A precious cornerstone [Gaelic]

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Preacher: Rev Kenneth Stewart (Stornoway)

[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 chwm 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 eitth secharan. Xa einsakurst agus e fagi, e huv liti f latið.
[3:12] Xa eitth secharan, xa eitth secharan liti f latið, xa eitth 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 nën hoshtgjall. Agus egradiu gason, e hashevetull eith secharan, le fian, agus mis e torsht fian gaið, as nën hoshtgjall.
E torshen farkoith, as në dar në erantjag. Në tënjad ishendurste, xa e nosh, lish andhavith shifosh gás në hoski, agus shoh në suabnës gë yog hënjie ishti gë ihaëtsu.
Xa shan të ra, va në sakurst, agus në fai e në va kërst, va të sharam në hoshtgjall, agus suabnës të gëhjall, as nën hoshtgjall.
Agus sën në vaat shoh hë giri fosh, agus suabnës anna diohglaatja. Nësh gënjad mison e viturste mërra gëdë shoh hul e treb, aga me ganymëg fian e sërët janja në në, aga gënjad në njithin e të dhe tëdhamysg fian të gënjë.
[4:33] Agus shah e tëdhamysg, tëdhamysg, agdunj vi edhvishg le fian, agus shan rut e vit grëi me e në sakurst, agus sëth me fai e. Sën në shan dhe vaat e kio rëi suaf në sanashe, agas në chë imëtun e ha më shan.

Agus në chyta gafi, gafil shu peyn, morsan e shodju, gafan anna njithin, morsan, aga shu by feyn fosh aga suaf nës. Në fytum e rha, sën anna njithin, morsan, aga shu gauhtun fosh aga suaf nës gaf peyn, aga nja fosh aga suaf nës aga shu by fytum e njant ytif.
Doch gulat e durskonstach gui vr eun yvig, aga atgaz agal, garfa agal nás falod, agas nás brónuq, nás navashu, mors të gus u dhiv biel e thni njikin chan.
Nesma ha, nwida ha faahi e sharamanach e fyr os, aga suaf nës gannant loog, sanna ha slog e fanatit. Agas ha slog e fanatit gusonrichte e thni dheramanach e vekit.
Agas ha te fanatit as nëp dhe ran s'o as nëi hivarad. Kó dan jikuske eolos. Agas kó dan njons ikkje fölum. Gæfse në xudigon hí, agas e skarag an vrolox.
[5:49] Nes, doch gulat e dhiv naga se fytur nëp 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 nëp dhyrana s'o,

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mara s'o s'o t'oja s'oran e dhiv nëp dhyrana s'an magi, marki begat akra, kó gata dan jikuske eolos.

S'kó dan njons ikkje fölum. Gæfse në xudigon hí, nën nes munnig gulatun y gorox, aga xannin jahe. Gæfse në xudigon hí, s'es skarag an nab vrolox, orha anja e dh anja, anja e dh anja, raun e dh royn, raun e dh royn, bekan an sjo, bekan an sjo, aga s'uulshin, mara anab dhyrana s'an edhe gul, gulon na thanaat ea hata.
Marki begat akra, s'o na hætjanu klon vik, gine. Njons ikkje fagni hún, njons raun ma hækje, njons raun ta hæk rá, aga s'a gajfse njons, mara anja, anja dh anja, raun e dh royn, raun e dh royn, bekan an nesjo, aga s'pekan an nesjud.
Nesjadubir, kura atif hajdaqin kho latid dh anto hien, shashoh, kura atif konxing gul gyanu, ish njefet. Nesjashen doja s'ro Israel, gat janu hien latid, nava Assyria faas latid, aga s'ro Israel angunasht.
Nesjanaatitun da gano hruhia, shareni a gul shias gano njefet, aga s'ro ni kohing galt, ish njefet, ish njehene njefet, aga s'ro gag kho latid dh inlo yinahhi, aga s'na vafahhi, e fieachin nesjishishoshkella hoshfanghoid, aga s'u kudiyunse ye s'anlvaata fanid, aga s'atismuinih kura tainag, s'nrihtiach gas a nefet, gwrotitain a gas a nefet, aga s'const a gas a nefet, aga s'const a gas a nefet, aga s'n hirnit yn o sylaeth, gwr ebaish anach conchhingo th baash, it was a covenant of death, aga s'or ut an hirnit graa, gwr o aetol a heetyg nngonchhingo th a shanath halaf, bidishir var conchhingo th a shivaz, s'hashesir korshtag th a shinoi, aga dhe hiulis a flai hadish, marhul, bi shisha e th varsaltasht shias lehe.
[7:59] ghaelikshin las ismunehig, gwaela komisig gwae ngevitehig av dihannishin hirna. Shime taw yas a bitunyev hiachindi ahe nalogh, s'orun gus a conchhingo th a genu di ima shosha ni, ni w conchhingo th a shivishg, ywtadw conchhingo th a genu dhe shifas, conchhingo th a shinhuul, conchhingo th a ima hni, ach an oed a hig yn blae, sy an oed a fysaedd a chwithmar sgwyl, biwith ta haltar shias ffn a casern, marhau biwith conchhingo th a genu di gyr, aga ddw gyr, aga ddw gyr, aga ddw gyr a sannichid y fairam, ha lepi tyluh sgyddig, gwniach a hên a hyn y gorwa, aga ddw gyr, aga ddw gwa, a diw gyr e ddw gyr, y ffas gwa gwan.

A gynnu telawon a hw a ddysriul, marhau biwith aga ddw gair, aga ddw gyr a ddw gyr, aga ddw gyr, aga ddw gyr, aga ddw gyr, aga ddw gyr, aga ddw gyr, aga ddw gyr, aga ddw gyr, But who came here and theämä on our planet and Logite Linus Oh Who as to the culture as the way you are in andes and masters is the only artist I think he has begins with MURG, what is his uwile?
There is a [redacted]fer during the Sabrina pipe kept and held it all.
[redacted]edion[redacted] mundur[redacted]ardion against the Pablo Iustodham It's a year that these people take part and get into lots of lives in tears.
And one thing you feel[redacted] is when we are Keep your life moving at deep enough hours today, and windy and much water can be felt in the heart of the great how Zareas wal Agir and Akim stand alight 3 October, a third of reed because it is connected with these of the mot[redacted] but we think the two key authors get to other concert close to the new year or the cheese- profound
[11:35] Even the two sides he will be stuffed up. Reignaling the foodomics[redacted] Another big activity is kept And this time of course is what the Mo[redacted] Until next to me easy Going to buy a better Here's [redacted].

[redacted] 10,69.69 instructor.[redacted] [redacted] resources.
[redacted].[redacted] precio[redacted]![redacted]grow long!
about Bonus Literature in this world Well three ninety were the people that she did they Zwisels. and framing the text of the words A virtuous like that. So my reasoning is to stay there.
[13:19] This is really good to start with, a cheerful subject in the Notice drive from both sides. merged in between the[redacted] ugh ge[redacted] justAf [redacted] Acts chapter 4 and verse 10.

Bygay aniech diguibh si'w ula, agos do ffobl ysri'u ula, garawn trai anem ias o Nasröd y ches si' si' y hwc diya o nymudaf.
Egan trítsyn a handyni si'o nahesw fan y si'o narlach y si'r slân. Ys a si'o achlach y ywllt y li si' y lwg tocel yr unig na cawn nahosni.
Nes eo'n ma'r a handhabstul dyrsiann far coed. Sona hegra gus yla, peta dda halaafrst. Hegra y lwg ywllt y li si'r.
Mar lwg tocel yr unig na cawn bwll. Chani yla ydi dylg ydi cwspad eile. Gawr gshis e dda hlach y vasho. Hans shi vi. Agos vashwis m[redacted]nyg e roi adhi.

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[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 s■lw nj yn gneaf. Shofen yn la. Y gors ddychtyw.
S'n byshyn s■lw 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, thatετε ■■ 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.

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[27:57] Just as a word, produz it or continue, and it is the same way that we received from. It's a very important thing to do with this book.

It's a very important thing to do with this book. A choice foundation. But it's a very important thing to do with this book.
It's a very important thing to do with this book.
It's a very important thing to do with this book. I've heard about this book. It's a very important thing to do with this book.
It's a very important thing to do with this book. What is this book?
[29:09] Well, it's a very important thing to do with this book.

And it's a very important thing to do with this book. It's a very important thing to do with this book. This book is the book of Proverbs chapter 8 verse 30.
And it's called the book of Proverbs chapter 19.
It's a very important thing to do with this book. It's a very important thing to do with this book. It's a very important thing to do with this book.
Nesho smontio han efi behgagagagith kthiasta aga saith altram maliði aher. Ba eon ykodung hirgun a sychid kapitil jannand hosgeleike na chachka njachith bi díu díu.
[30:18] Ach, yn hwnnigin bíxg anu núchg aher. Ma'ra has hosgeat ma'ra níðin ka chúth guminatioch, vín ich isyn yn hathin. He has explained the father or he has revealed the father to us.

Anu núchg aher. Sjál, ma'ra sannu kynalastjaht is ysio, ma'r njach yg altra mwg maliðis. Sona he, iddi gynnafyn, vonin hyurach agus asyn hyurach.
Ba egoni, konla di aher. Sva tlachk eki aher aun agus sva tlachk eki hên na aher. A ddialaf sôn reitioch yn ymlaen yng Nghymru, eith shí agus eith tolachos.
Agus yw rýr reitio. Agus a chúlurwda sannu, ddau hosfa ar kóedd, nes mwyni gysyni ddúchg dyni. Ba eon, yn ddysg gipurla bennufinnluis, na lai yw ddúchg i ys ekinn hwybeth.
Láser ysbog, eich na chrodad, nes mwyni gydag yw hilygig, eich dorri sydd hynnu sydd. Gha i júlun, lenni hajll, gau uchg Abraham.
[31:27] Sannu ddi eist ffer yw eir kóchumon, agus fhaqesgach. Agus a athyr, eich gau hwlu dyni ddú lwag yn hirna. Eich uchg chyðust. Agus sanna sannu fysyn haast, eir hwtyn.

Eich uchg chyðust. Nes vaj luogfur am suhlen ahed asyn hyurach. Agus vaj luogfur nah húlen na iddyslach.
He was just as precious in his humiliation. Gadeku vaj ddysgetuchu idh gauj iddur jalechti. Hasy njohekin anon nisaya asyn diahu kapitl, chod pidiahas vaktiust iddysgetuchu.
Idhur i gha hithen. Hasy njohlewe goro imal urhuskan, eich anu lian ag unhheumpur. Agus vaj gulóð gdiust anna hen, leish uroa heen iddysgetuchu.
Chod unhafasoch. Agus goro nu serefim heen, unhjohlewe goro, the burning one, serefim heen, min yonjohaluskig asil növ ahtkakha heen, baat afhalaugh nsúlan ahtkha.
[32:30] Anu laheit gdiust. Lishuglóð, lishuglóð, lishuglóðisgetuchu. Aga ta, gud a truskan elad heen. Gud a truskan elad heen.

Agus gavai truskan iddyslachka heen. Agus glóa se asyn ruskan se. Agus vaj shant nohk, nagus gos orrithi tóch, növ aðe wæd niya kasin tindyishgipal.
Agus nakhir le, um, sharaavatar, muhimich alatheyn, agus niya tn kasin ahtkha. Nakhirrae nohk to orrithi, növ aðe wæd yyanú lamanochk, iddachrandkisi.
Agus idgavi yyanú lamanochk, nakhirra, gud aðe wæd a khóntochag amahen. Anu shug, lé, náadu nhehidyslachk, gud aðe tinnu nuaas, ganu náadja shen, choddóin, së burr, burrn gaga gól, fër rëdunja fanatjivs, uchulunni va shen, gud yl, hæ e loogvar, anu shúlan ahad.
Shagul, sann, eknihamunun, apdurvishin a veha, yva shohi, lagaini, gud ayn, nakhirrae, gud aðe, fó, ishkich, náv ašti, a, nakhirrae, nakhirrae, nakhirrae, nakhirrae, nakhirrae, nakhirrae, nakhirrae, nakhirrae, nakhirrae, nakhirrae, Airbnb, nakhirrae, nakhirrae, nakhirrae, nakhirraeh, nakhirraa, nakhirrae, nakhirrae, nakhirrae, feel theerschap androller.
[34:16] And given to theokouric flood clear from the desert to ellstairs Put in the hands ofUP to me and speak to me as they say.

That they will have to wear in my hands shall not be very good with the Uhr. So... they will have to wear to the show and begin to pass the rest and spend free stuff. Because it will spread the rest of Uddh and the devil will Kitneiyan.

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That will be that race like the old sloader 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 noliers, 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■m 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 ya■avan. 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 outra■■■ates 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 I'll come back.

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[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.

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