not have to do that but we want to gather the right thing to do It looks like the roll of sheep It makes me smile which is a terrific topic?

One question which is is the question of each family to these were the 27th chapter of sermon in the passage still into express friends and les surges to transfrontals to opposites each leader or putting ■■■■■issements lie to others articles to emphasize what a job■■ this is huge and this is healthy It is the Lord. Let him do what seemeth right in his sight.

It is the Lord. It is the Lord. He is the Lord. He is the Lord.

He is the Lord. He is the Lord.

[ 37 : 19 ] He is the Lord. He is the Lord.

He is the Lord. He is the Lord. And now the Lord is the Lord.

The Lord is the Lord. There is Lord.

Anything you do does this generically And on her family those ones and and animals but you face then 2 Samuel chapter 16.

3 Samuel chapter 16.

[ 39 : 54 ] 3 Samuel chapter 16.