

Exodus 16:14-15

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Date: 06 December 1998

Preacher: Rev Kenneth Stewart

[0 : 00] Exodusprem Exodus 16, verse 14.

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[2 : 59] Exodus 16, verse 14.

Exodus 16, verse 14.

Exodus 16, verse 14.

Exodus 16, verse 14. Exodus 16, verse 14. Exodus 16, verse 14.

[6 : 37]

Exodus 16, verse 14.

This is the manna with life contained within it.

Exodus 16, verse 14. Exodus 16, verse 14. Exodus 16, verse 14. Exodus 16, verse 14.

Exodus 16, verse 14. Exodus 16, verse 14.

[15 : 58] Exodus 16, verse 14. Exodus 16, verse 14. Malaysian Althea that comes from evil in marriage. previous years in essen church verses 50■■■■■inha wijcing ASA today in daily■■ng of the si■ kana■ is same as overall as well as aware of everyday life.

he's aware of everything on the same day He was a life-giving seed or a life-giving word.

He was a life-giving seed or a life-giving seed.

He was a life-giving seed. He was a life-giving seed. He was a life-giving seed.

He was a life-giving seed. He was a life-giving seed. All scripture is inspired by God.

[17 : 52] Give us a life-giving seed or anointed nectar for us.

God■■'s miracle is growing, what have you been to? Can you tell a world how we seja equal thanks to God? What do you think preached about the word? Ba da da■■■ is the base of the command is all inside the command.

Talbotto is the basis for itself, we must have made it for ourselves.

Thessai is the basis for ourselves with the word Theatre, the living word of God.

The living word of God is that God is that God is that God is that God is that God is that God is that God is that life more Hahaha yeah

[20 : 23] Wisconsin■■■■ the impress us Very often the parable of the sore is called the parable of the soils, the four soils.

And the spirit of the soils is called the parable of the soils.

The spirit of the soils is called the parable of the soils.

The spirit of the soils is called the parable of the soils.

The potassium on the soils is called the parable of the soils and the imports. It's only a one day to consider meaning I believe I have been a Welsh Jew put on top of my book What manner of man is this?

[23 : 21] From what country is this man?

He was in the world, he made it, but the world knew him not.

He was in the world, he made it, but the world knew him not.

He was in the world, he made it, but the world knew him not. He was in the world, he made it, but the world knew him not.

He was in the world, he made it, but the world knew him not. He was in the world, he made it, but the world knew him not.

[25 : 12] He was in the world, he made it, but the world knew him not. He was in the world, he made it, but the world knew him not.

He was in the world, he made it, but the world knew him not. He was in the world, he made it, but the world knew him not.

He was in the world, he made it, but the world knew him not. He was in the world, he made it, but the world knew him not.

He made it, but the world knew him not. He was in the world, he made it, but the world knew him not.

He made it, but the world knew him not. He made it, but the world knew him not.

[26 : 34] He made it, but the world knew him not. So, and how of his Nowup can youado, with He Waxcon, same thing, he made it.

They did not, what did he say well? They told you God in this world, what did they say well? Why do you that dream well? They all of you come and ■What is to have those two to happen.

How do you come true again? Remember God, you■to found him not. I look as you all on this. to the wilderness of sin , That it was named after the God of the desert.

A world lying in wickedness, nor lying in the wicked one.

A world lying in wickedness. A world lying in wickedness.

[29 : 04] A world lying in wickedness. A world lying in wickedness.

A world lying in wickedness. In the psalm 91. A world lying in wickedness. A world lying in wickedness. While in peace and forgiveness.

This however we are living in their The God of this world.

The God of the desert. The God of the wilderness. I help them be brave.

Vishen ca is notoriously I believe■■■ non Young r'ae th emo eóg t ught, m'beha nge o oeždhyn wa■.

[31 : 41] Haan ig, hoozoped an loeb sa ake r péha, sa ake hdi ggesn gugt. aga sa ake hdi g Can ake hdi gs », a bay Njyð og SWT■Á206Ng. Aga is sh Nuivete taa gaa se d da al she Steven Teaath gludlú sa tonim ch dialogue hharrst.

Dsch tele ask scripts hiha a sin dris ar and Wii my gosh I do HIJ■■Shock my human recall harm thinkado it had to ton have aaka foldedrik while Western I was waiting for the Senhor chicks to live and to watch with the book and all the TVs that has found Look how interesting people do all the good things about croaks,

As people are asked, But now when all their stories are cards, and when the biblical tools are arranged, both what I mean to you not have lovely foreigner.

Is our gala. Can he say. Is it. If youuation, human misery comes to. But I just say.

We have to face it. As far as I want to eat together. Where are you from?

[33 : 44] K Busy Macho Polling and said, The law did you say.

Yes. ■■■■■■ them.

Hei gargi So no miski gyere Chay hosht gaiv Suur Chagagavi Napahur na shen Shaturist to lo pechki in baas Agha shes suur hiyo luke E vehe vajanog Tere iyo sikdiyust So no edhaf hiyo gheg Edhudorn Tere nanahe yisaya So no haf hiyo gheg shantigunye Ek nagalareket Hik marahau Agis blaas yith behyye Anu niyo sikdiyust Nesha shenna tors torrni yichin far korn Han ikanua svo ni neven Agis han ikanua sganu naso Heiðu hithykhshin Amahen gusur Asa maso Agh feimutur utelig anu diskuidio Diashan Feimutur ixe Feimutur ixe

Han elka lorgu hiyo gheg Han elka lorgu hiyo gheg Dúnyele gaihja Agis han elka lorgu hiyo gheg Hhorir ehtis a hatunyele gaihja Feimutur hein Agh ola machas tebu Agis yman aha sho Agis ixe u hein Agis asana kosk suhid Nakhron hiyo gheg Nakhron hiyo gheg Nakhron hiyo gheg Shomar a khuid ehe Genaf suhid ehe sisen Xamlalm er sonavii yhidhikis Aghith sonavii yhvadis Agh hugham na pehe shiuri Aghith maakh gandunye gaih Genaf suhid Er sonavii agh Agh madis Gu shiuri Agis asha o yuntag Gha ta harga shita ra Nakhushni hui Kjeta nyeishin Uchum konopri Shinoopith ye Merkibigat agra Wel hau kiuri Agh sushid ehe Anu ar sonavaihe valnach Wel tiin nopith voori Nyeishin maha Er son Kibi shin riya richte

Le tiya Er son kibi tiya riya richte leyn Er son tiya halag Utiin nyeishin Dhek adiyas aga suhid Agh sushid ehe Shashop opith ye Ginn gritsh Agh unsu di Uchud ehe uoi Shita chiyat suhid Shita chiyat gnia Agh sushid Ginn gritsh Ginn luhishishin Ginn gafshif Dheish ehe nailshishin Uchuka ehe nasein Shita chiyat gnia Agh sushid akh u gnia Vohr Sakhul e gnia Vele krochav edhe shan Ginn luhishishin Marhae dheilshishin Ginn gafshif Dheish maher Heer nus maher vayishin Shita chiyat ghran khesi Yad ar kint dreim Agh sgilen shiv Esa E tiyan nabha Holsan Shana kibini He kiri Agh akaliori Lidhe gala Sutey Anaheo kutioch Shail Mahhao kavipeoed Fehmintu vipoed Marhae Asa nidhe To feed on him You have to feed upon him In his word Agh sani kiela gha Agh sgilen shah Ginn gha

[37 : 10] Ginn gha Agh sgilen Agh Agh Agh Agh Agh Agh Agh Agh Agh Agh Agh human rendarmiet sur welcome that g again .

there were one in several years, he was told, saja the Ngoc■■■ will not work at all, And this was how many were.

First, on Numbers 11 She doesn't know it's a heavy gun. It's living ■idd gün.

Felipe están olvida mío pellet, quieren cá Wohnzoy me■, sino nunca hayan de mío y matter de ella. So, no one ikke■■■■ duthe. No, to picture everything like thisow.

When you are going toize it on micheas' y supplied it, he will come with you, Ziehen don't you want him to listen? Like I ■■■■■etely, and close-up with you hear it, we can listen to this said before. Cause we just need to nurse. The very stuff which you eat is turned into your flesh and blood.

[39 : 47] It becomes your life. It is your sustenance. Eat your life. Eat your sustenance. It ilk gives you some words and songs.

So it's difficult to tell the original to this year and things attend aWhatee and physical spiritual How the word is going through the■■■, spiritual When a winner is going through the husbands!

If we are tri■■■, when a woman is going through the 89 rainbow I guess she metunyak evild carpeg a hasharaqa so sharaqa gith fallaaf er so nahalati giche peha aoon aniljini giche peha aoon ixte veba ixte beha who can hear no good agus ghiu me ixtewe kar a blas milish ahe ha kutigunyus at ghiu bhiu ghaloos nahalati fadag kan tyee blas ahe mekhaaknistuwe ghiu kar a nt milish ahe ma rae hitha hukal far koonan na heo it is a sweet taste vea ma rosh koriander gyal agus a blas mar kibigadigyanu le mil shanaku kdiyusta mil shanaku njidhin mil hee milish da ma blas nahsharshan mohichib kundahis imbiaga vasogaf kusadaranik at tjidh khanan agus tjidh kdiyannik a milishisho yee khamus rye la farmer kusintanik at guk tjidh a ydych yee khamana kusindanik at kw kreeh tjidh khanan izhum ■■■■■■■■■■■■ ü vice Weightie xijia super aila kui permishini at alia jihia tigeht wrist agas teninirin my■■■ kaly ou

Nga kinonHmm nor besser noge al policies hirtittuwe well hain alia sawn maliga dha paryushishio And these people here can always■■■yStand.

The support of player. Religion folk and kur zaowna these.

[42 : 16] A number of manna inside a golden pot. And he said, The manna was a great man.

The manna was a great man. He said, He said, The sun melted the manna.

So, He said, He said, The sun■■■■ the manna said, The gedood. The sun geld.

And he said, He said, Hey moment I X than they would possibly have to do everyone else's life.

Myocoopplereme man stems from■■■n Käagphorcia. I will not be able to learn any■■p Greeks in his life. We are doing várias men fromantes of our own land, we shall still feed upon Christ and upon his word but no longer in the same way as we feed upon it here shadows I'm Williams Muhammad

[44 : 45] ShowYN oh .

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