

# The Banner of Truth [Gaelic]

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Preacher: Rev Kenneth Stewart (Stornoway)

[ 0 : 00 ] Nashmahal isul, the kutich again here, mapech gich isin, ith pithir and gifshin asa chapetil alevshin, and rifig ith ushalan. Psalm 60, I guess eleve gudhisht, akecherev erun. Psalm 60 at verse 4.

Hukubratlach gaifsan danjekulu, guvide tokarsuas eith ska nefidhin. Hukubratlach gaifsan danjekulu, guvide tokarsuas eith ska nefidhin.

Nashya urni ahasundri fighit ushalan, agus hae idhe kutsuas letaivi, agus eka kutsuas anasiachig hakema ekinach.

Agus shandiyachig wach o ekinach so, goro sluag Israel merhaach aboard e disaarachig anna di kokog in 99.

Agh goro 99 illa inash e dhe di suas, agus goro ne Sirianich, et januf kokog duwe. Agus va suas di da ikit mile Sirianach in asa kursd ichag Israel.

[ 1 : 28 ] Agus va Israel anna kumarst. Agus va daivi ikanachigshan, agus va juab, fer was kiu no naram, ikanachigshan maringheetna.

Agus anna wachuas kaat gamaatarocha, agus anna kusagin goroat e dhe misnagheg, agus a tictil in halam, agus anna kusagin siyagheg asurus halam e dhe skvibag.

Agus gus anna kusagin anna kusagin goroat e dhe mi■nagheg. Agus anna kusagin goroat e dhe mi■nagheg. Agus anna kusagin goroa e dhe goroa e a cha dhish e dhe vialu agus e dhe goroa.

Agus anna kusagin goroat e dhe wiuzgwe. Nene törhtja Israel, agus hii anna nastu kah Cohiad unui n■ siriyanich. Agus achudeeala quein loag huka a h chemistry ■■■■ laia va ouvr■haiz ab■ai,

People are to the legislature and prays to earth asurus ■■■■cia on■ and ■ ■■ dati momosuch■■■■ ve riolux k roads■n con marginal geab, can be quite happy, to have to give them God to Canvas,

and their Absolute mission by choice people have Kalauam communism foreigninkling diffusionäss going but it was really hard, by all experts and, thanks to K Solan, these talents of soul play throughkk, which we did, we figured it out that we spoke with Natal and that we knew that

Adelault, that we wouldw up to England I know in Brazil gaiw, idolaashan agus ukatbui, agus ghechad klaunaman agus nasyriyoneg.

[ 3 : 34 ] Agus eulishan garani huq mischnach gaiw is muaant, aga gana sechera vero na so, gunduku prahtach gaiwsan ta nekulu. Mara chishwa salamatajagag, margabiga adavii vishnachag, aga ye hiligyu uachin, margabiga feinach kitahadi chiolachag, gavilsin idar kuorsdachag, idar bialalus, idar kuulav.

Hiligyu uachin, skapusin, va ferakosht, pyl usudheen. Noch gu totu loog nichin krui, hu ku oran fianu ua edash all.

Ach, hu ku prahtach gaiwsan ta nekulu, gu vidu hokalsuas idh skahni fiithin. Agus sammarhorug idha vrahtach va sho, evad idh syri.

Nes vamekraru dhe hyn gudit, gana tri hechgane nid ashmi, jöant prahtach, agus ameishan evi liatachag pekan eirn dhe smuantion, shenan och, agus evi feinach tehe dhe heolachag, leid prahtach as scripted, agus teed oes vil prahtach a koped, anu daivith dhe smuantion, agus fadheg ian slogan hierna.

Nes ha prahtach eki chula fech, gnau eki chula aram. Prahtach eki heolachag standard, or a flag, or an ensign of some kind.

[ 4 : 50 ] Agus anu da bys brahtach eid eich wth suas, ha shen kriniachag fechg konlag, agus ha ta kriniachag cimichal yfrahtag, agus ham brahtach gan gudam konlag eir soni fi cocag eist túf rwi.

Agus hanae van gwyll ymbrahtach y gudam sluog a ywnsi, agus gudam sluog a chulaeag gudam blabrahtach eichwramanachag, agus gudam blabrahtach eichwramanachag as in daisio, gudam lhe dorst fachod anthlooi rúť ekin eivonnos gan a rwi.



[ 13 : 39 ] As one thing So that's what I like A long time Almost the adult We see the guilt of sin dealt with.

And this is what we see in the past.

We see the guilt of sin dealt with. Not just power over its guilt, but power over its power. We have the ascendancy over its power.

And this is what we see in the past. And the word is, is that Israel is a slave. And the word is, is that the slave is a slave.

And the word is a slave. And the word is a slave. This is podesens search for sinners If the slave is a slave.

[ 15 : 09 ] For persons suffering. For the smile is the one who maid is the elf. Now that they use the elf. Theolnididid. When the slave roads willrupt. If the slave roads will■■■ guts. However, the evil road will not indicate.

In the later the Perditiidid slate. And life will disappear like a slave. Then, it's the beginning saying that the David of God both days are listening to our Running life before the trouble comes out.

And when the foundation was listening to our español, it was that the Bible made an ally to our jungles. But now I think of course now. I think that which He would buy very much trash and stuff by the arguments in Morris when captioned it.

So, boy, we're what we need to do next. As they all have peeked touman cutin Oh Our state was studying in your study our be patient Amen.

That the preaching of Christ crucified, the unfurling of that flag, and the display of a crucified Christ is the power of God unto salvation to everyone who believes, to the Jew first, but also to the Greek.

[ 17 : 24 ] And when you say that, you say that, you say that, you say that, you say that, you say that, you say that, and that's what you say.

And when you say that, you say that, you say that, you say that, you say that, you say that, that's how it is, that's how the Methode is.

And it is expressed that holy film, that you say that, you say that God and John ■■■oto can be upon God's■■ilsen trust shall grow. It■■ates the Protestant government change.

We champion he said won't you after Je■■eli to believe they won't have an all brother okay i Jesus Christ and him crucified.

That is our standard and that is our flag. And the hook is in the name of the king refer to thee tylko the flag. The standard.

[ 19 : 19 ] Amen. The standard. The standard. And if you are in the name of God, peace, peace, peace, crucified in weakness, crucified in weakness, yet the power of God unto salvation.

And the word of God is in the name of God. And the word of God is in the name of God. This is the word of God.

And the word of God is in the name of God.

And the word of God is in the name of God.

And the word of God is in the name of God.

[ 21 : 53 ] And the word of God is in the name of God. And the word of God is in the name of God.

And the word of God is in the name of God.

And the word of God is in the name of God. He brought me into his book.

And the word of God is in the name of God. And the word of God is in the name of God. And the word of God is in the name of God.

And the word of God is in the name of God. And he lived in the name of God. And this is also in the name of God. Verse sixines of God there.

Lord, and the word of God is in the name of God. He lived in to the name of God.

[ 22 : 57 ] And I, I'm not a così buffy, because it's every class I thought, the flag would be there, and I'm a personality Thank you, at the vratach.

Grag. Grag. Markabigo hula ni at the vratach a lovast me himichal grag in hi e ved a torstigachy.

Agus, n'aghal shenadhi ish kutramach anna daivdish in haakrmead.

O'yla anna sakrmead sýhbeth in hi urna. Ha kutyan, ha graph avurk veil ni sonrihtis in bitimichal in haakrmead. Xa niru xinigol shías in dríja shenitith.

Harud sonrihti me himichal in haakrmead. Agus, bachor gyn vi torstigachy gan anna takrmead mar ní núv ëhich agus gorsdig in hi urna. Gorsdigaj ësson kën manjichu xin leir piaal agus leir laban.

Gwilin hi urna e dhe torstigachy. Gan e njinnat shen faravela hén ifein rirachu. Faravela hén ifein sonis agus shí anu lahad ye. He dhe torstigachy góhoy hén agus góvostein.

[ 24 : 19 ] Ysgha n'avant gwil shinig gaur gud e vratach. Le suhlan kretu agus shín galányzh xa plasadara. Hafía na torstpehachy gyn. Ha torstnyashtachy gyn.

Sandharan na ní hasshin plasad. Sisakyn kweil atul stiachka na kharsp skar nyashtachy. Agus edhvoch kéitna hasshin a káných gyn. Hasshin a káných gyn.

Hasshin a káných gyn. Hasshin a káných gyn. Hasshin a káných gyn. Surely there is nothing wrong in saying that we partake of Christ in a different sense or in a different way in the sacrament to how we partake of him in the word.

Or else why appoint the sacrament at all? He is brought before us in his bond of love.

In his bond of love. Hlú rík hí mít o hí uníanna agus bí vrátach haram an grágh. Sashin a dóghis kbí shú píh ní fheichgén. Grágh as a vrátach a hakonlúdhén un lúi dhvís ní saúlí an idhvíhállu chmár ní gyn.

[ 25 : 48 ] Nes chánnyárn a grágh xoch an eváñ hú kú vrátach gáivs ní tí ní kálu. Ach, kú ví idhú tók al súas ish kána fíðing. Thou hast given a banner in order to be displayed.

Agus vás slúgén híir an a kányo gík chán an lúid abáta kákádi sýriá agus at a fáidhák kín kárótán gúmást sa at a kísna gú kís hánirik gúrúhé at a gánandhíu gúrchá agú a chíník at a dhým bááááthach.

Agus njóarstík am bráðach yed agus húkád súas am bráðach. Chán éli sákn gú lítrál dí bráðach a báhg gynhó o ráad díðu cháis býhín a show að bráðach spirítal chán éli sáma a gáar gátad am bráðach sgíník at a dd cwngach gú agus gáláfad amach a chocwb.

Nes ffeym a dúsim a ryn cedna am bráðach sio a lígall marg sgúl. Siau mara chúle bráðach a sa sgriptad idd y hócal súas húrchmá marha góro ymáhaidd unwa the bronze serpent idd y hócal idd mólwch standard pole as a flag.

A na mea ni cháwn fyrir a fengiwc ag cúspa ddea. Nú idd a cháimn núis súas ddea sgriptad cháia súas gomulloch crochk ddea sgriptad agus núí idd a hannír standard acun eas y cdiast agus eas ná dde chiesig húcaléseach raun súas gomulloch crochk ddea sgriptad prar calvari agus vèd dde chiesig am hann eith Golgotha agus a am bíði ní kutigin a bíði ní múm a chan trishad ash me jön me jön Golgotha gara athi chlakin yvan the place of the skull agus gefúti goro sian hén a torstfaar kóedd ag goro cranchéas y cdiast a torstfaar kóedd búi agus úach gara nachg ag se chiat gaelog gysysig aga nó cimbruhug agaun anna hann agus ys y cdiast na annavyniach agus eith Múlloch athi chlakin lus a roshanna a torstfaar kóedd goro baas hén fóvalochk agus goro kdias a torst njóa vaas fóraxk goro fófax le vaas hén agus múrsháin ha chúle bána rásho goro goro goro

[ 28 : 21 ] By partaking of the sacrament you displayed.

By partaking of the sacrament you displayed.

By partaking of the sacrament you displayed.

By partaking of the sacrament you displayed.

[ 30 : 36 ] By partaking of the sacrament you displayed.

Can't be heard.

Again, their father says I've never seen a change. Whose pararedness has them. That's not a kind of card is going out with you.

Even a whole lot of people that have happened. When there's abridge called a catalyst There is no commitment to the elders electricity drinking and wine Then there's no future resources and everything delegnates gas 1800 when ink empower donation with Universités the application But in each usa, they get right and left the house to see the people who come to ■■■ Because it is near, start looking at the city where this garden started to learn Without a river where it was into living wild If you Rajagou thank you, are with just running Because there is no answer whether you do this Not only does the standard, once it's placed, reveal God, it's also a call to war.

It's a call to war. And it's a call to war. And it's a call to war.

[ 33 : 19 ] And it's a call to war. And the sacrament is a call to war.

And it's a call to war. It was a call to war.

It was a note of allegiance to the king. Sacramentum. And it's a call to war.

And it's a call to war. The sacrament of the Lord's Supper.

The sacrament of the Lord's Supper. And it's a call to war.

[ 34 : 34 ] And it's a call to war. And it's a call to war. And it's a call to war.

And it's a call to war. And it's even a call to war.

in here now. Now, I'm going to say, who is on the Lord's side?

Who is on the Lord's side? And, who is on the Lord's side? Now, I'm going to say, who is on the Lord's side?

Who is on the Lord's side? Sit at the Lord's table. The oath of allegiance, whose side are you on?

[ 36 : 06 ] The oath of allegiance, whose side are you on?

We use the weapons that the king has authorized in his own warfare. The oath of allegiance, whose side are you on?

The oath of allegiance, whose side are you on? The oath of allegiance, whose side are you on?

The oath of allegiance, whose side are you on? The oath of allegiance, whose side are you on?

The oath of allegiance, whose side are you on?

[ 37 : 25 ] The oath of allegiance, whose side are you on?

The standard calls you on God's side to fight with God's weapons. The oath of allegiance, whose side are you on? The oath of allegiance, whose side are you on? The oath of allegiance, whose side are you on?

Peace and attachment Comes with allegiance, whose side are you on?

The oath of allegiance, whose side are you on? And the oath of allegiance, whose side are you on?

I guess.

I guess.

[ 39 : 14 ] I guess.

I guess. I guess. I guess. I guess. I guess. I guess. I guess. I guess.