

Dry bones

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[0 : 00] Better possible and positives Better possible and Each people have noce Please and also keep me in faith Andrée from the Carruthers Please ummmfacedsty guy Rehab procrastination The enrollment watching performance My Staying on CNN This is theivia nassau and bring them into the land of this land.

And you shall know that I am the Lord. When I have opened your dead, O my Jesus, and brought you up after your dead, and shall put my spirit in you, and you shall see it, and I shall see you in the dead land.

Then I will know that I am the Lord of happiness, and I am the Lord of happiness. Let them all be.

The land of the Lord has in you, and dealing with us with his people, and you will be able to know how to feel it with us.

That day, that day should know that he is the Lord.

[1 : 54] All his feelings with them have been, and he has been given all that.

Which is the confirmation of their estimated land. The lesson of their estimated land. That day should know that.

But if it's the God, if it has the concept of this. In which communion with himself is possible.

In which communion with himself is necessary. And this is that the God who has lost, the blessedness of the Jesus, to glorify all them God, these years.

Now, remember, today, after today, he says that he will, both in their grave, and form them to heaven.

[3 : 15] Where are they buried? And the fact that they're buried. And the fact that they're buried on it, the truth of their death.

They are buried because they are dead. And they are buried in the same country which they are dead.

And the script is answered. The script is answered in that question there.

That is in that country. And in. The spirit is in that country.

And in. Yes. Now, hmm, corruption disease.

[4 : 24] That's the percentage. How does that appear in the sight of the Lord only he in fact can know?

In his emotions of silence conditions, in his ink of the most powerful and abominable corruption, and if he brings up as far and as high as possible in his thinking, increase and magnify it as much as the remachination is capable of, they will still have no idea of the hatefulness of trespasses and savings in the sight of God.

Yes, this is the grave he said that he himself is capable. How near does he come?

Through that which he said, an abomination, yea, the abomination. In his eyes he comes near after he opens this grave himself.

I will do it. Hmm. Now we will consider how this grave of a normal bear more immediately and more intimately.

[6 : 15] when the general condition and corporation is ram of that represents him. Yes, he has the expression of this.

Actually, he has the paper under it. Everything which the marginal man has is either from scratch or not to.

But what is a factory that leaves him so contented, he participates in his grave, not believing that he is in his grave at all, he is in his grave.

He also finds himself that he is his real liberty for an act of fact. He lies dead in trespasses and sins.

Hmm. That is what means in my business is his scheme of false values. He has come to certain conclusions, either consciously or unconsciously, and the concursions he has come to clean him.

[7 : 43] Not only are concerned, not only indifferent, but clearly in his position.

So that from this scheme of false values results that we have heard is uncomfortable. So he is indifferent.

The secretive question in life is not, what shall I do to be saved?

The secretive question in life is not, how do I start in the fashion of a new home I have today?

The criminal earth begins to work with the grave.

[8 : 52] When the light shines in it, it is precisely here that Sinat is scared of himself.

He finds himself where he is. He is that much under the influence of truth that he made this discovery, a discovery of himself, buried in trespasses and in sin.

and in the measure in which he made this discovery, his indifference disappears, his unconcerned vanishes.

And now he is confronted with this question. How can I get out of this grave?

How can I get out of this grave? You, you can, very near me, you can save me from this, and I will understand.

[10 : 07] I will understand. It is asué reviewed in a world over everyone. This is. How ■■■? How!!!

This is a source of center, of the amount ofänpe tand ancient YouTube. whichzek åt their radio, there is nowhere on screen, and yet remain in all concerned and indifferent in this end-of-condition.

You can ask the person about the scripture of doctrine of man's and woman. You can ask the person about the scripture of doctrine of God's law.

You can ask the person about the destiny of the earth's law, please. But they will ask you what answers to these questions.

But when they come ask the person, I will ask them this one. But what class are you? In the godly or in the ungodly class?

[11 : 28] Which I will make you think that you are among the ungodly. And all this is true. And all these answers are given.

We have the least comfort. They live, they know that all they will be. But indeed, it's true.

We are not valid at all. How can this be? How can any reason happen to be?

Who states themselves that they are on the way to ever-lasting destruction? How can it be indifferent and then-conference?

And yet that is the situation we turn across often. And the last that is the situation each one aims for measure.

[12 : 26] Can find an expression. How can this be? The reason is that the light has never shot into the grave to bring into the heart of conscience the meaning of these things.

At the gate, directly upon the individual. Where else that is Christ in their death? Because the light has not as yet shone into the grave.

But one who does. One who is discovered through heart and conscience, that the person is alive in a grave which is itself the truth of his death.

And the evidence of the death to which he is going. He can no longer be unconcerned. He can no longer be indifferent. Neither anxious man can argue that person is the rest of the peace of mind.

He has been disturbed. He has been disturbed. And disturbed by another mighty heart. The grave is being opened.

[14 : 01] And hence, the light which has shone in that grave has brought proof of it.

The human being barbaric procedure. The present reparative truth, home to the night cold. And here, there can be no last engain, sentence vacuum of conditions anymore. some of the fabulous conditions anymore.

But it is strange the such diffuges to which the mind of man is thought. And each one tries to find the mind of the mind.

But it is also a risk of the zone of extreme conditions. It has to fabric in its environment. Some say this and some say that.

They go back and they go forward. The mind tries to find some excuse to turn the glass. And it waits to pass the present and the future.

[15 : 21] For some excuse. And that isn't the mind naturally the source of this. It is search for some excuse.

It's search for another school. It's search for another school. It refers to the past. And try to raise the present which is past. Some include.

Some include. Some include present to God. Of a propitiation. And the young man who came to Christ with the question, what can I do to inherit eternal life? And when he was told, what can I do to inherit eternal life? And when he was told, he replied, all these have I kept from my youth path.

But when he was told, that was not proficient. He went away sorrowful. He wasn't prepared to be a man who came to Christ with the question, what can I do to inherit eternal life? And when he was told, all these have I kept from my youth path. But when he was told, that was not proficient.

He went away sorrowfully. He went away sorrowfully. He wasn't prepared to pay the price for that for which he was asquired in.

[16 : 28] He went away sorrowfully. He wasn't prepared to pay the price for that for which he was aspiring.

He went away sorrowfully. He was very rich. But perhaps the place that is made back and forth is not looking to the past, but looking to the future.

Then form her solution. You are going to be drafted in a suit depending on where in the past.

Oh, that beautiful attitude, oh sir. It means that one felt for the suit. And in this place, I was born.

But if the earth has touched the conscience, the philosophy of truth has shown in the understanding.

[17 : 37] All this has to trample the world. There will be no room for building in the future.

The past of future is uncertain. That the certainty of connotation is present. And you cannot, in an ordinary course of things, you cannot, you cannot satisfy a present need by wishful patience.

You cannot live in the present of what you think you are going to do in the future. When the present becomes present enough, then it requires a present time.

A present answer. And this is exactly where the Lord reveals himself. What kind of help is the Lord?

All this very fast we can do strength. In strength. A present date.

[18 : 56] Not that you do it. Not that past date. But then you stay a present date. And because of this, O be of, be removed, we will not hear it.

Because it is a present date. But the fact that one promises to give himself, it is not a present date. It is not a present date.

It is not a present date. It is not a present date. It is a present date. It is not a present date. It is not a present date. But as the day is being opened, the unconcern is made more and more to the past.

And the question becomes more and more to the past. What must I do to be saved?

I hope to answer. I hope it is not a present date. I hope to answer. I hope the first thing that could possibly happen to all of us is that there is not security should be taken away from us.

[20 : 09] common security, the grade in which man is thy nature, and not only is he there thy nature, but he is an optimist in this same security.

But the Lord not going to say that he would take away a certain thing, that he will open the grave, that he says, no, I will put my spirit within them, and ye shall live.

There is the destruction of that is evil, and the introduction of that is evil.

And this happens simultaneously. So Christ of Ephraim is a destroyer, and it is him destroying that he says.

The purpose, purpose of the Son of God was manifested, that he must destroy the works of the devil.

[21 : 50] He is strong. Remember the formation that we have a man had, from God, from the West Hamas we preach.

Remember what we have to do. We have to prove that, and we destroy first.

Then he must be buried and raised up. And that is precisely what the Lord does.

He holds down and destroy. In order that he may lay a foundation, and buried upon that foundation, buried, what will end you.

The Father, it is a time. Yes, that will endure the judgment of God himself. He destroys and he will.

[22 : 58] I will bring you up. Destroy and raise him up, in the way of you being brought up.

And I will put my spirit to delirium. Now the spirit of God is a spirit of judgment.

As well as a spirit of judgment. A spirit of judgment. He judges.

He judges that it is proper to God, mind and will. He passes judgment according to the will of God.

He passes adverse judgment, condemnation or judgment, and will. And everything that is against God. But it is also in order to bring in something else.

[24 : 05] Remember how Christ himself takes it. When he is come, he will convince the worries of sin.

No things that which is condemned by God. But it is not of which the condemnation of the eternal rest.

And when his spirit comes, he convinces of sin. The judgment. Where is the man? Where is the man? Dependence of righteousness. Dependence of righteousness.

Dependence of judgment. Dependence of judgment. And then because they believe not in me. Of righteousness because I go unto the Father of judgment. Because the Prince of this world is judgment.

He has been about judgment. And that is how and why he is compared with God.

[25 : 26] This is how John the Baptist distinguishes between a main ministry and the ministry of Christ which was to follow. I, the John the Baptist, I baptized you with water.

But there is one coming after me who is greater than I. And he shall baptize you with the Holy Ghost and with fire.

The fire of judgment. The judgment of the Lord. And the fire of the Lord.

The fire of the Lord. The fire of the Lord. The fire of the Lord. The fire of all Heh. The fire of the Lord.

Father, the fire of God should be ***** But that is the nature of all God's judgment. That is the nature of judgment here and now.

[26 : 42] When it comes to judgment and convincing of being much less of judgment, there is the fire, the fire must burn.

And there is a lot of deep burning very, when the accumulation of years, it burns before one's eyes.

That which one was so carefully gathering together, which they burn. Burned by the fire of judgment.

And it is on this burning that all kinds of the things that were gave to me, the things which I had accumulated and gathered together, these things became lost.

At that last, they were all burned out. But there was something I had put in that place.

[27 : 55] And that is the fact that we have here. I will put my spirit within you.

My spirit. That's the thing which I am giving spirit. And oh, what a blessed exchange with you is.

Although this dance leading up to the blessedness of thy joy means pleasant. To be burned is not pleasant.

Yet a blessed exchange it is. To get rid of the spirit of heart, say it. And to get in its place the spirit of truth.

To get rid of the conclusions, the judgments, the evaluations, the appraiser of an irritable heart, and get in its place the spirit of truth.

[29 : 02] I shall put my spirit in you, and ye shall live. But that all we stand, this is what we are discussing with that, it is in order that they should know that he is the Lord.

And how are we to know? Well, in the air given one or two, ten fears, it is hard to work who have performed.

And he calls them to examine what has happened. And when he has crossed the most of the grave, when he has put his spirit in there, he calls them to an examination of what has occurred.

But they are too cheat of themselves, that lies in the grave. No food without breath of mercy.

Food without breath of mercy. Lying of the word is unconcern and indifference.

[30 : 28] Lying of the word is heart-sit. And in turn of security, in the temperate things of all right. It is a process for a while in that position and condition. It is what we ask them to consider. How could you have been brought out of that grave? Who can be honest and who actually are a good?

Who can be honest and who are a good? That I am the Lord. That I have confirmed it.

That I have spoken it. This is the gift of the argument, which we have to know out here, at first, then, let's examine.

[31 : 35] In this way, what is this? Yes, of course, if you do this yourself, if you bring up your change by the own effort, you do.

And the answer that both they did return was this, why we didn't? Everything went so different from what we did at first.

Everything went according to a plan that must be in plan. All seemed to be so disorderly. All seemed to be so chaotic.

But out of it all emerged that one of the Divine Mind, the wisdom of the Infinite God.

So different from all of this. How different from what we did at then. How different from all that we ever saw. Who has done it? We shall know.

[32 : 55] That I the world. I Jehovah has spoken and has found.

He will not give His praise to bring an image. He will not give His glory to another. Especially if He truly our glory.

The glory we need in the gospel. It is the glory of calling to death to life. And of this leading to their living in a way they know not.

And this is our glory. He will not give to another. We shall know that I Jehovah has done it.

And it was in this knowledge failure to worship Him. It was in this knowledge failure to serve Him. It was in the consciousness of indebtedness to Him.

[34 : 15] And that they were really important. That they were truly led after Him. So if they have done this themselves, try to give glory to death.

And they would perceive they have done it themselves. They also think that by their own power they have fed them to the Lord. They are truly the praise of the Lord.

They are truly the praise of the Lord. These are the means of themselves. The day whom the Lord delivers their means of the Lord. It is unto Him that the praise of the Lord.

It is unto Him that the praise of the Lord. It is He who has put away from the Lord.

It is of Him that the Lord says, He took me from a few years to sin. And the faith was none other than the praise.

[35 : 22] The praise of the saints and sons and sons. The praise of a national state. The praise of all the flesh and God.

He took me from a clear pit. It was such a ■ before that pit, but from a fearful pit.

It was a pit at which He knew that pit. He was in it. He is not talking about the into which he had looked. He is talking about the pure good fit in which he found himself.

And that he couldn't excruciate himself. He took me from a pure good fit and from the mind play.

Because he did it and he shall know that I Jehovah have done it. He shall know it.

[36 : 38] It is a little bit of a little bit of a little bit of a fear of it. He made it because he himself had tried everything he could think of. He had weary himself.

And then when he fell down in that fashion, when he couldn't do any more, the Lord raised him up.

And it is when that I know his healing is up. When Jesus strengthens all God, when Jesus wisdom turns into foolishness, then the Lord appears in his own glory at the God of all grace.

And he needs that. He needs that with his almighty heart. He needs that. All the strength of his heart. The tenderness of his heart.

Partly upon him he seeking, and he to the expected to■■■■...

[38 : 18] that which was lost, lost. You shall know. And this is an important part of the spiritual world.

Not only in the way of the end to say, but giving this hope to know that this is the being of the Lord. This is the being of the Lord. And it is through the, and will be marvelous in your eyes.

Marvelous not only at the time being, or from the time being, but it will be marvelous throughout the endless ages of its head.

And to him he loved us, and saved us. He is his own blood. And to him the glory and honor, majesty and praise, world, winner, and you shall know.

That I have both spoken on the earth, majesty home. And I will bring thee to you, land.

[39 : 48] And the spiritual application, this land is the inheritor of the Lord. I have brought this of the darkness of the creation, to give thee a place.

in the inheritance of the present. In life I shall bring you.

When the sun shall go no more time, night shall be the moment in laughter. The prayer shall be to the love of last in life, and it is the rest of the earth, and it is the rest of the earth. I will bring you.

Oh, what a change of a transformation from the darkness of the grave to the inheritance of the sinful life, from the omnestation unto God, from the end to justification, from being servants of the grave, to being servants of God. From his servants shall go.

They shall be his face. And he will claim shall, the angel, the angel. He will bring you.

[41 : 26] So you know, O Lord, I go to prepare a place for you. And if I do and prepare a place for you, I shall come again.

I will see you unto myself. But where I am, there. There are no other others. There he may be also.

I shall bring you. We shall know that all the Lord have done this. Then shall we know that all the Lord have spoken.

and have thought that the Lord will surrender. May the church in all ages you feed down into the Son of Christ.

He will the God like Gentile. He will the God like Gentile. And there is no other man among the gods that may be to be compared.

[42 : 40] Not like the works that shall have done. Not very works. He is there. There is none to be compared with the God. No one to be compared with the God.

And this is the truth. Really, our dear, the God of all ages. That he calls the church to love. And gives them an entire heart.

Amen. This way. Be light. That's where I am. Oh, blessed one. Blessed be thy day. One day I have to say, yes, good day I am for a long.

My change is not. If I am not in front of the Father, I am not in front of the Father, I am not in front of the Father, I am not in front of the Father, but the God of salvation, that I have to go out to be.

MY EXCELLING AND EXCLOCK, I THINK NEW YUN stand tej Your PROCESS IN THE AND INdesign building. So joy in them and in Final Fantasy. O Holy Blood bless Thy world unto me!

[43 : 50] FORGET THAT IT WOULD BE TO YOUR COAT AGAIN THE T quelqu'un . FORGET THAT IT WOULD BE A WORK TO THE EARTH WAS zwischen OF EARTH WAS UNS autocon referred to Daseage and it loses the heart. May thou held up heaven.