

Seamus (Part 1)

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Date: 11 March 2018

Preacher: Rev. Thomas Davis

[0 : 00] Please speak please. designed uns■■■■ly I am very happy to be here today and to be part of the Chansighi community for the past year.

I am very happy to be here today and to be part of the Chansighi community for the past year.

I would like to thank you for the great pleasure of being here today. I am very happy to be part of the Chansighi community for the past year.

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[1 : 14] I am very happy to be part of the Chansighi community for the past year.

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I am very happy to be part of the Chansighi community for the past year. I would like to thank you for your study on the language.

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[2 : 21] I would like to thank you for your study on the language.

I would like to thank you for your question about the language. It is important to define yourself as a teacher for this listed section of the book I think that's why I'm so interested in reading books and I think it's a bit of a jeschel, if you want more detail about the book, but I think it's a bit of a cheat.

So that's the question I have left and I think I'm really interested in reading books. What is the book?

Let's look at the book. What is the book? Well, what is it? And I think it's a bit of a cheat.

The book, this is one of the things that I think is useful when I'm reading a book in this way, in terms of the book.

[4 : 04] The book is written by Christian, who has written the book in this way. This book, in fact, I think it's a bit of a cheat.

But in Greek, it's a bit of a Greek word, diaspora. In fact, it's diaspora and it's a bit of a cheat.

So in fact, it's a bit of a cheat when you write a book in the way of writing a book. So in fact, it's diaspora and it's a bit of a cheat when you write a book in the way of writing a book.

And that's what I think in the book. In fact, I think that Christian is very good at writing a book in this way.

I think that I'm writing a book in this way.

- [5 : 25] But if you look at this, I think it's a bit of a cheat this first event and it's a town Azraeli, a part of the town.
- This is a huge city, and I think recently here in Mekhricht it went this far to decide whether the third and though Azraeli from■■■■ Cadre flats, where they're now, This is a very interesting story, because it's a very interesting story.
- It's not like in the world, it's not like in the world. It's a very interesting story, because it's a very interesting story.
- This is a very interesting story, but it's a bit difficult to explain. And this story is a bit difficult to explain, because it's not like in the world, because it's not like in the world.
- Many different places, many different circumstances. And in this new story, it's a bit difficult to explain.
- [6 : 45] And in this new story, it's a bit difficult to explain. And in this new story, it's a bit difficult to explain.
- It's a bit difficult to explain. And it's a bit difficult to explain in 2011. And this story is a bit difficult to explain.
- And I think it's a bit difficult to explain. It's a bit difficult to explain in the Czech language, because it's a bit difficult to explain.
- And this story is a bit difficult to explain. And in this new story, it's a bit difficult to explain. I don't know if I can explain it. Well, it's a bit difficult to explain.
- You know, it's a bit difficult to explain. And it's a bit difficult to contact each other.
- [8 : 03] It's hard to understand each other. It's hard to understand each other. I don't know if I can explain it.
- It's a bit difficult to explain. I don't know if I can explain. It's hard to understand each other.
- both of us have been fighting for a long time. I think it's important to remember that I think it's the military and the military triplet that the diaspora is at the same level and that they are at the same triplet and they are at the same level, and they are at the same level, and they are at the same level, because these are the first nations to have the same level, to have the same state, the diaspora, to have the same level, and that this is why this is the story that I'm telling you, this is the story that I'm telling you, I think it's important to remember But I think when I talk about the North Sea, people live in foil states.
- I think with a small 24 country, people from various states, people want to get into this country.
- I think the North Sea is and I think that this is the way that I write.
- [10 : 00] If you don't like this kind of music, you don't like this kind of music. You don't like the kind of strip-latch that you hear in the background. And if you think that you can play this kind of music, you can play this kind of music in strip-latch, and you can try to play it in a way that you can play in this kind of music.
- You can try to play it in a way that you can play. And if you don't like this kind of music, you can play it in this kind of music.
- So I think that this is the way that I write music in this kind of music. What I write is that I write a Christian to a diaspora.
- A Christian who is a slave to a Christian who is a slave to a Muslim. I write a song to him.
- And I think that this is the way that I write music. I write music with the same meaning as I write in the music.
- [11 : 19] What was the circumstances? Well, in the end, I write music with the same meaning. I write music with the same meaning.

I write a Christian to a diaspora. And I write music exactly the same way as I write music. And in the end, I write music with the same meaning as I write music. And I think that this is the way that I write music.

I write music with the same meaning as I write music. So, the first thing I write in the music industry is that I write music.

I write music in Galatians, Corinthians, Thessalonians. I write music in the direction of the story.

[12 : 23] meaning the forest. This is like going down in the streams, or going from the top of the forest to the top of the dam on the coast where you can see certain cities.

Just to be clear, this is LitschEr. This town's been under dam's control. This town has reined from the south, I like to think that by adding ADThe Toy Line which is a way to draw a pattern instead of adding a copy.

And secondly draw it like that.... Draws an Uhr R■■■■■■■■ onto the He discovered this language.

He discovered this side and later on this side. He played this role, he wrote his own lyrics, and with theiricana, they found links to the argument in the groundbreaking media and with his own lyrics, he discovered this...

the lyrics that were sung, and the leach of Galatians. That's the leach of this, it's a great, great, great job. And, I think it's, I think it's important that the people who are working with you can understand this and understand this.

[14 : 13] Understand that you can understand this, and, if you don't, if you have the leach of this, you can understand this and understand this in the Christian scholarship.

Let's say if you have a leach and a leach you can understand this in the leach. If you have a leach you can understand this in the leach of Galatians and the leach of Galatians in the leach and in the Christian scholarship you can understand this in the leach of Galatians.

They are in the midst of trials. And, if you have a leach you can understand this and understand this in the leach of Galatians.

You can understand this in the leach of Galatians. So, if you understand this you can understand this but, if you have a leach you can understand this and understand this you can understand this and you can write this in the leach of Galatians in the leach of Galatians.

So, this is the last lesson of the lesson. And, if you have a leach you can understand this in the leach of Galatians.

[15 : 57] You can understand this in the leach of Galatians. So, let's go to the lesson of the leach of Galatians.

You can understand this in the leach of Galatians. You can write theologians one by one in the leach of Galatians. You can write in the leach hey I am the guide of Galatians.

They will tell you if you have a leach of Galatians if you have a leach of Galatians if you know how to read this.

Now, I'm going to say that I'm very happy to be here today. I'm very happy to be here today in the mosque, in the city of Jihar.

I'm very happy to be here today on a trip. And I'm going to say that I'm very happy to be here today on a trip.

[17 : 10] I'm very happy to be here today, I'm very happy to be here today. Before I go to the mosque, before I go to the mosque, I want to check that I'm not going to be here today, because I'm going to be here today.

I'm going to be here today on a trip. And first of all, I would like to say that I would like to thank you for the support you have given me through the results.

So, I'm happy that we're here today on a trip, and I'm happy that we're here today on a trip. I'm happy that we're here today on a trip.

For example, if you have a wife, you can have a child. You can have a wife and a child. And if you have a child, you can have a child.

You can have a child. It's a slant. It's not like you're a child, it's not like you're... It's not like you're.....you're not doing your treatment, your operation, your routine motion.

[18 : 23] For example, if you have a child and you're in a lab, you can have a child. And if you have a cartoons before, if you're a slant.

If you do other stuff before, example. If you have triplet, if you do other stuff, if you do the operation, your routine motion, try it another way!

If you do other stuff before! If you have, for example, if you do something more in Europe I think it's important to me to be able to do what I do, to be able to do what I do, to be able to do what I do.

And I think it's important to me to be able to do what I do and to be able to do what I do with my own heart. And I'm very proud of it.

I'm very proud of it. I'm very proud of it.

[19 : 31] And I think it's important for me to be able to do what I do and I think it's important for me to be able to do what I do and to be able to do what I do.

And I'm very proud of it. I'm very proud of it. I'm very proud of it.

I think it's important to me to be able to do what I do and I think it's important for me to be able to do what I do with my own heart.

I'm very proud of it. I'm very proud of being able to do what I do and to be able to do what I do with my own heart.

Well, being able to do what I do and to be able to do what I do before I think to myself, Beside, near the end of the world I have known, we have seen VMM, we have seen 3-plates jacket and a Tongue.

[21 : 02] I have a seed ■ j We leave the Blessed CD with our guest to the contents of the■.

She says he would do this to congratulate you off with a wider delegation. By thinking about this today, I'll read his letter, and kindly say congratulations to you.

The Holy Like Sim, Granny stopped her. And called to■! it thought bienknowing during Christmas time.

At that time, this is a balloon and in the Undeurally, this is what it thought was streets in Christmas time.

and even that he did mention that women don't like affection. And of a kind comes a reason who likes affection.

[22 : 32] If it wasn't for this sort of diaspora it would have peuknown everyone within the arts like■■■■■■■■ MAYOR right now, Women don't like affection. I've been a fan of his books. I've never seen anyone on a trip■■■■■.

But it really gives me agado a hoaxofiber Wei to write. And this book was actually long written.

But it was one of my favourite books at that time. There was a book boils down to this book as a leader.

And this is the first time I've done this. I've been a leader in the since 2016.

it is completely different. On the other hand, we don't have any consistingiving in C3. Here, at the moment we are completely different and difficult.

[24 : 16] But, not only do we have neighbouring women but also actually Hafeem akin er glichis, nyd aasin onn yr geachinyn.

Syson yyd a haig rann, s'n chwch gif y arin, ma ha'n yach akef yd hyd svi glichis, yyr ege o yyr yd, yd o gach nya akef arch, yd snych gyn mwychig, yd sverig aen.

Na'r bechyn chriestil, nyd aasin dod traе geachinyn, Hafeem akin er glichis, a chach eig ych gyn gyffyr glichis, yd a vaso chytrimoch an yn syl yn ie.

Llechau nai e gyd, han iawn llym yn eich wan litrachis glichis, a sy'n smynd i'ch mynd i'n syl anny'n January, hynny alas ac yn ffacol, gelig, a sy'n January.

A sy'n smynd i'ch mynd i'n litrachis glichis, llor yn y salyn, llor yn gynach agil. Dan Olyf, Job Ecclesiastes, a gys Tudig Yreмаe, gelitrachis glichis a hantur.

[25 : 23] A gys ha' gyd i'ch gyn gyffyr fe ma'kin er glichis, esnodol fawr lag yla na'r bechyn chriestil. A gys gys oricio ha' fe ma'kin er glichis, nyd a ha'r geachin yn agyn, nyd a tripla' cia' cyn.

A gys ha'r gyd i'ch gyn gyffyr glichis, nyd a ha'r tripla' ciaid, nyd a ha'r geachin agyn, a gyd, fe ma'kin i'n effe i yw a fysoch fechloch mynd i'n ddaw i sa ha' sin ysmynyo chy.

Lys a'i tisio nyd a ha'n si'n mysigra ha, nyd a ha'u onn tripla' ciaid a fe ma'kin er glichis. Ddech chi'n loch i'n nyd a ha'r brim i'n glichis, wna'n ha'r glich i'ch mynd i'n ddaw i sa ha' sin smynyo chy.

Fe ma'kin i'n effe' ciloch i'n ddaw i sa ha' sin smynyo chy, nyd a ha' sin iddol tragech i'n un. A'n i'ch g'i'n ar smyny, smyny'n sin, mi'n ar enginin, cia' si'n onn idd, ga' si'n a ha'n mybl i brim i'n glichis, i'r rist agus i'r rist, agus i'r rist, teimis i'n fi fechloch, mynd i'n ddaw i sa ha' sin smynyo chy.

A'r gas ha' si'n choch o fyr. Lys a'i tisio, mi'n dech ha'u rydig i'n ddulig y tachart nad wehe, agus i'n fyryst rydig i'n ismys tra' i'r smy anginin.

[26 : 45] I'n dat tru, we feis something difficult, but we can make it so much worse, by the way we think. Marys i'n blit, nyd a rydig i'n ddulig y tachart, si'n i'n gai'n i'n fi smynych i'n rydis mysy, mi'n dein i'n la, vis a'it ha'a din i'n gian i'n rydig i'n, n'io ha'a din i'n gra rydig i'n, agus i'n fi si'n, i'n si'n gai'n i'n fi paranoid nad anginin.

Si'n gai'n i'n fi smynych i'ch, ha'n din i'n si'n o'n giori mysy, y gorstach i'ch, agus a'n i'n nirrff ysyn, fi si'n gian i'n gul o cal mysn mysn ar smynynd i'n.

Agus i'n gai'n i'n i'n rydm i'n gia, n'io d'ha'a gia i'n i'n na'n bein, ha'i g'i ma'n ferreste fi smynych i'ch, wel, de'i ha'a gia i'n gian i'ch, ha'n i'r gul i'n si'n fi i'ch gian i'ch o'n si, ca' si'n ha'a rydig i'n, i'n rydig i'n i'n ua fysoch, ma'r si'n itachart, agus tra i smynynd i'n mysyn, bi'ar si'n i'ch i'ch, i fa'as nus mysy, agus ha' si'n i'n mysy gra, n'a'n be gian i'n si'n, a si'n i'n mysy gra, n'a'n be smynych i'ch m'o si'n, nu'n o'n ha'a gia i'ch i'n i'n a'ch i'f, ca' n'ia'r g'i'n g'un chy'r i'n i'ch g'un gra i'ch i'ch, ha'i g'i'ch i'ch gobar i'ch o'n i'ch, agus, ca' si'n ha'i g'o bar i'ch gopar i'ch, o'r ha'l o'n gra i'ch g'us chy'r i'ch g'un, agus, t'fain itol, a fain o'ch i'ch si'n, a gus, bi' si'n, a camel si'n a'n ar i'n si'n, fain a fain mac i'n i'r gli'ch gus, fain mi si'n i'n fi, bi' si'n fi'n fi'n gli'ch, agus, si'n si'n onn e, acos si'n ha'a si'n mysy gra, ma' ha'r fain mac i'r gli'ch gus, faeni'ch, o'r ha'r fain mac i'r gli'ch gus, nu'n o'n ha'u an i'n gli'ch i'n i'n.

A'r gli'ch i'n i'n i'n gli'ch gus, le'is a'it, chanjela'i brian mi i'n ar smu'n ti'n i'n van, ha'i gli'ch i'n am i'n bull mi i'n ar smu'n ti'n, agus, a'r gni'vin, agus, ma' ha'r si'n gli'ch, bi' si'n smu'n i'ch, agus, i'n giannif, nerew d'n ha'r gia, i'n giori, agus, si'n anna'i i'n i'n, a'r onn li'ch i'n heimis, agus, si'n li'i'n i'n mor'n gusbur'n, e'u si'n ar behe, ma' chriest i'n, agus, ha' tar, c'ek i'ch, practicoch, anna'n li'ch i'r si'n, agus, ma' ha'r i'n li'i'n i'ch i'n li'ch i'n si'n, bi'u fech'in, na' gusbur'n si'n i'n giannif i'r i'ch, agus, i'n gusmor i'ch, si'n li'i'n i'n fech'in, ko'a'i, ko'ig gusbur'n, anna'n li'ch i'n si'n, agus, nu'i'i's, si'n i'ch ond ar i'n li'ch i'r si'n, bi'u si'n i'ch ond ar gach, gusbur, anna'n li'ch i'r si'n.

L-e-s-aid, de'i ha'i, ko'ig gusbur'n, e'i si'n behe, chriest i'r anna'n li'ch i'r si'n. Well, si'n hi'n gusbur, boch din agus biaishtos, wealth and poverty, ha'i si'n i'is i'n gri'fi, ga'n mor'n fiesti i'n atar i'al ach'ir, anna'n li'ch i'n atar i'al ach'ir, agus fa' kut'shak' y boch, agus fa' kut'shak' y biaishtoch.

[30 : 11] A'ch inni's, fa' ym boch, agus fa' biaishtoch, kon'r i'ch ele, alz i'n i'ch liis, agus ha' si'n i's, y tor' ty'chish gai, mi'n deha'ch glik, nu'n deha'r boch, agus nu'n deha'r boch, agus nu'n deha'r biaishtoch, agus nu'n deha'r kon'r i'ch ele, mar slu'ch i'ch ishon hi'it chusper.

Si'n anna chusper, gne'vin, atar t'cheg ish gan li'ch ishon, mi'n gne'vin, l'cainn a'ch id mar wash'ni gra, ha' glik asans i'n sefibol, mi'n stus smu'n cyn, agus do'n gne'vin, agus si'n i'ch onn i'ver, ca' si'n a'ch si'n i'n sefibol i'ch gra, agus ach gal je, ach fi mi'n divi genu a'ch cusocho, agus si'n cusper mor a'ch ishon an li'ch i'r heimus, agus ha'ch i'n i'ch e'ch ish gan g'bidynu, g'bidynu, ele effe'ch gyn, ar critchf, tra'ch ar gne'vin, achus ha'ch o'ch o'ch critchf, ach ma'ch critchf agyn, bi'ar gne'vin a'ch ar javach chur, si'n si'n onn li'ch a'ch si'n i'ch gra, i'r i'ch agus i'ch, ma'ch ha'ch i'n an'n cri'ist, bi'ar gne'vin a'ch ar javach chur, bi'ar gne'vin a'ch ar javach chur, bi'ch o'ch l'udynu, ele effe'ch gyn, g'fel'r ytik'n a'ch ar javach chur unin, ma'ch ha'ch i'n critchf an'n critchf, agus ma'ch ha'ch i'vus i'ch gra, as'n ar na'ch ha'ch ar chur, ma'rav as'e'ch was'ch o'brichin.

An' ar na'ch yusb'r gne'vin, de'hann res yusb'r i'ch chur'ich, ar spitch ar chur'ich, ha'n li'ch i'ch ol'la'n c'eck isch mi'en, a'ch i'ch s'a'ch e'm i'ch g'hut, na'ch ha'in i'ch g'fel, ar c'ch an'n choch hütremoch, ma'ch cri'ist i'n.

I'ch sy'n gai'n mor an'n ryddi'kin ma'ch i'i an'f li'ch an'gynny'n, a'ch e'ch an'n an'n sy'n gai'n tor'id yn yw a'f asoch i'i an'f kut'ch.

A'ch as'n fyr, we can do our greatest works with our tongue, and also commit our greatest sins.

[32 : 41] A'ch as'y'n an'y fysin, fe'n mynd sy'n fifech galoch, a'ch isch glig mi'en arch ore, a'ch isch a tor'r cek isch gma'n mynd sy'n an'n sy'n i'ch arshawn.

Si'n cerdd chysbyr irisloch, fel ysdegd ha' irisloch i'ch cri'i gligis. Ma'ch sy'n smynych i'ch mynd sy'n la'chir, a'ch isch kut'r moch, a'ch isch gyn eim isch on cek isch, fel ch'an'n i'r sy'n glig.

Si'n amatin na'ch unin, ma'ch sy'n arbyach. Ma'ch sy'n smynych i'ch mynd sy'n, ma'ch sy'n smynych i'ch wo'n wel ha'n i'r feim a'ch ym mynd cek isch, a'ch mi'n la'chir cri'r yor, ma'ch sy'n smynych i'ch mynd sy'n ch'an'n i'ch gligis, si'n amatin o'ch unin.

Ma'ch isch i'n glig, bi' sy'n yr isol. Bi' cain a'kin gyfer sy'n enesymyl, ie'i isch on ch'od y cael, a'ch isch gach la'n ar bychyn.

Bi' sy'n feim isch i'n i'ch bi' cain achych, gyfer sy'n enesymyl, ie'r gia'i isch on ch'od y n'y. A'ch isch yn cusbyr, na'ch ie'i gael ko'ig y fcusbyr, a'ch ie'i gael isch an'n gligisio mynd i'n orni.

[34 : 09] A'ch ie'i gael isch myr fajag an'n gligisio mynd i'n orni, a'ch isch ma'ch ha'ch i'n gael isch gai'n sy'n mynd i'n orni, fe'n mynd sy'n bi' li'i gael i'n gligisio. A'ch isch ha'ch o'ch o'ch ma'ch, li'is chai'n haffysagin gyfel orni cutrimoch, a'ch isch yn feir haffysagin a'ch sy'n teik sy'n, a'ch sy'n teik sy'n teik sy'n cyfel orni co' cutrimoch, a'ch ie'i gael i'n orni, a'ch i'n mynd i'n orni, bi' orni du'l i'ch na'r en ysdroch ych.

Fysail'it, haffysag i gyfel orni cutrimoch, ach ma'ch isch tych ch'an gael efer yst, bi' orni du'l i'ch na'r fein ysdroch ych.

A'ch isch yn yny'r bynn, haffi'n ma'ch i'n erdwechisg mi'n orni, a'ch isch ha'n lietj ysdroch o'l wan cutrimoch ych, eishyn du'n ni, ma'r si'n eishyn du'n ni, fein orni du'l i'ch na'r fein ysdroch ych.

Ma'ch ha'n feimai der cutrimoch eishyn ydi gwrni, ma'ch ha'n feidach gyn lach na'n dech y orni, feimus i'n i fi llefeg yn lietj ysdroch, a'ch isch bi' sy'n fein cik isch, a'ch isch bi' sy'n fein mychnoch eishyn, eishyn erdwech y orni, ma'r chriestin.

Ko'i cysbryn, sian y cysbryn, a'ch isch lietj ysdroch, boch din a'ch isch biarshtus, geni'r hun, a'ch corych, erysloch, a'ch isch orni.

[35 : 46] A'ch isch le taith ie, bi' sy'n ychwant erdwech cysbryn, si'n sy'n sy'n sy'n sylweddyn siol a'n syni'n miesen i'n cien. Si'n cysbryn, cysbryn, cytrymoch o'ch isllaw, isch yn y'r beher, chriestil, a'ch isch sy'n sy'n i'n haith sy'n breimieun am sy'n lietj ysdroch, a'ch isch yn ynoch, ha' yn cysbryn erdwech ysdroch.

Ko'r si'n a ha, siol, cysbryn, a ha, ychwyd, seith ymlaen o'ch isllaw, seith ymlaen o'ch isllaw, And because of this, I can't really say anything about it.

But I think that Christ is the most powerful and most powerful part of all.

Christ is making a difference to every part of your life. Because the most powerful part of Christ is the creation of the world.

It's not this wee part of our lives. But Christ is the most powerful part of our lives. The most powerful part of our lives.

[37 : 06] The most powerful part of our lives is the creation of the world. And the most powerful part of our lives. And because of this, I can't really say anything about Christ.

Because of this, I can't really say anything about Christ. And the most powerful part of our lives is the creation of the world.

And because of this, I can't really say anything about Christ. Because of this, I can't really say anything about Christ.

And Christ is the most powerful part of our lives. And because of this, I can't really say anything about Christ.

Because of this, I can't really say anything about Christ. Because of this, I can't really say anything about Christ.

[38 : 24] And it's hard to say a word to Jesus. But Christ is the most powerful part of our lives.

And the most powerful part of my life is this. He says, A lot have to do and all of them speak in English as much as they can, for the exchange of knowledge.

And at a British level, They don't like the food...

Doesn't like the food actually Roma doesn't like the food of Jenna, the gym, Don't like the food of Bren and my sisters And your children In a new New Doner People being horrible to each other And you don't even know how hard it's been For you Lisbhaid, Southern good's.

Mark really are just exist. And the Nice Natures again.

[40 : 38] Finish. I think that you understand anybody who is saying asking And it has been an elite movement.

It has been different from the! It's also been different from the! From the initial ones onto the new one It's also been different than the are in Westcaune It has been different from, the elite movement It tells me that, in fact, I feel stupid.

I feel unpleasant about my parents, my ■■■os, as Buddhists. I think that this is ultimately what I feel, which is another issue.

Of money has gone to savings the JohnRehab, and may we Begin.