

26.6.21 pm Gaelic internet

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Date: 26 June 2022

Preacher: Reverend Donald Macdonald

[0:00] Good evening and a warm welcome to the service this evening. Those who are here and conscious that there probably are quite a few online tonight with those who are struggling with COVID.

Good to have visitors with us as well tonight and you're very welcome to be here. And it's excellent to have the Reverend Donald with us tonight as he leads worship.

And so we pray the Lord's blessing and we're thankful once again to be under his ministry. So thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

[1:49] Thank you. Thank you. CHOIR SINGS CHOIR SINGS

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CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS
CHOIR SINGS CHOIR SINGS CHOIR SINGS Thank you.

Thank you.

[6:39] Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

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[9:03] ..

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..... There is a very obvious feeling among management to begin with me.

[11:22] 51. 52. 53. 54. 54. 55. 55. 55. 57. 55.

56. 57. 58. 55. 66. 53.

54. 55. 55. 55. Thank you.

Thank you.

Thank you. Thank you.

[13:24] Thank you. Thank you.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. A reading is from the Book of the Acts of the Apostles on Chapter 16. Amen.

[15:10] Amen.

A the fund With that, he ph Defence, and theces and the He■men graph were there to work.

With that, he went back to Jerusalem, And with that, there was still not anointed Perhaps the Quindi

with that power For that Into the Word of God and the end Going back and sharing with notifications

The word of the Do quin does not see as the spirit law.

The word of the do quin does not see as the parallax , and inform which You are articles, you have books from Macedonia because of the Byz commencer.

fall over, and still did not marvel at the problem, because it was taken into made this subject of■.

[17 : 20] I read the book that David says relatively little term in only 18St■s who armies were Thank you.

Thank you.

Dibæn!" But like the Jeanians, fully touched by the H■■■■■■■ pick.

That's the Daniels Holy Monarch at the bottom of the Shuyand Center. He's not heard of the Bwouldnancy even in Roman B SSD. Psalm 119, verse 101.

Psalm 119, verse 101. One.

[19 : 46] BGUYE CHOIR SINGS CHOIR SINGS

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Amen. Acts of the Apostles, chapter 16, reading again at verse 11 into verse 12.

We came to Philippi.

Three thoughts.

[24 : 27] First, an open door or an open pathway. Secondly, an opened heart. And thirdly, an opened home. And the Regel minds the meetings of the Old Testament.

ac e ansi ren polar ac a sol ar fson a skryptar nappheshow e terrad e vasull e ken apsun aviri gava att chesho sli pa gjir hrigorhugah t edge stad gjir o chmenat vyk gaw ir i ter■oshtyach categoriz For the benefit of those who don't have the language or aren't fluent in it, if you consult your Westminster Confession of Faith and the chapter on Providence and the last paragraph, it's worthy of reflection.

But I pray that you have a question of the Holy Spirit that you have a word for the Holy Spirit and that you have a word for the Holy Spirit that you have a word for the Holy Spirit.

God works all things in his church for the good of the church.

And I pray that you have a word for the Holy Spirit that you have mentioned, being a man of the Holy Spirit and that you have a word for the Holy Spirit. He Bye-bye.

[27 : 04] Boe, do you know!

Mag■■■■■ldach.

am I even sure ■■ life been interesting so does these are there a lot of stuff and we just love it with nature , we have all things to really understand and then the gucken on a bit of a vineyard Number one.

Os do you think you need it and ha no has lived Thanks for the final answer the Even for variosios of Mac Yeaah.

and the love of God. The world has a voice over fact that when we talk about some of our works we will talk about gouvernement.

[29 : 04] God bless you Rev. He differences in keeping his life areamientos, because in and and Nope of days It volumes, George, New York and Philadelphia.

■■ recommended ■■ ■■■■■ accessiblehuman sineEn generosity■■ mang■ And the rest in the fried circle turn around and there theyari.

toma eram cheese and you Kasabura you are hungry host andák■■■■■ products.

Well, gaf yn thyrn y do i sonryd, gof i bwgoch y geryntion yn abstl, gof i gathhorach y gysdiach gan yr un ywyrb.

Hw gagaan sialog sain o'u. Drum, denoo, yn wiliaf o fawrion hor dim o a wedu'r,■f■lus falle'n credu fan hyderldyn y cred llegalar hedats o'u.

[31 : 09] E gyda'r huwg am hun credu na feddwl am theiniad. . . .

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. . . . If you can bring the very little ■■■■■ors full of business and into a small Elijah préf stairwell.

sina ma Mirella Gerland Re 15 edgy it goes régleton with McDonald's, in 15 hours, you just got to write your own words Yes, this is something helpful The othersdemcircuit, that goes for joy.

Almost, nothing fromuki. When ■■■■■am filing.

[33 : 52] ETA own were taken for joy. Even Taxeguhs did. Dyn af fisfer horat■, gianneisndras gero rimesgider gebirg Blaizing■■■Art er cotig avn anul'n ancel control.

Gaus mafo na garaeid ni like, ei gw ■■■■ gof another. As chi Tisch Gun per call. Zynna rann Cannued.

rowanrotnoisnd cheeseovid. Shandllash factory full oferekof humans're suffering from one season ofnahmen of colonomes in■ multi- retired common.

His dream in humanVENO first.■■■■ in the church will rep witnesses they have an Designation in Macedonia.

Ha kutjele haad ganu nyoenjen gureh Luke ashevan. Skranu shoh chonich hanapstil er skah, mar ha skrif, jas en yechujanrin. Agus en ure chonike en shalug er paul, jior shon, is the first we in the passage in verse 10.

[35 : 15] And some are of the mind that Luke could have been the one who was offering this petition. Ha kutjele haad ganu nyoenjen gureh nymnaan spiridol yw warri cymal o chyni urni di tyfn y hainu.

Sguch gureh lidi a henu van. Ach chanjol shen y rôil sioch yw ach yw angyn anigat gw philipai. Agus Luke ashegadis gunti gan y napstil wach yna arai anu shen.

Sølan amri gul bjachg er annaadjavad. Sjosh a bjachg a ha gymhina møyntion er annaapstil Sølan me gymaga gudripl di rannsog a gamach Høyf klachg er nysgiru agus a vantir yw warri furok asanaad.

Agus fos kjonson gymagari shirug bjanoch ganshiurne Eran thuris gan y valyvan nysgob baly fylipai. Agus hæer ish egan y rlarn sæpant Hæyatamachas y valy yawse ahtje Fharamavish duurni vi eri gyan.

Bhaatri larak ahtjörü. Nervistu anhanda ahtje kankyrachar. Fyte avi gare sho Høyre lorak ahtje kankyrachar.

[37 : 07] Høyre lorak ahtje kankyrachar. Ganshiurne. Agus shenklachg y givet genabstilas a xo muntus gurru ari toltk anna synagog. Madhva synagog ahtje kankyr.

Agus høyre lorak ahtje kankyr. Fyrun yh yuh yh. Vysa næraatje. Ørson tosh o høyre synagog. Shyn e nænklachg. Nien ahtje kankyr.

Nien ahtje kankyr. Nien ahtje kankyr. Nien ahtje kankyr. Nien ahtje kankyr. Nien ahtje kankyr. Agus høyre sklo.

Røen jø. Gemegen saskelde tjén. Gannor anjør. A door was opened.indo■ ils They'll look for a place where they can find people who are worshiping the Lord.

One of the first things you do, to find a place where you hope you can join in the fellowship of those who worship the Lord Jesus Christ.

[38 : 28] Well, the apostle found a group gathered by a river. The apostle found is the grace of Jesus Christ, which is with a 65%.

The Lord Jesus Christ, who favourite is your own. And in the aval■ ama with the stinky Lord Jesus Christ.

A chanelaginsch ach dyddoch yn hese ben aare do man am Lydia. Phwtia fi na ch berson y han am basht, ach grawn fford Lydia'n y fai fford hws.

Dyddoch ma na chan y seo i pen ond o seo yn rast y ha, ha, ha, ha, ha. Dyddoch na llos, se llos och e bys agwyr, no dyna yw ish, dwi ishdoch na sgio hanoch.

Wel, sian sylwme ma na wa wana wana chan. Ha, bwyniagi, do wala thea taera. Ma rai sagw, ba o'clysh an o thea taera.

[39 : 40] Sa lloran thasboneg, rhi gynsig yn gyrra xo yn gan y seach g o'clyshin a un san aasea. Yn siinach lichtyr y skriwag leishin tywrnin.

Agus, e mis gynich aneile, da nyo klyshywa shen konghorit, ur san a graag. Ha, kutsi dyddoch of hath, agus, gwella trimest, gefhwyt avi.

Gyr e-bhain o'n y seach, gyr i, te, hanabstil y gana moch o gyniog i seach, as y llichtyr ychwn, na filipian ych, i o deas, nyo syntech e.

Ma nann yr ein syrch, ma nann yr eich, synthosia. Agus, ha hir dwi dyan o imer ag er nym na nann. Si, na chanel diarafoch gageun, ffôn y sgryp ar y ddysyn.

Ha, rhi eich, y gwein cwtyoch gyniog o'rpyr. A, awnsor o, yfensio, rhyasas. A, chapon y fan, na'r lân y, nô na'r llyny, chai mna nymach o gwpyr.

[40 : 51] Fa eich, ona bent rhwysgi pwysbyr. Agus, bi a coloch gyr o'n dwi ywtach y fan nesan, gyr o a cosgol e'r lly. Ma reis yn blad, chaf yg s■la gyd, gafhenggwt dwi dynabochg, sgat eichdiw, le ywtach pwysbyr.

Si, ywtach y nynna bianstoch yma. Fel, sy'n dri kioloch y gyrwyn, na bent søyfyr, søyfyr, søylad y gyrw, ged nachelsyn ygrydda gra as y sgrptyr.

Agus, y nynna sy'n venso, veri hyn gafir i tórt, môr a a chylde ddo, chrydju nyn nhwach. Bi a coloch rys nyn nhwach, gynna vi na bawn nhwach.

Sfyti a vi gyrwyn marhynach, rysynch gyn tarig môr, anan dwi ych bêhe, nymna nyn nhwach.

Hannjala sakim nachroegon, tânsteg aramme tegge, rysynch nynna njwach.

Agus, fyti a vi, gyrwyn o hen anna syo anach. Agus, gyrw, fharamme tegge, man ane du go kriyostri dønje, banan kriyosti an.

[42 : 08] Gyrw, rysynch gyn, nynh ei bêghe me klach, cynna vi gyrw, god tarig jach. Skroo heen tri myyonnych, evinn nat rysbi.

Agus, gyrwyn o chan, eviri, ricel, nyn dienj séinumach, ma va dåond af heishkutil, da se gyan här, noch, ten ganan gyrst. Kroon ystriënj, dre koper, ertu gry, agus ertuintjen.

Bi ga t katalewê, biha t prodhoen, Theism is and has lost competition in the east and the town of saints. The ■■■■■■■■■■ sollen Why did we stand here on the east?

Allah sent and left away about the east and east left? Inained in the northern.

Many think in error.

[43 : 37] That if they gather much riches in life, that life will be sweet, that they will have no worries of any kind.

The Bible doesn't encourage us to go along that road. And neither did Lydia put her trust in the accumulation of riches.

She didn't look to her riches to provide satiation at peace for her soul. And the Bible says, And then he took it. The fact that they met in the open air by the riverside tells you something.

The fact that they were willing to meet in the open air for a time of prayer.

[46 : 06] The fact that they were willing to meet in the open air for a time of prayer. The fact that they were willing to meet in the open air for a time of prayer.

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The fact that they were willing to meet in the open air for a time of prayer. The fact that they were willing to meet in the open air for a time of prayer.

[47 : 25] You said the name of prayer. What was the nation of spirit? It was a place that most of the people would appreciate it.

The people would have liked to meet in the open air. Why would you speak whenever you could meet in the open air for a time of prayer? Yadaya Shahjafatanda Podolupia Association, La Fati Racha, The A couples who other heroes, Their children, fall off as a vyan grass.

Talith you every janus stonch the has a chog agat annaviga janu agat arun koonach bio every goproch natavehe.

Nachut avi goro tarik janvaror. Getavai gushisho daula shi nasland. Hanyalus nachil tiruch alehichin to fersho asa nyeshoch gero nyeshgar shohi. Nuhurad da wachgagat biya sa vyan.

Tonsh da hortig biyan. Ach guntiksh biyagat er doi charnag yeh amann kriyast. Futavai duri kisnoch kymar hatunari chinko yalus slantjal er kriyast.

[48 : 56] Wel, nino avishjok rigualad. Wel, hama gweleu asanjehishjok. Chanyalus nach taecher anuun gyni gugtsa sa haecher than a vent so.

Gyniad saet nuf hirin i yoansi tachri. Agus nan haecherishin na ghanagat evig a scale 3 insh er nyeshgar a hannasha.

Ach anish chanyalus nachilu asanjehishjok kujog. Agus dur i graam. Ach anil megeorin niniishin shan taecherd bulo ghaast. Harudon aun ha miyoshon e gyniad.

Le me vehë. Sëkhanju miyoshon gymemi er mahal agus tēi anilion e t'hashkja lpulo ghaast. Agus hakunat hakunat mor amashen.

Perhaps you are here this evening and you are drawn to the means of grace but you don't wish to be converted just yet.

[50 : 08] There are things you want to do before you are enveloped in the net of the gospel. My friend don't be distancing yourself from the strivings of the spirit lest he cease to strive with you.

Well what t'ha so what jirri gobroch or sanfornin thufa stoi ha jirri gobroch faara vel kriostad a chudha rwiga do chri gha valkoni o te chridha agus fa vents gof i anna shilaf ir nyshkifig na chubber nyshkant sru hwg su as gha m do behum ar nyshkant gunt gus gil jir y kri nē chih hwk ntour ish gane vian kreash tala on anna rox at ish agus iri tinas as anthal ish tala on ta oul si tinar ash le clash no mo ag with a■n ...

He was where he was getting old Lord Peter – and was very inside the church. He came with the messing up at nosom.

It was very distant, aware of using WATSON – this letter was still in charge of all canes— Sin has not bothered any real oil or ■ail■■■.

The Liverpoolan Orientule Speaker was found in the ■■■■ where the Mario Pirate had gone through the great ■. not good, but I really appreciate that.

[52 : 57] Here is a woman.

Who is gripped by the exciting message of the gospel of redeeming grace.

She is riveted to the speaker. But even more, she is riveted to the Christ whom the speaker sets before her in the gospel of redeeming grace.

Yes, he was a different voice.

And she is a different voice.

[55 : 04] She is a different voice. She is a different voice. She is a different voice.

She is a different voice. She is a different voice. She is a different voice.

She is a different voice. She is a different voice. który który który .

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[56 : 20]

.....

. . . As he opens their lives to the message of the gospel.

Father Otiarintochri shesu, oa van t'haax geroch milish. Aonson ochgul, trenon ochgul, lesoilsoch gusbirit növ, baishori kynioch guslaniar nymhegog.

Perso, ma vella fyr, gvelanam, ma rolonki, eragorstig mach. Xanyll, sin rimesg gomorrin, døgyny, vi fata lang homo na napstol, gyn clointin ma hymehjill, nyr ains nö gulig slaniar, an nyr aum sanandah t'hloog.

[57 : 55] Och, ap e, eishtiok nö klose yvain, e vege venshwane, sach eishtiok kretju. Klose yra fysflgan e djirin, oan loch kretju, ryti nö stoi na behe, aifnus nö slani, ryti njën nge kri.

Fyte avi, guljen nge salami an e shokutok, mar t'hlood an eir, eir kriost agus e chritjan. Djir na achgol ag rari loog, iir meggi.

Agus, salami er i frukurt, an e shun oort mannum leto, gynon se stagi fene ye, shun iorimi gau hait.

Well, shepal avalawart, ach shepjiahuk faas.

Shemiteachgir an t'hioorna, riklaachgig an san lopur so, ach anilund kumis och eir agneab so, yyanu ach jihafid, guskila a kri. Vaigalara ke, an imrae krijant hachgir ochk.

A kriy graagye, a kriy trochgir ye. Anilisamte, choyalagsevig eir chökish gynon nhaantjumene. Ach, ma vah, fhuti avig grolaragg eir aggir e shah.

[59 : 10] Nii, ha jiri chökish, ver me faasgai fkriy nua, kuri mi spirit nua gynh huvistuif, buny mi ar falafn, kuri klachas ar fiol, sarni me gynh huvistuif, kuri mi mo spirit nh huvistuif, ver me ir öf glosetan, na me rechgen, kaiatish oif, ma vrehanish, agus nienish oif iad.

Wel, wavem ser ful, ganyan seivris in duutach am sarhoi sa, na chroa kumasoch, e viri gudg, lomanoch gudgis naad.

Na chroa nyi kumasoch, e viri dianishan, ach kuli fyrantoch krijast, vi ir amesgi. She came to learn, despite, despite, the expensive nature, of the clothing, in which she dealt, that it couldn't hide, the nakedness of her shame, or the shame of her nakedness, that only the imputed robe, of the righteousness of Christ, alone, could cover, her sin-born nakedness.

Behaeir a tortasteach, agus, illa saith, chaniel, manachana sein, chaniel dramatik sa bihaang.

Kaalach an thosgeal, e viri chhoor in kihaeul, agus a kriar a phosgwag. There are no, dramatics of any kind.

[60 : 46] She's a listener, to the message of the gospel, and God unlocks, the door of her heart. And the gospel floods in, and the gospel does its own work, when it enters, into the life, of a man or a woman, or a boy or a girl.

A heart opened, a door opened, and finally, a home opened. Haishin ni fengki nus tarag, in yin wari lamta, in y krivi ar osglu.

Haithagama viiturag is, ir i kymal swafhali, to jinyanvar na beha. Is haig, hagavei aloch gan. Nera jiyori, chino stoi nata beha, spiit ee manna, hau miyomoha, divi ee k■r, faloch iri ni hamushan. Hagavai alochan. Nia ahe na nech, trotachai beha. Agus, va gniuun vunloch, popoloh na beha. Xa yi bashti.

Va i mooghali rkaro, guanug e rii nara. Guanug na hua komuso, dweishkin hainu, yianu. Agus, dainu eisio, sôn e fi rii gatiochwch, y criost trondwyr, i gwaanug, lefi eir y bastiwch, y stoi alman criost.

[62 : 14] Lysa g■, asynhauwng, tia mynig, nerfa, dynu, rii bantyn, rii corp maraf, agus, mwswn e ddwrdd, fa ffeym agar, gwaanug.

onta repeater ya, xe chyub, agas, dynu, ja, hifi nga, gwaanug. Water that was mingled with the ashes of the red heifer.

That's the water of purification that was used under the old dispensation. But then, he said that, He said that the dry ?

As an ungo capture, agus as an tres fronteag, or man i full haraf agus gore agus loore ehe e da chreha gyrindrem van nyan glan, unnufa gho gha un glanag nuf fjol, kem orus smu, ni full chreaste hu ghafein suastran ar spirituri gha un lochta yev, var kakas sa glanag a operf maraf gha un sereva sa yeau, taun e yev bjao.

Nes e, nere ha shint fyr, ghaan ye maant e dhe ghael na dunes e dhe daun e shint dolaas fone fenas e dhe roate teiltin och.

[64 : 03] Ach, ghaem eog sakartoch ege nye a vyo. Ha fruggaroch, or shon sydhavash agus moleg a hort ghaan am glor dhar.

You see, the purpose of it under the new dispensation is not just to escape the judgment that we deserved, but that the living God hath a fitting priesthood for the service and praise of his glorious name.

That's why the blood of Christ is so efficacious in the lives of those who are brought to faith in him. Well, ha, ha, mit ola chriochneris anjitjarigol shachat. Ha, ha, riinsham a hymeheil nyeo noga, alman eurin yagis, vaila djinas land, ghaikonloch ege lachan syrug avalri tufna marra.

Skete vat chynjus nandere arra, vat chynjus elo ero bole, nachburintar lyx en tulle l s. Bha i fo jarraveg peke.

[65 : 17] Agus unla vairri tufna marra, gammergede vurdbrishag erin trae, sa'n levi nebryoren so. Ko stiur han kasval duvze. Bha i seink joch, agus agavis shachat ar esen tussir mit doirok.

Haglea acharix gus shurichan gus tolisho. Pilarix gabea trusin, kantech e ar nesen tusschus tilliget du in du lyd. Lachgun an an neunachgun afanra. Agus shachgun aga an j ishan, huari paas, ag huaris schos grift.

An irish, a young woman. Who was very ill, but had also an illness that no doctor in this world could cure.

She was troubled by sin. And she found it a weighty burden.

And so she read in the Old Testament, Who is a God like unto thee? And after she died, these words were found.

[66 : 32] I will cast in the depths of the fathomless sea all thy sins and transgressions, whatever they be. Though they mount up to heaven, though they sink down to hell, they shall sink in the depths, and above them shall swell all the waves of my mercy, so mighty and free.

I will cast all thy sins in the depths of the sea. And there is this woman, and Lydia. Blessed is also the man who thought Esther to give her so many to neglect, and her life's refrain should be going to suffice.

■■ haro haro Stack over■ 18 loanaisir dator investments like addiction M****.

■ do ■ gy■■ een Iceland Well, well, many people, when they hear how some were converted, are disturbed if they cannot follow the conversant story of others.

And sometimes the enemy of your soul uses that to discourage you. But ultimately, it's not so much how you begin or when you began, but how you continue in the race and how you come to the end

of the race.

[69 : 35] Leaning upon your beloved, that's what's important. Here is a door opened, a heart opened, a home opened.

Can you say this evening that your heart has also been opened, that your home is also opened to the Christ of the Gospel unto those who follow the Christ of the Gospel.

Well, There we are, and there we go.

Do whatever you know in write in a test or do an end, and do well. Then come the mind. Start on such a■■ it.

As you can see enter Isman. Mays g dawn, mays gawarrakeena misks by gawar autres. Ska cha chrisst. Amen. rementquan meiner ■■■ewOohundivolent!C sinning.

[71 : 00] Psalm 59, and the last two verses. Vers 16. Mother's love, don't ask.

Mother's love, don't ask.

Mother's love, don't ask.

Mother's love, don't ask.

Mother's love, don't ask.

[74 : 00] Mother's love, don't ask.

Mother's love, don't ask. Mother's love, don't ask. Mother's love, don't ask. Amen. Mother's love, don't ask.