

# A precious cornerstone [Gaelic]

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[ 0 : 00 ] There is God in the Son. Thank you. Happy to celebrate you, today's prayer. Can you select it? I will give you a full multi-fourth of your wealth, and if your own life benefits, don't give gifts, and campaigns.

Bye. Andruh. We see that is happening in the Old Testament and our new sons.

Clach yarafti, clach cain na hoshin, saar vunad, esan achretus, cha chudur gu hawluag ea.

Feag si eich eich maishu mar stea awlan sion, clach. Feag si eich maishu mar stea awlan sion, clach cain na hoshin, saar vunad, esan achretus, cha chudur gu hawluag ea.

Feag si eich maishu mar stea awlan sion, saar vunad, esan achretus, cha chudur gu hawluag ea.

[ 2 : 04 ] Meildiach, daarny eron fea chai eginheirna fer cunachach agus lati. A dweud si eich maishu andasirianach. Ma'r stydham valan, ma'r goni'n meildiach.

Ma'r hul isch gach ymora y t■m ynghadish. Y hili gis sias, y chw m yn lair le y laif. Nes eich døver grå smakach ych gwa shenet allahin, sa sa, ku simpli grå pechg israel ku sorgte ametach.

Agus, un mati vi fölum, va marakken israel, sa na va juda i hel, i syr asnes misu, agus lentin eich simplet israel.

Agus, sem pechgug sorgte heida hukal far kóedas eich appatil sjo, sa pechgug y visg. Goro misgid lafa noua gud einir na dyni, agus egun eithne sakurst, agus eithne fagin.

Xa eitsun fóz a huv, as eithun leifian, vers 7. Agus liti f latið, xa eith secharan. Xa einsakurst agus e fagi, e huv liti f latið.

[ 3 : 12 ] Xa eith secharan, xa eith secharan liti f latið, xa eith merachk anna xalag, agus hushli hadd anna bdeihanis. Xa eitsun fagin eifinu axt eich nisakurst, agus eifayan, eithne golið secharan, as eifayan agus eifatan tors sechad, ma'r horug eith gorovinxk eir lafa noua gud einn egun oraheinu.

Agus anna komis, dhe shen sanna hatið e tafum fian nèn hoshtgjall. Agus egradiu gason, e hashevetull eith secharan, le fian, agus mis e torsht fian gaið, as nèn hoshtgjall.

E torshen farkoith, as nè dar nè erantjag. Nè tènjad ishendurste, xa e nosh, lish andhavith shifosh gás nè hoski, agus shoh nè suabnès gè yog hènjie ishti gè ihaètsu.

Xa shan tè ra, va nè sakurst, agus nè fai e nè va kèrst, va tè sharam nè hoshtgjall, agus suabnès tè gèhjall, as nèn hoshtgjall.

Agus sèn nè vaat shoh hè giri fosh, agus suabnès anna diohglaatja. Nèsh gènjad mison e viturste mèrra gèdè shoh hul e treb, aga me ganymèg fian e sèrèt janja nè nè, aga gènjad nè njithin e tè dhe tédhamysg fian tè gènjè.

[ 4 : 33 ] Agus shah e tédhamysg, tédhamysg, agdunj vi edhvishg le fian, agus shan rut e vit grèi me e nè sakurst, agus sèth me fai e. Sèn nè shan dhe vaat e kio rèi suaf nè sanashe, agus nè chè imètun e ha mè shan.

Agus nè chyta gafi, gafil shu peyn, morsan e shodju, gafan anna njithin, morsan, aga shu by feyn fosh aga suaf nès. Nè fytum e rha, sèn anna njithin, morsan, aga shu gauhtun fosh aga suaf nès gaf peyn, aga nja fosh aga suaf nès aga shu by fytum e njant ytif.

Doch gulat e durskonstach gui vr eun yvig, aga atgaz agal, garfa agal nàs falod, agas nàs brónuq, nàs navashu, mors tè gus u dhiv biel e thni njikin chan.

Nesma ha, nwida ha faahi e sharamanach e fyr os, aga suaf nès gannant loog, sanna ha slog e fanatit. Agas ha slog e fanatit gusonrichte e thni dheramanach e vekit.

Agas ha te fanatit as nèp dhe ran s'o as nèi hivarad. Kó dan jikuske eolos. Agas kó dan njons ikkje fölum. Gæfse nè xudigon hí, agas e skarag an vrolox.

[ 5 : 49 ] Nes, doch gulat e dhiv naga se fytur nèp dhyrana s'anig gal, aga s'ant ikkje me s'ens. Xan jörundi vi mara xannutin i dogmatik iti dund heag, suleksin kallar næsjöra vi tukkal nèp dhyrana s'o,



[ 15 : 12 ] Ir sona vi tocel oro. Sair sona vi tocel cawn bwll oro. Agos hanig shikon n'chog e nuk n'chro. Agos hanig n'u'r uta hatin far coed.

Agos hanig n'chol.

Agos hanig n'chol. Agos hans shi i nheishon. Agos ydi hiw nj marre ngeir n'u. Mi o nj o'n chlach. Fara fel egra. Y chlach y jwllt n'chlachadhan.

Chlachyn n'hosheni. Shetir yn syd. Sro iwyntoch. N'r sllw nj yn gneaf. Shofen yn la. Y gors ddychtyw.

S'n byshyn sllw fedaic. Fod gwyam. Gwyam ors ty je. Nish siddha fich lein. But Israel got really strong and robust.

[ 16 : 53 ] high-ridges comercial there you are you are Not yet, but we simply HSV live with a Ist Burning another child, Ranchia did not take care of each player it takes care of each of your poor people to rate the class 1 of 2000 Now, what is the name of the language?

That's what we're talking about. What is the name of the language? Well, it's not the name of the language.

What is the name of the language?

What is the name of the language? What so why?

I said that it's not meant to be a language. and now within the hai, i■■■■ and got laid down, no and then got laid down, which was a kind of A Christian.

[ 19 : 29 ] the holy searching fire of God. markets to Seghan nat■ .

.  
...

Rick lists your Jezus in God's message.

Another one so managed to take something interesting■■■■ and to come behind everything What did you say?

[ 21 : 06 ] Well, this was a joke. It was a joke. It was a joke.

It was a joke. What did you say? Well, it was a joke.

It was a joke. It was a joke. It was a joke.

It was a joke. It was a joke.

It was a joke. It was a joke. The stone which the builders rejected.

[ 22 : 30 ] The stone for the curse. The loan, the gold of■ Grace.

When God was from a Ghanaian tomb, a national interesante descent, aoque euth..? qualoft?

■ Cafe ordered items if thy fique strong fez or a long time, thatεε ■■ degli ■■■HI■■■■■■■anden 299 33, 4,5 399 299 aker■ that Aah Hazic.

He got heads around, and always standing. It's not Arpanic.

They have every appointment vie and last night. They have received calls, where gone? Here is half a month, andLa user wanted good back May that year. Anything to go, anything that keeps going and our music's, in the language itself, like, everything there is, even if society takes yard work and other people where it takes, that your cars come and my expensive cars It is a great thing to say.

[ 24 : 24 ] But what is the thing to say? Well, it is a great thing to say. It is a great thing to say.

And this is a great thing to say. And this is a great thing to say.

It is a great thing to say. It is a great thing to say. When you contemplate the life of Christ.

When you contemplate the life of Christ.

As a test or a trial. Which was given to him by his father. And he said, He is a great thing to say.

[ 25 : 51 ] This one was dead. In history.

All fathers did not notice. As ended up some of the things that were alive... The temptations from Satan were trials from God.

And I ■ hiccable it so that he was fighting into his soul What this plague was the enemy sent it to answer once again.

Because it's ■■■■■■■■■■ note that church in the Lord is good! They've learned ■■-for ■se then. opESE. It stands for food arenas , foreign information devosed to the land, John, a girl who was watching her is still a tedious part.

It was hazane from God, and so it was the turn.



That will be that race like the old sloder commandment marks. another aspect is that theabb half a million people that Hee Foo S G R fian Cunstat are beautiful, even the Behisterians are in their coffin the still of soil as hell There was nothing wrong with doing whole life, but nothing was wrong with it who lay off.

What was the first day you got what you though? That's how you started learning at the grace of God. Hallelujah! Sometimes, let me find the goal of Ben Willi as Little, Notice the early days Renee Kah ha roehnak Kira labeling ay Además va cum emails were placed, or in finding life for the you works in line.

Id to make most of a poem to make life workouts, who are ers were used. ire is used but noliars, go on to death, d we're able to work an out.

[ 36 : 23 ] Ask yourself to work an out. And it's not a good thing to do with the love of the soul. And if you're a good person, you're a good person.

You're not here, you're not here. But you're a good person to do with the love of the soul. But you're a good person to do with the soul.

He's precious in the sight of his own people.

Precious in the sight of his own people. And I feel like this. He's precious in the sight of his own people.

He's precious in the sight of his own people. And he's precious in the sight of his own people.

[ 37 : 29 ] And he's precious in the sight of his own people.

S'n mulojk. déboulaaza na gjithas c teacher cairitarians ma gar au derecho So, in the beginning that voluntad, we choose in order not only to beat the Lord .

Until the next crisis is changes. However, Christians said, every thing will reveal from the storms as a scandal of other s is aaller.

It is a great past story, not a fact ever in world, or take away the actual story. The idea is truly important.

The purpose of being yall is being feltESS. The God and God he cries for...

[ 38 : 49 ] to allow Givebofn Hay Cerat See'm going!

Must be also this venir to... ..but we then darf not face yaavan. And this is something we've done before.

OK. That is certainly so.

Until the of the dead shall be turned into a cloud So first once the here will never be turned into another egg to Pastor C outraates all of the people told me.

Which when did elder not Evelyn actually apply it until it's been seen there.

[ 40 : 23 ] And after damaging that occasion what do I do to choose Evelyn Well, that are all ing the phrases that are probably the ones that are really nice in the shortness of what you see when people are not kind of hearted.

You can't remember being referred to as English for What Four? Well. Be With Yard from Gj assault that I was used.

I didn't know, but the word that was you were blind, but I was told that I was they were blind, but I was blind. Actually, I arched the word that I got blind to the Mostlyshar, and known as that. So I was blind that was blind to me.

So this was blind to me. If you want blind and what I am blind to you, I'll hide and should I remain blind, because not at all of my quUN is blind here. Just as they chose to ridicule it and to reject it, so the word would become means of blinding themselves.

And it's not a thing to say. But it's a thing to say. It's a thing to say. It's a thing to say. It's a thing to say.

[ 41 : 45 ] And it's a thing to say. It's a thing to say.

It's a thing to say.

It's a thing to say. And it's a thing to say. It's a thing to say. It's a thing to say. If you say, what is wrong? It's a thing to say.

This is not they are more available at sex how does our kids learn these technical disabled li They can now use national When everyone is playing, the metallurial dress is almost like gentlemen the violin face, but how do you retire years The number one is called to adjust the justice I guess as Alexander's N ages thatativa món other people please

I'll come back.

[ 44 : 47 ] There's another life to walk be ours though In this permit, we've been ■■■■berg in our lives Andbase is ready.

So I said to this to say this We can easily find and the 1981 where the figured of the game the figure of the temple on the Seiten whOs What do you do?

Let me tell you this place with theea butRE■ed was the temple It holds the stone Yes, Henich came in December 14th, in wenf.

Okay, they came as a young person to come into prayerxy.

Now, let's see.

[ 46 : 35 ] Now, let's see.

Now, let's see.

Now, let's see.

Now, let's see.

Now, let's see.

[ 49 : 05 ] Now, let's see.

Now, let's see.